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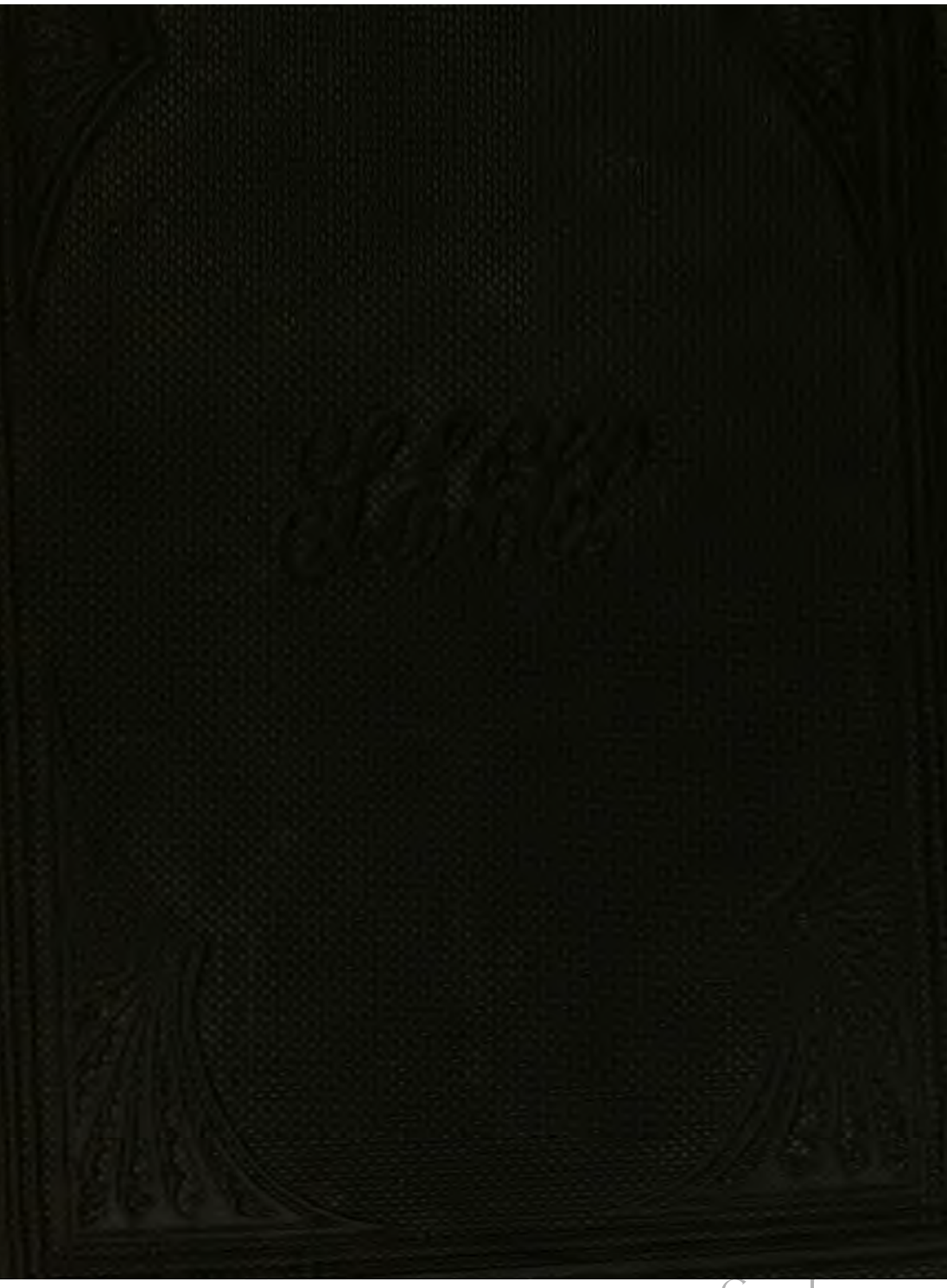

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THE

WORDS OF THE LORD JESUS.

BY

RUDOLF STIER,

DOCTOR OF THEOLOGY, CHIEF PASTOR AND SUPERINTENDENT OF SCHKEUDITZ.

VOLUME THIRD.

TRANSLATED FROM THE SECOND REVISED AND ENLARGED GERMAN EDITION.

BY THE

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THE GOSPEL OF ST MATTHEW.

OF DIVORCE, CELIBACY, AND THE COMING OF THE LITTLE CHILDREN.

(Matt. xix. 4–14; Mark x. 3–16; Luke xviii. 16–17.)

THE incident here recorded belongs evidently to the close of that last journey to Jerusalem, of which St Luke gives so detailed an account, interweaving, at the same time, other things with it. But the same Evangelist, inasmuch as he has already, at chap. xvi. ver. 18, adduced an earlier repetition of Christ's principal saying on the subject of divorce, now only mentions the children who were brought to Him; this, however, evidently brings him into harmony with the other Evangelists. There is a considerable interval then between Matthew chap. xviii. and chap. xix.; for from chap. xix. onwards to xx. 17; xxi. 1, all is closely connected. To this interval must be assigned the raising of Lazarus, on the remarkable omission of which we shall speak in our interpretation of St John. The *departing from Galilee* and coming to Judea beyond Jordan,—in which St Matthew and St Mark agree,—corresponds, therefore, with what is said at John xi. 7; x. 40; comp. also here ver. 2 with John x. 41, 42. Probably St Matthew includes under *these sayings*, in the wider sense, the collective *sayings* of Christ *in Galilee* now completed; for he often thus thoughtfully sums up particulars in general statements: see, *e.g.*, at the very outset, chap. i. 1, the title to the genealogy, forming at the same time the title to the whole book. Not until after He had risen did Christ come again to Galilee.

The question of the Pharisees was, first of all, in an exegetical point of view, difficult; for, in the single passage of the law re-

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lating to it, the עֶרְוַת דָּבָר might certainly be explained more strictly or more loosely, according to the diverse interests and feelings of the expositors. Hence, the very different interpretations that were given to it formed the two contending schools of R. Hillel and Schammai. The one which had become dominant allowed full scope to every caprice on the part of the man, as soon as his wife, from any cause whatever, was no longer to his mind:—so Sir. xxv. 26, *εἰ μὴ πορεύεται κατὰ χεῖρά σου.*[1] The other, urged by moral instincts, limited the Mosaic expression to gross faults, especially those connected with unchastity. Both schools were wrong. Schammai, although he meant well, yet wrongly inserted into the words of the law what they do not express; for although עֶרְוַת דָּבָר by itself (comp. with chap. xxiii. 15), indicates what is in some way shameful,—an important delinquency, not *πᾶσαν αἰτίαν*,[2] *every* cause,—still it is preceded by the quite general expression אִם־לֹא תִמְצָא־חֵן בְּעֵינָיו which can only mean: When she no longer pleases him, he may no longer love her and keep her. That this should only take place in the worst cases Moses evidently explains in the context. Yet he leaves to the feeling and conscience of the man (although the somewhat obscure expression of the law might bind and burden a pious, narrow conscience), the *liberty* of determining what such cases are; nay, in the *first* clause, he allows the widest scope to the dislike of the man. Hillel, on the other hand, who was exegetically right, fell into the serious fault of relaxing that proper aversion to divorce which proceeds from the entire *spirit* of the divine law. He abused the letter of the relaxation, which was outwardly just and right, so as to establish that what the law permitted, only on the presupposition of a sinful state of things, might be safely regarded as morally good. Such a controversy of the schools—in which, according to the original view of their founders, there was on the one side a certain right of unbiassed exegesis, but, on the other also, a certain right of moral feeling; and in both no proper understanding of what the law meant—

[1] "If she go not as thou wouldst have her." It is said expressly in the Tract. Gittin fol. 90: "Even if she had only oversalted his soup;"—nay, with shameless license: "Even if he should find a fairer one in whom he has more pleasure!" The repeated rule in the Talmud runs: *Hillel* looses what *Schammai* binds.

[2] Or as Joseph. Ant. iv. 8, 23. *καθ' ἃς ὑπετοῦν αἰτίας.*

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had naturally become a party quarrel: and the design of the Pharisees is, that Christ should take a side in this strife of the schools. This is the captious element in their *tempting* question. He must break with the one party or the other. If He sides with Schammai, then He makes Himself an object of hatred to the frivolous multitude, and may be called in question by the governor, Herod (who had sinned in this way).[1] But if He takes part with Hillel, He brings Himself into collision with the more seriously disposed of the people, if not into contradiction with His own well-known usual strictness in interpreting the law. His words in the Sermon on the Mount (Matt. v. 31, 32) —which were in precise contradiction to the law of Moses, as then understood—perhaps, also, the repetition of these in the denunciation of Luke xvi. 17, 18, had called forth this new question. The fools are for entangling Him in the letter of Moses, whose spirit they had missed in their disputation. They come slyly enough with the general question, saying not a word of the passage in Moses, or of Hillel and Schammai; but keeping all this cunningly in reserve. In the form of their question, however, "*Is it lawful?*" the truth, by no means unknown to the conscience of the questioners, betrays itself in the very first word, unconsciously and against their will. That *Moses* allowed it is indeed plainly written, as Hillel rightly read it; but that it was not therefore right and lawful before God was testified not merely by the feeling which sought another interpretation, but also by the very form in which these malicious interrogators put their question. "Man is inclined to license:" —that is true, therefore he is ever fond of asking, Is not this or that also lawful? But when he thus asks, and would have Yes for answer, he has already uttered, in most cases, the No in his conscience. The erring doctrine and practice of human statute moves in the sphere of the lawful or not lawful; whoever enters upon this, will always give offence on one side or the other. But the wisdom of Christ, rising above this entire sphere, enters upon it only so far as to disclose the original ground of Divine ordinances in relation to sinful man, and to demonstrate it with in-

[1] To what a length the laxity of morals had gone at that time we may see in Josephus. He coolly tells of himself, that his first wife left him, whilst the second, although the mother of three children, he put away, in order to take the third.

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controvertible simplicity, and with irresistible clearness, by the accordant testimony of *nature* and *Scripture*. Thus does He answer the captious question,—which is of more importance for all mankind than the tempters were aware of,—with a supreme decision, always and everywhere valid, reaching far beyond the law of Moses, and yet only leading back to the original history of the same Moses;—a decision, in the right understanding of which, the entire doctrine concerning marriage in all its aspects and relations develops itself.

There is a plain connection in what St Matthew narrates as far as to ver. 15. In strict harmony with the answer given to the question of the Pharisees stands, according to Christ's own design, the further *esoteric* explanation respecting the state of celibacy—an explanation occasioned by the doubts of the disciples. But even the blessing pronounced upon the little children must also, according to the Father's wondrous arrangement of events, follow precisely now. Thus the utterances of the Son upon earth are made complete; and every possible misunderstanding of what had just been said about marriage is obviated by His loving recognition and benediction of children, who are themselves indeed God's continual blessing upon marriage.

Vers. 4–6. St Mark having once more lost the proper order and succession of the discourse (as we have already found to be frequently the case with him; for example, in the sayings against human statutes and lip-service), we adhere entirely to St Matthew. Our Lord goes back at once to the ground and origin of the marriage relation according to the first creation. He leaves the new, supreme decision respecting all irregularities that may intervene, respecting all laws that condescend to such cases, to be expressed by God, whom He here calls with emphasis *ὁ ποιήσας*—for which in Mark there is only *ὁ θεός*. Thus does He teach us in general, in every similar controversy, to ascend to its origin, to find the true restoration of every human relation that has been disturbed by sin, there where its first roots and beginnings lie. But where are we to find these; where do they lie disclosed to our view? As if there were no *Scripture* which testifies of the beginning and end! *Have ye not read?* There where alone we can read of these things; where Moses, by the Spirit of God, has written an account of the beginning of the world and of man. What an undeniable attestation have

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we here against all the confusion of the present criticism of the Pentateuch and the Genesis, from the mouth of Christ, the Fulfiller of all revelation, the Restorer of all disturbed order and forgotten truth, the Critic of all human doctrine that falsely interprets the Word:—an attestation not only of the fact that Moses wrote the five books (which is here between question and answer self-evident; in Mark ver. 5, *Moses wrote*), but that in the first book he actually writes of the *first* creation! Ἀπ' ἀρχῆς, which belongs as well to ὁ ποιήσας as to ἐποίησεν αὐτούς (Mark ἀπὸ δὲ ἀρχῆς κτίσεως, *i.e.*, the creation of the world in general, and the creation of man in particular, from the beginning also of the human creature), significantly corresponds to the בְּרֵאשִׁית of Moses, and assures us that in those first chapters, which now indeed few can or will *read*, the beginning and roots of things as they proceeded from the Creator are truly to be found. Alas! how far is our present groping and presumptuous science from going back, in all and in everything, to the first verse which is to be found concerning it in Moses! And how in the Uranienburg University in Solyma—"with the clock and the great bell on the beautiful high hill"[1]—will the inquiries and controversies of men respecting geology and anthropology square with the *Genesis* already written with the pen of God! We are here further taught, in our interpretation of Scripture, to explain the particular parts by the whole, the later by the earlier, the law by the history, the law of Moses by the primitive history of Moses. In order to determine the import of the command respecting the bill of divorce our Lord here cites *two passages* from the first two chapters; and (taking for granted, of course, also the *unity* of the two chapters) brings these into strict connection. The former speaks of the first creation of the man, ere yet the woman was taken from the man, *constructed* (not created) out of his side. As we *read* in Moses the wondrously mysterious, yet not less literally clear, connection of unity and duality: בָּרָא אֹתוֹ—וַיִּבְרָא אֶת־הָאָדָם, He created *him*—and then again זָכָר וּנְקֵבָה בָּרָא אֹתָם, created He *them* (compare, for the complete interpretation of this, chap. v. 1, 2)—so and not otherwise does Christ speak, making use of the precise and correct render-

[1] Those who as Christians and theologians have the true longing for home have probably read Stilling's Heimweh.

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ing of the LXX. in the neuter: ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, not ἄνδρα καὶ γυναῖκα (*male and female;* not, *man and woman*). God made *man* in the beginning, certainly "not man-woman," as a theology and exegesis that rejects the mystery half truly protests; yet neither did He make them as two men, a man and a female-man; but as אָדָם, *i.e.*, as man, who as yet had the woman in himself, before the separation was made. Upon *this* original *unity* of the two[1] Christ now grafts the "therefore" in Adam's saying, and by a connection even closer than belongs to it as it there stands. Καὶ εἶπεν is not precisely an indefinite לֵאמֹר (as if what follows were further said by Adam with reference to this); but it really belongs also to ὁ ποιήσας ἀπ' ἀρχῆς. *God* spake by Adam, whose word already in so far became a γραφή, just as He spake by Sara, Gal. iv. 30, and others. But this is emphatically a saying of God, inasmuch as this first word of the awakening man is a prophecy respecting the new relation imparted by the Creator to his new consciousness, and belongs to what has just been done as a Divine explanation of it.[2] Thus does Adam prophesy for the then *future* of his race; he speaks less of himself than of those who are afterwards to be born as man or woman; for he speaks of *father* and *mother* ere yet he has learned by experience the meaning of these names. In every word of this saying there is involved some principle that regulates and determines this relation, which, however, is not now particularly mentioned by Christ, as the occasion did not require that it should. For example, the appointment of only one wife; in opposition to the unnatural caprice of Lamech, and also to the equally unnatural separation of man and wife (for God did not make two women to provide for the case of separation). It is here implicitly declared also that to the marriage relation belongs a sacredness superior to the sacred obligation of children to parents; consequently that to leave one's wife, to whom one should cleave, is a greater crime than to leave one's parents. Again, that while the man might at first take

[1] Which at all events (just as in Moses) lies in the expression. Unsatisfactory and only evasive is the translation: "as the man and as the woman" —even if (with Lange) it were more particularly explained: "the male and the female in their being for each other." Just as little are we at liberty at once to understand by the *cited* αὐτούς only the "human race."

[2] Deus utique per hominem dixit quod homo prophetando praedixit. Augustine de Nupt. ii. 4.

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his sister to *wife*, he was at all events not at liberty to take his *mother*, and so on.

As it is agreeable to the object which Christ has here in view to stop at the last words—which He emphatically repeats as the ground of His inference,—He cites for further confirmation according to the LXX.; for it only has the *οἱ δύο*, as the Samar. Pentateuch the שְׁנֵיהֶם. This, although not in the genuine original text, is yet so evidently to be understood there, that Christ bases His entire doctrine upon this "two," to which prominence is given.[1] They are two, and yet *no longer two:* this is the shortest and profoundest expression of the mystery of marriage; that great mystery the further typical significance of which the Apostle Paul opens to us in Eph. v. 31, 32. *One flesh:* this Olshausen (and many others), with a good intention but erroneously, interprets thus: "not only ἓν πνεῦμα and μία ψυχή, but also σὰρξ μία; marriage in its ideal form appears as the union of the entire human being in love; it presupposes unity and concord of spirit and soul." No! that is marriage as humanly idealised, but by no means the real marriage which God has instituted, and will maintain inviolable. If this enthusiastic view of nuptial love were right, then that would be no true marriage where this unity is wanting; then indeed would the discovery of a want of "elective affinity" afford a valid ground of separation. The *bodily* fellowship is not merely the basis of *marriage*, but also that which is alone essential; it may indeed, and in a certain sense, should be sweetened and glorified by friendship of soul being superadded, but marriage subsists as such apart from that. Observe the distinction in 1 Cor. vi. 16, 17. *One flesh, i.e.*, one person, forming together one man, within the limits of this life in the flesh, for this world; beyond these limits the death of the flesh has separated the marriage tie. In this alone lies the justification of second marriages, which do no injury to the continuing spiritual fellowship of love with the partner who is gone.[2]

[1] We have not here, however, an argument for a *Greek* version of the Gospel of Matthew, which is as good as original, or for the fact that our Lord Himself spoke Greek; for Christ might with the same right as the LXX. derive the δύο from the context.

[2] Compare the doctrine of Rothe, which agrees with the above, Ethik iii. 638.

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And now comes the great inference, which appears to be simply a repetition of the old word rightly read, and yet is made the sacred marriage formula of the new Church. God has *joined together* man and wife, in the first unity and *beginning* of the *man*, who was *male and female;* and *therefore*, again, in the *resolving back*—as declared by the man—of those who are now two into the original unity. Here consequently is applied in the most important case a *general* proposition, the applications of which to cases of every kind are inexhaustible, viz.: That which in general, and in any way, God hath united, let not man in capricious innovation of God's primitive and natural law put asunder! God indeed also separates again: as (for reasons regarding which we are here silent in order not to provoke dispute) He took the woman out of the man; and as He now dissolves marriages by death. What man joins together unjustly, that, moreover, the judging and saving God separates; but what the sin of man has separated, that He can and will join again together.—"Ανθρωπος μὴ χωριζέτω, Let not *man* put asunder: this is the answer to the question, *Is it lawful for man?*—The result, then, of this first answer is: *Properly there should be* no separation;[1] as there should not be that sin, and that hatred from which alone *the bill of divorce* and *finding no favour* can proceed; there should be no separation, as not by adultery, so not by hindering and prohibiting marriage where God will have it. But indeed, before the second question of the Pharisees calls forth the second answer of Christ respecting the *permission* of separation, the reasonable difficulty suggests itself, Whether all marriages that have been actually contracted, and are admitted as real, are to be regarded as the joining together of God? Here the strict word of our Lord leaves room for many considerations, which may be justified elsewhere from the word of truth. Even the strict Evangelische Kirchenzeitung (June 1843) itself says: "Marriages are concluded in heaven;—now, however, mostly on the low earth, and often still deeper." How then, if any one were precisely to invert the word of Christ, and to maintain that, *because God* has not joined together all that passes under the name of marriage, therefore divorces are to be allowed? Some time ago, the

[1] For it is contrary to nature, as Chrysostom said: παρὰ φύσιν τὸ γινόμενον, ὅτι μία διατίμνεται σάρξ.

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discussion of the new Prussian law of marriage tended to impress upon all the important truth, that a law of marriage should first purify and as much as possible vindicate the sanctity of the marriage contract, before it carelessly confirms every marriage that is contracted. Certainly *man also should not* join together without God; this the marriage ceremony expresses, but only shadows it forth, however, *without its being on every occasion a truth.* To speak again with the Kirchenzeitung: "Is it less culpable when a minister *at once* pronounces the marriage ceremony upon those, of whom he is convinced that in heart they break the marriage-vow at the moment they are taking it upon them, than it would be to throw away the blessing of the Church in the marriage of persons who are separated contrary to the Church?" But we ask further: Is it possible so to try the heart, in all cases, as that, even in the best condition of Christian states and national churches, no marriages should receive the form of Divine confirmation, which were already null and void from the first? One sees how Christ could not possibly have expressed His sublime law in such a manner as to be rigidly maintained in its application to the outward sinful reality.

The first question—which, with the design to "tempt," points to the passage in the law of Moses, without precisely naming it, and asks, "How understandest *Thou* this, what is Thy interpretation?"—our Lord so answers as to pierce their conscience, that very conscience which, notwithstanding the plainly prescribed permission, could yet not forbear asking—"Is it lawful?" How great His condescension! Instead of laying bare and condemning the hostile purpose of the tempters, in the question which was *now* in the first place addressed *to Him*, He rather grafts His answer on the secret acknowledgment of the truth which the important question, viewed as the question of man in general, implies, namely, "It is not lawful." This, however, He confirms by appealing to the original appointment of God, according to the Scripture; as already expressed in the creation from the beginning, before the taking of the woman out of the man, and then in the first prophecy of the man, respecting the unity of flesh, which continues to subsist in the duality. He has thereby very unexpectedly risen far above the disputed passage of the law taken by itself; this is inconvenient for the inquirers and perplexes them. They must then, if they would not be at once

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driven back, resolve to speak out more pointedly and pressingly. Since Christ, going further even than Schammai, will allow no reasons of divorce to be valid, they, after the manner of malicious disputants, naturally leap at once to the other side: Wherefore, then (if it be as Thou sayest), did Moses command to give a bill of divorce, and to put her away? That is, Wherefore did he *command*, and require nothing more than, this form, in order to put her away? Or, How then could Moses prescribe illegal forms for things which are against God's ordinance?

Vers. 8, 9. The second answer, still more unexpected than the first, although to the upright conscience long since present and obvious, now puts them to shame, and administers befitting rebuke: "What you call *command* is only *permission*, and that, on account of the hardness of men's hearts, against the ordinance of God from the beginning. That ordinance I am come through grace to restore; and therefore I now declare and ordain, without contradiction to Moses, what you already know (from the Sermon on the Mount) as My marriage-law." Our Lord, in the first place, interprets those disputed expressions of Moses which, as specifying the *cause of divorce*, must be supposed to be in the background of the whole transaction, really in the same way as *Hillel;* for He admits that Moses has permitted divorce in general, apparently almost *for every cause*. But He rejects, at the same time, the acceptation of this entire ἐντολή of Moses (Mark, ver. 5) as a *commandment;* and maintains another reading and construction of the whole clause, just as it also stands in our German Bibles. If we read the original text (Deut. xxiv.) correctly, we shall find that the whole of vers. 1–3 forms what we may call the *premiss*, or preamble, consisting of presupposed and at that time acknowledged circumstances and events, and that only ver. 4 contains the *conclusion*, or statement, of the *law* properly so called.[1] Moses admits the long existing practice of divorce, and the bill of divorcement, to be valid in the same way as blood-revenge, and many other customs which then obtained; he does not properly speaking or-

[1] To which Michaelis rightly directs attention Mos. Recht ii. § 119. For if the law begins already at וְכָתַב לָהּ, then would it further be *commanded:* She shall marry another man, who shall hate her, and also send her away, etc. Rather does the אִם כִּי יִמְצָא show plainly that the preamble of the supposed case extends as far as to this point.

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dain the bill of divorce, but only confirms it by expressly mentioning that it must not, as heretofore, be wanting; he adds, however, the highly necessary limitation of the custom, that at least the abomination of running back from a second husband again to the first is not to be permitted. For the rest, he *permits it to be done*, and takes meanwhile under his legislative care what in the Old Testament was not to be changed without causing greater evil.[1] Σκληροκαρδία, the adjective of which occurs Ezek. iii. 7 (LXX. πᾶς ὁ οἶκος Ἰσραὴλ φιλόνεικοί εἰσι καὶ σκληροκάρδιοι, קְשֵׁי לֵב) is found in Deut. x. 16, LXX. for עָרְלַת לְבַבְכֶם, where the *circumcision of the heart* is spoken of:—we know in what sense Moses speaks of this, and prophesies for the future of a new covenant. (Comp. also Deut. ix. 27, σκληρότητα τοῦ λαοῦ τούτου, קְשִׁי הָעָם הַזֶּה, and the קְשֵׁה עֹרֶף elsewhere so often said of Israel). All these passages Christ brings to mind, in order that the lawgiver may be explained from his own words. When He three times repeats with emphasis ὑμῶν, ὑμῖν, ὑμῶν (the hardness of *your* hearts, *your* wives), He thereby intimates, in a manner not to be overlooked, the particular and temporary character of the permissive ordinance, as precisely for such a hardhearted people, in opposition to the ἄνθρωπος, the *man*, vers. 4–6. Moses, indeed, although Christ purposely mentions only him, rightly permitted this, not arbitrarily as man, but in virtue of a *commission from God*.[2] "A law which Moses has given cannot be sinful"—what Moses has allowed, the governor of a country may now permit without sin;—"the subjects sin when they avail themselves of the permission, but he is as it were protected by the example of God and of Moses, and sins not when he grants permission to them for the prevention of a greater evil." (Michaelis Mos. Recht i. § 2.) Much is permitted by the State, and *must*

[1] On a right consideration of this whole subject there would result, in the case of a still lower degree of corruption (such indeed as now exists to the shame of Christendom), an answer respecting the present brothel-question, not corresponding to the most *rigorous* view, but somewhat as Wichern states it. Here, of course, only for the magistrate or police; not for the Church, the Church of the New Testament. Compare besides such laws as Deut. xxi. 10, ss.; Ex. xxi. 9, 10 (Michaelis Mos. R. § 87). How far did *God's* police at that time condescend for the Jews!

[2] Origen very wrongly found here what he regarded as a significant distinction between *God's* command, and *Moses'* permission yielding to the hardness of heart.

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even be permitted by the *Church*, although in the eye of conscience it be wrong, although the *word* of Christ preached in the Church may testify against it.[1] When the Apostle in 1 Cor. vii. 10, 11, adduces the saying of Christ, he represents Him, in the words ἐὰν δὲ καὶ χωρισθῇ (quite similarly to the Mosaic phrase), as taking for granted the possible occurrence of such unhappy cases even among Christians, precisely in the same way as here (ver. 9). A forcible hindrance of separation, in the name of Christ and by commission from Him for His Church, cannot be what is here spoken of. It is enough that He designates all divorce in general as proceeding from sin, and against God's ordinance (which sooner or later conscience makes known to all who avail themselves of the permission). Enough, that He acknowledges only the πορνεία,—*i.e.*, however, every unfaithfulness performed and consummated by the entire person, and essentially annulling marriage, be it in a work, or lust of the flesh,[2]—as justifying the divorce of those who are already in reality divorced. Enough, that in all other cases He forbids, for all who will hear Him in the spirit of free obedience, marriage with another woman as adultery, on account of that which is still valid. On all this,—how far it reaches, and how far it is not for outward legislation,—we have already expressed our views in our interpretation of the Sermon on the Mount. It remains only to be observed, that while here the λέγω δὲ ὑμῖν certainly stands parallel to the foregoing ὑμῖν in connection with the permission granted by Moses, and addresses the *Pharisees* (differently from the ὑμῖν addressed to the μαθηταὶ in the Sermon on the Mount), it yet does not imply that the commandment of our Lord is actually to take the place of the permissive legislation of Moses. For we are evidently to understand and supply: I say unto you, *if*

[1] This goes beyond the mere permission of "magisterial" authority, as V. Gerlach thus softens it. Nay, much more is permitted than he allows, when, ingeniously explaining the words of Luther to this effect, he is for "rejecting all divorced persons from the fellowship of the Christian Church."

[2] How then if the one partner had for years secretly maintained a refined sensual intercourse with a third person, although without concubitus? Would this in the judgment of Jesus be no πορνεία, no adultery? There is much wanting to prove the assertion (on which V. Gerlach lays so much stress), that in the mouth of Jesus πορνεία can throughout only unequivocally mean the "bodily act;" comp. what we said already at the Sermon on the Mount, Part i. p. 136.

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ye ask Me, as at ver. 3, in the spirit of those who would hear My decision on the subject, and follow My word in regard to it. He thus answers the insincere question with all the earnestness of truth.

According to St Mark,—who does not accurately know and represent the *details* of the discourse with the Pharisees, but does not on that account misstate its *import*,—*the disciples* again privately questioned Christ on the matter. This corresponds with what St Matthew relates of a subsequent objection and doubt on the part of the disciples. It is not, however, to be supposed that St Mark has put erroneously the repetition of the prohibition of divorce in place of the other esoteric saying about castrating; it is quite possible that both may consist with each other.[1] Before that happened which St Matthew relates, it was very natural that the question should be further asked: *Does the matter stand really thus?* Art Thou in perfect earnest in what Thou hast just said to the Pharisees? This St Mark, moreover, indicates in the words, "asked Him again of the same matter." This Evangelist, finally, has still another sentence peculiar to himself, which can hardly have been merely invented or have lost its proper place: And if a *wife shall put away* her husband. This happened sometimes, although (as Joseph. expressly explains, Antt. 15. 7. 10) not according to Jewish law, which, indeed, in many cases permitted an action on the part of the wife with a view to divorce, but by no means an arbitrary divorce or leaving of her husband, such as that of Salome who wrote a bill of divorce against Costobarus, or that of Herodias who left Herod Philip. When Christ thus mentions instances, as occurring in His own time, of a still worse caprice than was allowed by Moses (though allowed by Greek and Roman law), He will thereby indicate more strongly the results of hardness of heart, and thus set all the more sharply in opposition to all such conduct His own holy ordinance, for the keeping of which He also furnishes the necessary grace.

Vers. 11, 12. Hereupon the disciples are alarmed at the idea of an indissoluble union among sinful men,—not so much on their own account as on account of other people,—seeing that

[1] It is even possible that St Mark here, as generally, narrates with historical exactness;—although, upon other grounds pertaining to the internal connection, we do not believe this.

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their Master had employed the universal "whosoever." They are right in this fear, which would rather not venture on incurring an obligation for the full discharge of which grace is necessary; but they forget, on the other hand, that to remain unmarried without sin requires a still larger measure of grace. Their frank declaration proceeding from the first strong impression is: If *the case of the man with his wife*[1] be so, it is *not good* to marry, as it appears to us! (Are not the Essenes with their celibacy after all in the right?) Our Lord, however, in His answer, points to the still worse evil of lustful desire, or fornication (1 Cor. vii. 1, 2, 9); since only a chaste celibacy can be pleasing to God, and profitable or better for man. He at the same time neglects not the occasion thus presented,—in order to the *completion* of His doctrine for all future disciples,—of giving its due merit and honour to *celibacy*. This He does in such a way as to point out the true and direct path of decision between the first utterance of God:—"It is not good for man to be alone"—and that special grace of the New Testament, already bestowed on the angelic state, which St Paul, 1 Cor. vii. 1, acknowledges as the truth corresponding to the ascetical error. He, first of all, explains that chaste celibacy is an *exception* to the general institution, and can therefore only be *given* through the will and power of God.[2] He then declares that such an exception can only be conceived of as *threefold*. First, in the case of such as are naturally and by birth disqualified, and which in the special case corresponds to the ἀρχὴ κτίσεως in the general; this, however, is only a rare circumstance, and constitutes, so to speak, a permission of the Creator. Secondly, in the case of those disqualified by the unnatural act of men (therefore forbidden by Moses, Deut. xxiii. 1; Lev. xxii. 24, to be done to men or beasts);

[1] Αἰτία is not with Meyer to be explained according to ver. 3: If there is only this single reason for divorce. The μετά will not agree with this. But quite correctly with Luther: The *matter* of the marriage covenant, namely in its ground, its first institution. Elsewhere also αἰτία has a signification equivalent to *ratio*, *conditio*;—here, therefore, the original law of the marriage-state. Hesych. τὰ κατ' ἀρχὴν πράγματα. Euthym. ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας.

[2] This idea seems to us to afford sufficient *connection* between the question and the answer; there is no necessity for Neander's difficulties, who says that, either the discourse has no such connection, or intermediate words have been left out.

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which, however, also constitutes a permission of God, a Divine dispensation for those who have been thus dealt with. Finally (and this He means as the principal answer, which was to be explained by the two foregoing parallels), in the case of those who have made themselves eunuchs for the kingdom of Heaven's sake. He concludes, after having at the beginning repelled those who are not called to this, with a confirmation of this last case; a confirmation in which, while He strongly limits its operation, He yet truly acknowledges, nay, almost *requires it.*

All men cannot receive *this saying:* Christ certainly does *not* mean by "this saying" (as Wizenmann hastily supposes) His own prohibition of all divorce except in the case of fornication, that which, as He had just expressed it, had seemed so alarming to the disciples. This would yield, indeed, a very perverted sense. It would mean that the universal grace of the New Testament, for the restoration of all that has been disturbed by sin back to the pure *ἀρχὴ κτίσεως*, were *not given to all;* and as if *on that account* this new appointment of Christ could be required only of those who were specially chosen to keep it. No, our Lord does not here go back to His foregoing words; but He closely connects something new with the word which the disciples had used as the expression of their perplexity. *This*, and nothing else, He means by the *τὸν λόγον τοῦτον, this saying.* It is not His intention absolutely to contradict the disciples, who have spoken more truly than they themselves know; but rather to acknowledge that, in a certain case, a partial truth belongs to their rashly general proposition. The *saying* then is, "*it is not good to marry*"—which, upon other grounds, is in fact true as regards *some*, those, namely, who have the *gift* and the *calling* to abstain. (1 Cor. vii. 7–17.) That only thus we rightly understand it is clearly proved by the repetition at the conclusion: He that is able to receive it let him receive it! The carnal mind also shrinks from the restraints of marriage; but only that it may yield itself unrestrained to its lusts: than that nothing can be more evil. Only chaste celibacy can in certain circumstances be better than marriage; or, as Christ here expresses it: for the *οὐ γαμῆσαι* are required *εὐνοῦχοι.* Of these there are three kinds: as some are so *without*, and some *against* their own will, so there are others certainly who are so *with* their own will, yet only *according to* the will of God. It ought not to be overlooked

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that, in the first two cases, the expression is indeed in the first place to be taken literally; but even in them it passes into a further meaning, so as to prepare the way for the non-literal continuation and application of it in the third case. A *eunuch from his mother's womb*[1] is not merely one who is born and constituted with a real natural defect in this respect; but also, in a certain measure, one who is destitute of the sexual desire that impels to marriage, so that chastity costs him no struggle, and is to him no victory. The *being made eunuchs* by other men[2] includes also the being restrained or kept back from marriage in the various ways in which this may be done; those cases in which such restraint finds easy obedience in accordance with God's providential arrangements. (Certainly not the unnaturally forced, and therefore all the more unchaste, celibacy of monks, soldiers, and so forth.) In so far as this intermediate case stands in the middle, between the foregoing and the following, it is either similar to the first or the third. Yet Christ essentially distinguishes the first and second as being irregular and wrong, from the third, which He Himself ordains and confirms, only however as a rare exception. For He has already acknowledged marriage as the ordinance of the Creator; He Himself called to be His first Apostle a married person; and His last chosen Apostle, although unmarried, not merely confirms in very earnest terms the general ordinance, but in particular speaks of cases (and these not of rare occurrence) in which, as the reverse of what Christ here says, it is rather required of a man that he *marry* for the kingdom of heaven's sake. Something to this effect lies certainly in 1 Tim. iii. 2; and this may find its application as well in reference to missionaries who seek, by means of female missionaries, to open a door for the Gospel to the wives and daughters of the heathen, as to the pastors of Christendom in town and country. Nay, one might say further, that for example a widower, who again gives a

[1] Such an one was said by the Jews to be castrated by the sun (one who has never otherwise seen the sun), or by the hand of Heaven.

[2] In Israel, as already said, unconditionally forbidden by Moses; therefore all the more common in the entire East. Hamann observes rightly for once: Self-castration for the sake of the kingdom of heaven (as afterwards follows) must have been a word which no Jewish head nor Jewish taste was in a condition to understand.

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mother to his children *against* the felt want and inclination of his own heart; and, finally, that every one who cannot live chastely unmarried, and who enters into the married state in order to his sanctification, marries for the sake of Christ and His kingdom. As for those, however, who *have made themselves eunuchs, i.e.*, who by victorious conflict with the lust of the flesh have reached a state in which they feel it no longer (for Christ here denotes the end of a conflict which is indeed not so speedily accomplished, and graciously reckons it finished when it is only begun)—they have certainly done it *for the kingdom of heaven's sake.* He who undertakes it from other motives, in self-will, without the gift and calling of God, will not accomplish it, can never accomplish it. *This* experience testifies, even as our Lord here takes it for granted; for He recognises no fourth class consisting of those who from pride, avarice, or any other motive, might accomplish it. Even he who would deal with himself as Origen did would not thereby destroy the desire, which it is well known may still exist in those who have been bodily castrated. (Sir. xx. 3, xxx. 21.)

But what is here meant by "*for the kingdom of heaven's sake?*" We think our Lord comprehends in this expression two sorts of cases: the first, when any one renounces the state of marriage on account of an office, and for the sake of active labour for the kingdom of heaven, as was probably the case with St Paul; the second, and this is the most proper and immediate sense of the word, when any one feels in his experience before God that he himself can, and is to be, holy and happy, only in an unmarried state, and that this is *for him* the appointed way into the kingdom of heaven. In which case, therefore, it must always be acknowledged that Christ knows nothing and says nothing of a relatively greater value belonging to celibacy, or of a higher degree of holiness in it.[1] For, *the kingdom of heaven,* into which we are all in various ways to press, and the most of us in the state of marriage, is alone the object and end; while the refraining on the part of some is only the means to that end. Let every one see to it indeed that he

[1] On which Neander, who himself, as is well known, remained unmarried, notwithstanding speaks very truly; he not inaptly suggests that Christ elsewhere has found fault with the burying of the talent in order to preserve it more safely.

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be not disobedient, if this means and this way has been appointed for him; let him not think that the δέδοται (*it is given*) must at once be realised, whenever he thinks so; but let him do his part in order to the acquisition of the gift held out to him, in the painful, gradual, perhaps in the life of the flesh never to be entirely accomplished, εὐνουχίζειν ἑαυτόν. And in so far our Lord says, last of all: Whoso finds that he can receive it, let him go on with earnestness and zeal! Which is certainly at the same time an evangelical counsel, a challenge addressed to all whom it concerns.

Nothing could more appropriately follow these sayings about marriage and celibacy than the requirement to acknowledge *children* also (with the blessing of grace) of the kingdom of heaven:—children as the fruit of wedlock, which, notwithstanding what has just been said, is yet always of course blessed of God. As what had just been said might easily be misunderstood by men inclined to ἐθελοθρησκεία, we see the counterworking wisdom of the Father—who *prepares* for the Son upon earth the course of His testimony as well as of His sacrifice—in causing that at this precise moment the children were brought to Jesus that He might bless them. St Luke, who has not preserved this important connection, points at least by the article in τὰ βρέφη to the typical, general significance of the incident: There were once brought to Him also *the* children; and thus did He receive them, these were His words concerning the children![1] It, moreover, certainly appears from the expression βρέφη, if it were not already implied in the προσφέρειν, that they were not even παιδία—as was the child (Matt xviii.) who was called and placed in the midst of the disciples,—but mere infants. (1 Pet. ii. 2; Acts vii. 19; Luke ii. 12–16, and even i. 41. On the other hand, ἀπὸ βρέφους, 2 Tim. iii. 15, is used only as a proverbially strong expression.) Our Lord was not desired to say anything to them, but merely to lay His hands on them, and pray over them; or, as the two

[1] One may even say here: Thus do *the children* ever come protestingly in our way, when we would be too severe against matrimony. Alford understands it only thus: *They* (the people) brought to Him also *their* children along with them. But this scarcely does justice to the context.

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other Evangelists denote the retiring modesty of the request, to *touch* them. It was a praiseworthy faith on the part of the mothers who brought them (and whoever else the οἱ προσφέροντες, indefinitely named in Mark, may be) thus to expect, from the laying on of the hands of the holy man (according to ancient custom), a real blessing for those who were as yet incapable of receiving the word. The disciples, however, being thus interrupted in a very interesting conversation which they would fain have continued by further questioning, were displeased with the expectation, and harshly repel it as improper. "Do not overpower Him; He has more than enough to do with those who are grown up.[1] What good can such children get from His laying His hands upon *them*?" Thus "do they chide, with the gravity of young Rabbis, this interruption to a difficult inquiry of their profound school." (Lange.) Upon this Christ speaks the great word, which completes what He had previously taught regarding marriage; which rebukes all that proud contempt with which many would in after times look upon the fruit of blessed marriages; and which gives a new and more deeply-reaching commentary on all that had been said in Matt. xviii., and was here so soon forgotten by the disciples.

That the "*children*" and the "*such*" here, as at chap. xviii., are to be distinguished, and yet that the first certainly includes the second, we shall not undertake to prove anew; it is evidently implied in the connecting word *for*. In like manner, that the kingdom of heaven consists of such children, as also of child-like men,—not on account of their own original innocence, but through the saving grace in which they receive it as a gift and blessing,—is equally evident: "*If they come*, and come to *Me*, then of such is the kingdom of heaven." Children and child-like men, then, do not need to be made eunuchs in order to this. If the disciples, in a Pelagian spirit, take it for granted that man, through his own knowing and willing, believing and obeying, must meet the coming of the kingdom with something of his own,—Christ, while He does not indeed deny those commands to be found elsewhere, according to which a man must himself take and lay hold, must himself enter by force,

[1] It is, however, not necessary to suppose with Schleiermacher "that the children were all at once presented in a crowd and throng."

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must struggle, strive, and persevere, yet sharply and clearly strips this of everything Pelagian. "Not, the children must first become as you; but, *vice versa*, you must become as the children." (Richter.) The saying, which is added in St Mark and St Luke, determines this in a simple measured expression: it remains grace and gift, for the attainment of which the *receiving*, *i.e.*, consequently the accepting it, is sufficient; nay, all that goes beyond such acceptance is already too much and a hindrance. In all the so-called co-operation of man there remains always the first and ever present *initiative* of God's working and giving; the more *passively*, in the true sense, man comes and takes, the better; and, at the end as at the beginning, he actually enters only by this pure passivity into the kingdom of heaven. Is not a child in the arms of its mother a living and personified call for help? "Receive me, I have nothing, I need everything, I too would fain find my little place upon earth!" Is it not a living expression of faith? "I reckon and trust that I shall not be left to perish without help!" It is, as it were, an embodied appeal to the faithfulness of the Creator, who does not forsake His work even though marred and corrupted (Is. xlv. 10, 11). As truly as God has let that child be born, so surely has He also prepared a salvation for it; it lives and smiles with a *fides implicita* in this salvation. *As* a child:—this, in reference to adults, is not being like a machine. For, as the child at least lets itself be carried and brought, and keeps itself quiet when caressed and blessed, so we, on our part, when brought to Christ or drawn to Him, must ourselves *come* and *receive;* and in so far as a counteractive tendency has been awakened in us, we have enough to do to overcome this, in order not to *keep away* from ourselves and from Christ. But all this again must be done in childlike simplicity, humility, sense of need, and childlike trust. If we have to do with men, then the true rule is: Be *no* child, trust, look to—whom? But if we have to do with God, then it cannot often enough be repeated: Be only a child—follow the call, trust to the promise, take the gift, obey the word, all as if thou didst let thyself be lifted, carried, comforted, blessed!

Fully warranted, then, against all unchildlike objection,—which does not understand the *receiving* of the kingdom of heaven,—is the use which the Church makes of this declaration and act

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of her Lord as the institution of *infant baptism*. He who here *blesses* children, certainly with no empty and unmeaning ceremony, or merely to please the superstition of those who brought them (does He ever at any other time act thus?), gives also the greater blessing of baptism, which includes the whole kingdom of heaven, to those who are now brought to Him; and, just as here, reckons their being brought as a *coming*. For it is truly a coming, quite as sufficient as that of adults, who have also nothing to bring but themselves and their own sinful nature. If conscious sins have already proceeded from the sinful nature, then does *repentance* and *faith* belong to a true coming, then without both of these can no one be baptized; but a little child does not need repentance, and the grace in which we believe anticipates his faith, just as it does ours before it is present. Do we not all *receive* the grace, which we afterwards consciously experience, first unconsciously, as βρέφη, as embryos, so to speak, of the new birth?[1] He who afterwards *believes*, just as he has already been *baptized*, is saved; for he also who is baptized because he has believed, received in his faith already the first fruits of the grace of baptism sealed by the outward sacrament. We may therefore boldly say that infant baptism *alone* corresponds to the idea of the first sacrament, in so far as it is a giving and receiving on the part of God which goes before, lays the foundation, and is alone efficacious.[2] And if baptized children *die*, they are saved and blessed, before they could resist. If they die *unbaptized?* In that case also is fully warranted the use, only less general on account of unbelief, which the Church makes of the same saying, "Suffer the little children to come unto me," in the hymns and funeral orations for consolation at the burial of children. He who lets them die bids them precisely thereby to *come to Him*, and will assuredly have the same blessing for them in the other world, which in this He does not withhold from them. At most, it might still be said, there remains a *difference* between receiving the grace of baptism (which gives all, and which washes away the sinful nature) in this world, and receiving it in the other world; a difference, *it may be supposed* (for

[1] For "all gifts of God do not enter by the door of the *understanding* into the soul." (Roos.) The first fundamental gift never!

[2] Upon which we have further expressed ourselves in the last part of this work, in the excursus on infant baptism.

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who will say more on these secret things), which always leaves a preference to baptism in the flesh,—to be compared, at least in its first stage, with the important difference between adults who have attained to regeneration upon earth, and those who receive it in Hades. But this again, in reference to *little children*, seems not very conceivable.

ON FOLLOWING JESUS, AND THE RENUNCIATION BELONGING THERETO. (THE RICH YOUNG MAN AND THE LABOURERS IN THE VINEYARD.)

(Matt. xix. 17–xx. 16; Mark x. 18–31; Luke xviii. 18–30.)

So far all is again connected. The discourse of Christ progressively develops itself as circumstances give Him occasion: it, moreover, completes and supplements itself; here, as elsewhere, advancing from the exoteric to the esoteric in the parable intended for the disciples at the beginning of chap. xx.,—which *St Matthew*, alone of the Apostles and ear-witnesses, has preserved. Would that the critics of the first Gospel could be persuaded to seek, by patient inquiry and interpretation, to apprehend its relation to the two others,—particularly as regards the sayings of Christ,—in the way in which it is our aim to present it in this book! Then would the supposition, in other respects so natural, more and more commend itself, that the Church has put, and could only put, at the head of the New Testament canon, a reproduction *precisely* corresponding to the Aramaic original of the Apostle.[1]

The *following* of Jesus, and the *renunciation* which that requires, is the subject of the discourse upon which we now enter. The young man, rich in possessions and good works, who offers himself as a follower of Christ, and yet cannot make up his mind to the necessary conditions, affords occasion for showing that, in order to take the *first step* in following Christ, all riches and *possession* (what is outward to be understood as the expression

[1] We do not consent to Harless' "fabula de Matthaeo syro-chaldaice conscripto." With Guerike, we hold to the supposition of an Aramaic original; the translation of which,—not always *literal*, yet always an exact rendering,—was executed at all events under the authority of the Apostle, either by himself or by others.

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and figure for what is inward) must be renounced. In order to complete this testimony, the question of Peter makes it necessary for our Lord to show that, in *continuing* to follow Him, there is required a further renunciation of all *eager seeking after reward*, of all self-willed striving after future possession, and of all views of compensation for what has been forsaken. The introductory conversation with the rich young man consists of three questions and their corresponding answers. The first question and answer contains only the *preparatory test* applied to him; in the second the test is more definitely applied; the third contains, on the other hand, the decisive *disclosure* of the real state of the case. To the first, partly improper, question (so far improper as it makes the attainment of life to depend upon *doing* in the false sense of merit) our Lord replies by a testing answer: Be it so! only seriously attempt it in this way, and keep the commandments of the good God concerning doing good! On the second question, in which he foolishly betrays himself, the more definitely testing answer presses more closely home: The old commandments with which thou art familiar—art thou then really perfect with these? And now, when the error of the young man comes to full expression (all these have I kept!), Christ also decisively discloses (although still *figuratively* proving him) what is implied in emptying himself of all his *possessions*, of all outward and inward riches, as a poor man who will enter into the kingdom of heaven,—what is implied in following *Him*, receiving grace from Him, and retaining that grace under the cross. That the rich young man goes away gives further occasion to Christ to open up more fully to the disciples, who were then present, the true significance of this incident and of what He had already said. He affirms by way of warning that *a rich man shall hardly enter into the kingdom of heaven;* and in such a manner that the disciples must have understood the general and deep-reaching meaning of the words. Therefore, by the general question at ver. 25, they elicit the concluding declaration: *The being saved*, with all that belongs thereto, is for men generally (rich and poor) possible only through the omnipotent grace of God. But upon this Peter leaps again from the first and more intelligent question to the other side of the error; he thinks that *they had done what* was required of the young man, and thus appropriates to himself again as a possession the (not yet inwardly true) re-

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nunciation which they had made. For he claims the *reward* of this as a thing due to him and meritoriously earned. Upon this our Lord declares, finally, that an inconceivable reward of grace is (in future and even now) assuredly prepared, as for the Apostles, so for every disciple who forsakes and renounces all in order to follow Christ; *but yet that there is great danger* of losing what is the main element and consummation of the reward, *eternal life*, if an eager desire of reward should mar and inwardly cancel the act of renunciation. This, as we shall see, is the import of the saying which, in chap. xix. 30 and xx. 16, stands at the beginning and the end of the parable which illustrates it.

St Matthew, the eye-witness, introduces the incident, which had made a deep impression upon him, with a *Behold!* to awaken attention. St Luke at least gives it in the same connection; while St Mark still more definitely connects it with the foregoing in the words "*When He was gone out*," *i.e.*, after blessing the children. The indefinite εἷς or τίς of St Matthew and St Mark is afterwards designated by νεανίσκος; according to Luke he was an ἄρχων, president, or ruler of some kind. However much this incident resembles in the beginning that other recorded by St Luke, chap. x, 25, there is yet a great difference. This appears in the further course of the reply to the same question; and, moreover, the question is in the other case put in a malicious, tempting spirit, while in this it is asked, notwithstanding the error that accompanies it, in the sincere earnestness of a good intention. The zealous young man has already waited for Christ's coming out; he runs to meet Him in the way; he kneels down before Him with reverence, and addresses Him with the sincere title, *good Master*, used in the sense in which ἀγαθέ, κράτιστε and the like were generally used, and as the seven elders of a synagogue were (at least at a later period) called טוֹבִים. There is perhaps less of flattery than of thoughtlessness in this expression; it is inconsiderateness which leads him to use this great word, ἀγαθός, in connection with τί ἀγαθὸν ποιήσω; This is the error which our Lord lays hold of. He was not precisely a youth, according to the present use of the term; for he says, ver. 20, ἐκ νεότητός μου (which indicates one who had passed considerably beyond the stage of νεότης). Yet he was a *young man* to be a ruler, and this also speaks for the

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earnestness and zeal of his legal piety.[1] He has aimed at *doing that which is good*, and would fain produce instances of this goodness; he knows also (what not many so clearly knew and frankly confessed) that the way into the kingdom of heaven, even for Israelites and rulers, is this doing good. He even speaks earnestly of *eternal life*,[2] which occurs literally in the Old Testament only in Dan. xii. 2; which afterwards had a settled place in the deeper *doctrine* among the Jews (Wis. ii. 23; xv. 3); and, in the time of Christ, was a current idea and expression, adopted, like many others, by the phraseology of that time in anticipation of a fuller revelation. He who thus spake in earnest had already passed beyond that understanding of the Old Testament promises which cleaves to what is earthly; and for that reason *Marcion* would here cancel the *αἰώνιον*. It might almost be said in praise of this ruler, that he desired a better life, even an heavenly (Heb. xi. 16). But apart from what we shall soon find, namely, that in deep reality his heart yet cleaves to the possessions of this world, his grand error lies certainly in the *ἵνα, that* I may have. He connects the *ἔχειν ζωήν* (according to Mark and Luke it is even *κληρονομεῖν*; he does not perceive the contradiction between this Scripture expression and his meaning) with the deserving and earning *ποιεῖν*. Nay, since, in his question, he goes beyond the ordinary commandments, we see that in his blindness he aims at truly meritorious, extraordinary, works by which he might come to be like the *good* master!

Ver. 17. The other reading in St Matthew, "*What askest thou Me about the good?* One is good!"—although received by many with favour,[3]—we cannot by any means accept, notwithstanding

[1] How, according to Stein (on St Luke, S. 205), Matthew could be induced by the *ἐκ νεότητός μου* to add his *νεανίσκος* as a conjecture, seems incomprehensible to us; seeing that the opposite might rather be inferred from that expression, as Neander even infers from the entire style of address.

[2] Here this expression occurs for *the first time*, and again only at Matthew xxv. 46 in the first three Gospels; it first comes prominently forward in St John. Still it denotes only what is presupposed in, and forms, the fundamental idea of the entire Bible revelation, even from the Old Testament onwards. Lutz, in his Bibl. Dogmatik, p. 19, affirms this more satisfactorily than he afterwards brings it out in detail.

[3] Amongst whom is Jul. Müller, because this reading suits *his* philosophy:—Christ leads first of all from the particular to the *abstract*, general *idea* of the good; then from this to the personal God! (V. d. Sünde i. 110). Schleiermacher nearly to the same effect.

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the authorities quoted in its support. It might appear indeed to be quite agreeable to the sense that in *περὶ τοῦ ἀγαθοῦ*, the idea, the essence of the good should be brought into prominence. But, on the other hand, this is far *too abstract* for the concrete saying of our Lord, which directly takes up the word of the questioner; since He seldom, and only upon special occasion, speaks in abstract terms. It is rather an early gloss which would correct the text; because the *τί με λέγεις ἀγαθόν* (confirmed by two other Evangelists) was found to be dogmatically offensive and unintelligible.[1] If Christ, however, had not really said this, how would any one have been so bold as to put in this expression? And why should St Matthew in this place, quite against his usual manner, give the paraphrase instead of the more exact word? He alone has the question and answer quite exact. *Twice* does the young man make use of the weighty word *ἀγαθός* (the other Evangelists have merely *τί ποιήσω, τί ποιήσας*); and, strictly corresponding with this, the same word occurs twice also in the answer: "What dost thou mean by this word which thou hast twice used? Be not so hasty with this great word! I am (for thee) not so suddenly a good master; and there are great doubts about the *doing* good of those who *are not* good." The young Ruler of course, with all his kneeling reverence, held Christ to be a mere *man;* and this presupposition our Lord condescends for the time to accept for the sake of his other words. In his address to the Lord, the young man, with substantially the same error, calls *Him ἀγαθός, good;* and artlessly without more ado gives *himself* credit for the capacity *ἀγαθόν τι ποιῆσαι, to do that which is good.* The same error exhibits itself in ignorance of the *evil* of fallen man; and further, in not knowing that even the creature who is not fallen has yet not in himself the ground and source of the *being good.* Christ takes care not to say, *I am not good;* or, One only is good, *My Father.*[2] When He calls Himself the good *Shepherd,* John

[1] Origen already read both texts beside each other; the *Syriac*, however, which has always great value for us, has only the common reading.

[2] It is so read only in the Clementines, in order to introduce the Marcionitic separation of the *good* God of Christ, from the merely *righteous* Lawgiver of the Old Testament. (S. Hilgenfeld Clement. Recogn. p. 270.) Recently, Vigilantius Rationalis scrupled not to interpret: "only the *Father* in heaven"—so as to bring out an antithesis to the *Son*, as at chap. xxiv. 36.

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x. 12, this is more than a good *Master;* when, John viii. 46, He maintains His sinlessness, He *precisely thereby* attests the *Divinity* dwelling in His present humanity; for, without this, בֶּן־אָדָם, the son of man, and sinner, are one and the same.[1] He deals more exactly with the word than the Rationalists, who "exhaust themselves in phrases, call Him the best, noblest, most excellent, most perfect, etc.," and yet deny His Divine dignity. He said then to the young Ruler what He must say still more strongly to these modern panegyrists, not in kindness, but in anger:—*Why callest thou Me good?*" He, however, at the same time attests His Divinity (although He does not speak plainly of what is concealed) when He who knew no sin affirms:—"*None is good save One, that is God.*[2] Luther well compares with this that other word, "My doctrine is not Mine,"—where Christ in like manner speaks of His humanity as such. Still more profoundly Augustine says here: "Christ knew Himself not after the flesh." Oetinger, on the other hand, seems to go too deep when he thinks that God alone is *good* as being ἀπείραστος κακῶν, *not tempted of evil* (Jam. i. 13); that the good angels, as being still liable to fall, are not pure before Him; and that even the humanity of Christ, as liable to temptation, was not *good* in the absolute sense. For these ideas, though true in a certain measure, do not belong to the connection here; and would be too far above the capacity of the inquirer to be an answer to his question. Nay, we would not even adopt Ullmann's view—that Jesus here calls only God "good" in the most pregnant sense, because the *human* goodness and morality of Jesus can only be a *becoming* goodness, such as develops itself and must reach its perfection through conflict—for this necessarily runs into the

[1] *Never* has Jesus anywhere said (if He says so here it is the only time) that any one honoured Him too highly; never did He protest against any degree of love, honour, thanksgiving, adoration. Roos, die Lehre. J. Christi, S. 79.

[2] See Hom. lit. Correspondenzblatt 1829, p. 176. "Choose then, ye friends of reason, between these two conclusions dictated by reason itself. None is good but the one God; Christ is good; therefore Christ is the one God. Or: none is good but the one God; Christ is not the one God; therefore *Christ is not good.*" The same dilemma is presented quite as sharply and correctly in the fine sermon by Nitzsch (vi. Auswahl S. 6)—with which we in general entirely agree as it respects the exegesis of the text.

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preceding error.[1] We abide by the simple sense that Christ—without denying His own goodness or His own Divinity, in virtue of which (differently from what it does in other men) that goodness dwells in His humanity—testingly corrects the youth, and thus in the first place shames his pride by His own humility. "Thou speakest with too much readiness of *doing* good; I tell thee it is necessary first *to be* good (I too should not be good, as thou thinkest, if I were a man as thou supposest); it is necessary in particular for thee to *become* good before, in the way of *doing*, thou canst bring out this or that good thing from the inward treasure. (Chap. xii. 35.) It is necessary to stand in unbroken fellowship with the alone independent original source of all goodness; for out of, and without God, no one is good.[2] But if, with real and upright earnestness, thou wilt enter into the *life* of which thou speakest—the good God has long since told thee (so that thou needest not to ask of me) in what way man is again to become holy as God is holy!" As we read in the Talmud (Rosch haschanah, Fol. 59, 1; Zeror hammor, Fol. 151, 2), "Nothing is good but *the law*"—so Christ points to this mirror of the Divine goodness and holiness for sinful man, to its particular *commandments*, which contain answer enough for every τί ἀγαθόν. Wilt thou do good?—then be and become good; God is good—"let *His* word (and commandment) be thy *teacher*." Our Lord here, as at ver. 23, makes the *eternal life*, after which the young man inquires, to be the same with the kingdom of heaven; for He uses the word εἰσελθεῖν, *enter into*, which is the formula generally used in connection with the latter. For the rest He quotes only the word of Moses. (Lev. xviii. 5.) He does not say, however, *eternal* life, because it does not so stand in that passage; but He teaches us to interpret and understand the Mosaic promise as referring to eternal life, just as at Luke

[1] Comp. Wimmer's argument against this, Stud. u. Krit. 1845, 1. What he, however, seeks to bring out by a different interpretation of the εἰ μή—No one is good *except* under the condition that God, as the original source of all goodness, is the ground also of his goodness—appears to us too far-fetched, and beyond the connection, when put forward on grammatical grounds in this way, although it certainly remains the deeper fundamental idea.

[2] "The master in Israel (John iii. 2), and the *ruler* of our text, are to be pronounced alike foolish, because they presume to give judgment upon a thing which they do not yet at all understand." Stein on St Luke, S. 206.

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x. 25, 28. Those who will not do so, and who understand by the word "life" in the writings of Moses only temporal good, are refuted by Christ Himself. Further, our Lord here maintains against the Antinomians, that the law must by all means be kept and fulfilled in order to salvation; only that this is to be done in no other way than that which is by grace.[1] In the error of those who seek righteousness by works, and apply themselves to this in their own strength, there is a partial and perverted truth; Christ builds upon this, and teaches in the first place to be thoroughly earnest in the endeavour, so as to penetrate through that to the truth. How can he who has not first *made the attempt* by works, come to that repentance which alone leads to faith in Divine grace, and thus to the true establishing of the law?

Ver. 18, 19. *The* commandments—says Christ plainly; and the expression would denote the "ten commandments" almost as definitely to an Israelite, as the same expression would do now to a Christian child. Or, if the usage according to which these commandments were thus designated had by this time begun to be uncertain, Christ here confirms it; and teaches us to recognise in the commandments given from Sinai the permanent kernel of legislation, universally binding in order to eternal life;—just as He here, and again chap. xxii. 37–40, makes use of two summary expressions from Moses for the two tables. The Ruler must have begun to perceive what the good Master would say; this he betrayed at once when, with an inconsiderately hasty expression of surprise at being thus referred back to old things, he asked—Ποίας; *Which?* Surely not the old, familiar, common commandments? St Mark and St Luke (in which we have another instance of their more inexact condensation) pass over, as the foregoing citation from Lev. xviii. 5, so also this characteristic intermediate question. They represent Christ as at once saying, "*Thou knowest the commandments.*" St Matthew informs us most exactly how and what Christ spake; and that He prescribed, not merely to this young man, but at the same time to us all, the *true beginning of the catechism* in order to a knowledge of sin. Let those Christian catechists who

[1] Wilt thou, an accepted follower of the Saviour, lose again the life received from Him, and from being one of the first become one of the last who remain without? Only despise the commandments, as if they were not to be kept precisely by thee!

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deem the Decalogue imperfect and insufficient to embrace all that men are required to do in order to eternal life; and those, in like manner, who would remove it from the true place which God Himself has given to it as the *παιδαγωγὸς εἰς Χριστόν, the schoolmaster leading to Christ;*—see to it that they are not contradicting their Master, who here undeniably fixes its true use and place, at the beginning of the catechism. But why does He begin with the *second* table? Because this is most fitted to carry conviction from without to the heart; and because it is more natural to test at once man's conduct towards men.[1] The sum and substance of the *first* table—Honour God alone!—He has already indicated at ver. 17; nor does He fail here, looking back, to repeat the commandment respecting father and mother (already, chap. xv. 4, brought forward as an important fundamental commandment), as the *transition* from the first table to the second. He then concludes with what is also explained at chap. xxii. 39 as the *sum* of the second table; which declares that it must be understood in a spiritual sense as taking cognisance of and judging the *disposition of the heart*, so that these very words, Thou shalt *love!* at the same time include and represent the last commandment against coveting. The two other Evangelists do not so carefully preserve the original words; both follow (as also the Apostle at Rom. xiii. 9), a transposition to be found in Philo (and which had come to be in use in the Jewish schools), of adultery before murder, and leave out the love of our neighbour. St Mark gives instead of this a peculiar, and by no means strictly corresponding, expression of the *last* commandment, which denotes the Οὐκ ἐπιθυμήσεις by its most natural expression in the outward act, Μὴ ἀποστερήσῃς. Only as given by St Matthew does the *test* of our Lord's questions rise with psychological delicacy to its keenest climax: Hast thou kept *this?* And actually *this* also. First come the negative commandments, the expression of which has most to do with the outward work and word, and from which a man most easily justifies himself. Then, more positively, a commandment which points to the disposition

[1] As a true catechist must still always *hold up prominently* before children the *second* table (with the "Father and Mother" that leads to it; and, in its sum, the love of our neighbour). So, on the other hand, the deeper *understanding* of the first table is reached only in the second and third department of it.

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of heart; that, viz., which is the *first* commandment for men, and in which the honour which as a child he gives to God coincides with that which he gives to those who stand to him in the stead of God. Finally comes the altogether positive and inward commandment of *love*. All this, however, implies in it the rebuking question: Is the man to whom such prohibitions and commands must be given—by nature *good*? Is he not from his birth a murderer, adulterer, thief and liar in heart, a child without reverence, a man without love?

Ver. 20. The young man is too much blinded to understand Christ's meaning, and now first makes manifest his entire blindness.[1] He vainly imagines, as, alas! many do still, that he stands perfectly well with the ten commandments! Probably when our Lord began with *Thou shalt not kill!* he had his answer already on his tongue. When He reached the *Honour thy father and mother*, he hastened in his thought to add *from my youth up*:—which was a proverbial expression among the Jews for the fulfilment of the law and piety, see Tob. i. 8–10; ii. 13; 2 Tim. iii. 15.[2] The Lord's last word, however, which should have struck him most keenly, he *does not hear at all;* and so he delivers himself at once of the fearfully artless lie:—All these have I kept, and carefully had respect to! "Thou hast been a reverently obedient child from the womb? Thou hast then loved thy neighbour as thyself thy whole life long?"—And yet the young man does not consciously lie, but seriously thinks that it is as he says; hence, according to St Mark, Christ looked upon him with pitying love and kindness. Be not thou, O Christian teacher and evangelist, too soon polemically offended with all who are legally righteous! Do not unwisely and unjustly speak against such mistaken ones with angry dogmatical rebuke! There is a difference to be observed among the self-righteous. This young man is of a nobler nature, and stands unconsciously in a transitional class between the Pharisee and publican, the contrast between whom is portrayed in the parable which, in St

[1] St Mark puts into his mouth in this answer again a Διδάσκαλε, now without the rejected *epitheton ornans*.

[2] This sufficiently accounts for the expression. We are not under the necessity (with Neander, as already mentioned) of supposing that this was an *aged* man looking back complacently on his past life, and of correcting the statement of Matthew accordingly.

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Luke, immediately precedes. The *justitia civilis*, the outward keeping of the commandments so far as one knows and can keep them, has a certain worth in its kind;—who would not regard such a youth with more pleasure than he would a wild and dissolute transgressor? But, indeed, this very rectitude prevents the heart which honestly strives from being at peace, assured, and tranquil; the more one has kept the commandments, the more urgently will the self-betraying question obtrude, *What lack I yet?* Such a man understands not his own question; he thinks that he means, Are there not somewhere still more commandments to which I must apply myself?—is there not some special extra-work for my zeal in doing good? But his heart confesses, against his knowledge and will, that there is still one thing, and that the principal thing, lacking to him. Now, he who goes on self-willed and uninstructed in this way, will doubtless, from a good beginning, land at last in the worst Pharisaism and monkery; but he who only proceeds with *questioning*, and comes to the *true Master*, shall obtain the true *answer* which will lay open the bottom of the heart.

Ver. 21. Thus does the wisdom and love of Christ receive and treat the case. He does not deal unjustly with the young man, as if He understood him arrogantly to say, Am I not then perfect, having kept all the commandments? for then would he not have come to the good Master at all, and would not have stayed to ask anything more after the first question. *One thing thou lackest still!* Thus do St Mark and St Luke express Christ's meaning; but we must interpret the words, with Luther's marginal note: Thou art still entirely lacking; with the one thing thou lackest all,—the principal thing! Literally Christ said, *If thou wilt be perfect:*—words which sympathise with, and enter into, the young man's feeling; but at the same time humble and most keenly convict him. Apparently Christ gives him what he has desired, and points out to him a special work; but observe that what He requires of him is only a simple test, whether he is able really to keep that first commandment of the first table from which all others flow, whether he has even understood its spiritual requirement. "Keep then the first commandment in truth, and show that thy possessions are not Mammon and an idol to thee!" A foolish teacher would have directly contradicted the young man by merely laying down the doctrine

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that the matter so stands, and following that up with the direct charge, Thou art in thy riches still an idolater! But the wise Teacher lays hold on him by proposing to him something to be done, just as he himself had requested:—Go, sell thy goods and give them to the poor, so that thou mayest love these poor as thyself! Not the fanatical advice to throw them into the street or the sea, but to distribute (Luke διάδος comp. Luke chap. xi. 22, and Acts iv. 35), with the wisdom and joy of love, the superfluity among the needy. It is evident that the outward obeying of this command is to be no general rule for all possessors who would be saved; while Christ gave an earnest command to this young Ruler, He imposes it only upon such special individual cases as his was. It is equally clear, further, that this selling all, in itself without price and merit, is required of this individual only as a test; it was but the preparatory act which would disembarrass him for what comes immediately after, viz., *Follow Me!* Still, however, we shall altogether mistake the meaning of Christ,—who always in the external meaning includes the internal,—if we do not recognise in His words the figuratively embodied fundamental commandment which He utters, for example, in Luke xiv. 33, comp. Luke xii. 33:—"*Become poor!*" That is the great essential. *All that thou hast* (Mark and Luke already spiritualising and explaining: ὅσα ἔχεις)—that is, also the imagined riches consisting in the fulfilment of the law and virtuous deeds, ver. 20. Hast thou, as a monk, parted with thy goods only to be more proud of them in heart, what will that help thee?[1] The command comes ever anew, penetrates deeper and deeper, until it pierces the heart:—Sell also thy imagined possession, expressed in the words, "*I have sold all.*" *Follow Me*, that thou mayest learn in My school what grace is, how thou mayest receive the kingdom of heaven as a little child, and look only to the treasure in heaven. *Me*:—there now stands, supplementing the humble saying at ver. 17, the one Master, as personally and essentially good, to cleave to whom is and becomes alone true doing good. St Mark adds (from Matt. x. 38 and similar sayings), *Take up the cross*; we might certainly doubt whether Christ uttered the word in so discouraging and repelling a manner precisely to *this*

[1] See the words of Fulgentius in Neander's Denkwurd. iii. 1-28.

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young man; still, as regards the profound and general import of the saying, this is its true meaning.

"A man may pledge and stake his head a hundred times; but if any one were to proceed to take it from him, he would feel for the first time how firmly it sits,—how it sticks to him." (Gossner.) So is it with the young man here, who now perceives with deep shame how much his idolatrous heart cleaves still to the possessions of this world. Caught by his own inquiry after works of perfection, sharply smitten in his own conscience, he cannot turn aside the command of the Master by asking, Where, then, is such a commandment enjoined upon me? With what right dost Thou require in the name of God so much as this of me? He feels what our Lord purposed to make him feel. "To disobey is hard for him, and to obey still more hard" (as Roos excellently expresses it). The command addressed to him with friendly look makes his countenance and heart sad; he goes away silent, and his silence says: "No, that I cannot possibly do!" We are not told whether this sadness resulted in the godly sorrow and humility proper to a sinner. But Christ makes him, going away just as he is, a warning example for his disciples; and proceeds more fully to disclose to them the import of what He had said and done.

Vers. 23, 24. Proverbial and figurative discourse has always this character, that the outward letter is not to be pressed in the particulars as it is in a doctrinal proposition, but that a background of spiritual meaning all the more deep opens itself up for application. As our Lord in ver. 24 does not merely repeat with greater emphasis what He has said in ver. 23, but intends rather to lay the real emphasis on the figurative proverb, and to conduct to *this* by the transition from the case that had just occurred, what is said in ver. 23 acquires also for all subsequent hearers and readers, nay, even for the apprehension of the disciples at the time, a parabolic character. He speaks indeed first of all in strict earnestness of the outwardly rich, to whom the possession of their goods becomes a dangerous hindrance, and that because they do not possess as if they possessed not, because their hearts cleave to their possessions. (Ps. lxii. 11.) For, "not so much he is rich who possesses a great deal, as he who is possessed of a great deal." (v. Gerlach.) Thus do St Mark

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and St Luke rightly interpret by "they that have riches." St Mark—who (as in chap. vii., where human statutes are spoken of, and elsewhere) most frequently appends an explanation to the word—here very considerately, in order to obviate all misunderstanding of Christ's words, says, *those who trust in riches* (Prov. xi. 28; 1 Tim. vi. 17); and he does so under the guidance of the Holy Spirit, in order that they in the Church who are slow to hear might have the saying of Christ also in this form. It is therefore not with Schleiermacher to be called "a limitation by a later hand;" so much, however, is true, that Christ did not here originally speak thus, otherwise the impression produced on the disciples would not have been so startling:—it remains, notwithstanding, undeniably the true *interpretation* of the meaning of Christ's words. Again it is true that such danger of putting false confidence in their possessions lies very near to all possessors. Does not Christ speak also, Matt. xiii. 22, of the deceitfulness of riches; and does not experience still prove, in spite of the exceptions from Abraham to Joseph of Arimathea, that riches properly speaking, or the possession of many goods, bring with them peculiar and serious dangers, hindrances and temptations? As a rich man, then—*i.e.*, without putting away his riches inwardly, and in some cases also outwardly (the latter is nothing without the former)—no one *shall enter* into the kingdom of heaven. And one might certainly, speaking strongly, apply the saying with Wesley still further thus: "It is also easier for a camel to go through the eye of a needle[1] than for a rich man to give up trusting in his riches"—although this seems only partly true, and in comparison with the saying of Christ too severe. It is further true, that the poor cleave to the mammon which they do not possess, when, with idolatrous *covetousness*, they strive after it, and *will* be rich. (1 Tim. vi. 9.) But the whole of what was exemplified in this incident becomes for Christ a parable em-

[1] The conjecture of many Greek commentators, following Theophylact (not camel but cable), is no longer thought of by any one; *going* presupposes *feet*. The similar proverb of the *elephant* is familiar in the Koran (Sur. vii. 38), and in the Talmud (Buxtorf Lex. p. 1722), also the camel, more familiar among the Jews, according to Lightfoot Hor. Hebr., in a proverb respecting the stupid Galilean. Comp. Matt. xxiii. 24. Sepp observes that in the natural form of expression respecting the entering into the kingdom of God, eye of a needle, and door (doors, gates), appear as opposed to each other.

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bodied in fact, representing a truth which entirely applies only to what is inward. If,—as according to St Matthew we suppose to be certain, and for a proverbial expression find to be natural,—Christ said merely πλούσιος, we have only to call to mind what is said in Luke vi. 24, 25, in order to understand, that He speaks in the deepest sense of the *rich in spirit*, of such as are rich in genius, in virtues, in knowledge, in honours, etc. This was the real hindrance in the way of the young man; had he been *poor in spirit*, he would also have been ready to sell his goods. Through the strait gate one must come only poor and naked, not laden with goods and virtues; this lies as much in the nature of the case as that a camel cannot go through the eye of a needle. This our Lord declares to His disciples, addressing them with a friendly τέκνα, as St Mark has it;[1] and we see immediately from their exclamation of amazement and fear that *they* have understood His meaning.

Vers. 25, 26. *Who* then can be saved! Τίς ἄρα—this is more comprehensive than merely τίς πλούσιος. Do not the poor also cleave to their scrap of possession and strive after more; has not every man at bottom something which as his possession he will not let go? If the entrance into the kingdom of heaven is so narrow, *who* then is small and unencumbered enough to enter! What Thou sayest is truly the case of all—we understand Thee; then the being saved must be in general a thing of *impossibility?* Thus do the amazed disciples think; and not of other people merely, of the always innumerable class of the rich to whom they certainly did not belong: they regard themselves as included, inasmuch as they perceive that man must renounce and relinquish all in every sense *that he has.* Christ, however, confirming this understanding of His words, *looked upon them* (which ἐμβλέψας, St Mark also does not let slip), and spake, quite openly now, of the *salvation of men* in general as a thing impossible with man, and only possible through the omnipotence of God. He strengthens the δυσκόλως into ἀδύνατον, the *hard* into *impossible;* and thus it is:—Who would be saved if it were not for the power of redeeming grace? To man of himself it is impossible even to break through the blindness of the heart, so

[1] Another reading is even τεκνία. Here, for the first time, Christ thus addresses the disciples; yet hardly, as Sepp imagines, with reference to the little ones shortly before commended.

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that as a sinner he shall know and truly see *what is lacking to him;* then it is impossible to confess this in true penitence before God, and to receive grace in faith; then again always impossible to persevere in grace unto the end. But all is accomplished by the efficacious working of God, by His anticipating, strengthening, and confirming power; certainly not without *faith* (to which, therefore, all things are possible, Mark ix. 23), but that faith is (although without predestinating, electing compulsion) ἐν δυνάμει θεοῦ, 1 Pet. i. 5, as a πίστις τῆς ἐνεργείας τοῦ θεοῦ, Col. ii. 12. To this faith that lays hold on the power of God, on the other hand, all is possible that pertains to salvation; from the first becoming poor and following Christ even to the *keeping of the commandments*, which also is indispensable. *Possible*—although a *difficulty* attends it to the last. Christ, indeed, is come to save the lost (Matt. xviii. 11); for otherwise this was not possible even for God. Sin must be blotted out in order that God may remain just in bestowing grace, and man free in receiving it; an atonement was necessary, and such an atonement as sanctifies. This great ἀδύνατον παρὰ ἀνθρώποις, this great *impossibility with men*, God has brought to pass in the miracle of all miracles, in the incarnate Son![1]

How ought the disciples now to have reflected upon this important saying, with another and joyful astonishment, at once satisfied and silent and affected in heart! But this was beyond their temper of mind and capacity of apprehension, at least in the case of Peter and most of them; although perhaps John and Nathanael might have thus reflected. Peter soon passes from the first salutary astonishment with which he was struck to the opposite extreme; he has too hastily appropriated to himself the friendly *look* with which Christ regarded them, as if it said, "Are not ye yourselves an example how God can save!"—and with great folly brings forward what *he himself* has done in addition to the omnipotence of God. He hides as usual behind the general *we* his favourite *I*, and says, certainly not without

[1] This interpretation is a strange contrast with that extreme which may be found—and only a specimen of his enfeebling paraphrase—in my predecessor in the exposition of the *sayings* of Jesus, the notorious Bahrdt. According to him, the meaning here is: "That which in the present intractable state of mankind is infinitely difficult, God can make gradually to become easier."

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self-complacency:—Behold we have left all and followed Thee! If these words stood alone without the *question* (again only preserved by St Matthew) which is annexed to them, they might then have been taken in a good sense to mean:—Behold the Almighty God has made this possible for us, we rejoice in this and are thankful! But it sounds more questionable, it actually reverses the whole matter, when he asks τί ἄρα ἔσται ἡμῖν; We perceive that his meaning is:—We have done much better than the young man—and that again the idea of merit creeps forth from his heart. That mild interpretation of the question,—not holding the translation of Luther,—viz., "Is our renunciation of all indeed that which Thou requirest? What will fall to our lot, or be our sentence? Wilt Thou pronounce a judgment upon us different from that upon the young man, and let us pass?"—is fully confuted by the answer of Christ. Because Peter has inquired after reward and compensation, Christ says, first of all, what is contained in vers. 28, 29; but because he has asked with a culpable eagerness for reward, the parable concerning the first and the last follows with its earnest warning and rebuke. The matter then stands thus: Peter, who has not yet understood Luke xvii. 10, puts his question in the spirit of Job (chap. xxxi. 2); and betrays what, alas! may still be too often found in the followers of Christ who have left all, a self-righteous regard to the reward of grace, as if it were not pure grace. In such cases the injunction is ever again to be repeated: Sell all that thou hast; renounce also all that thou hast received from Me, appropriate it not to *thyself*, as if thou hadst not *received* it! Look not self-complacently to what thou hast done, but zealously to what thou hast still to do, that thou mayest fulfil thy course! Imagine not that thou art finished and perfect! Ask rather, without ceasing, *What lack I yet?* This is better than *What shall I have, therefore?*

Ver. 28. The scanty possessions, of which Peter seems somewhat presumptuously to speak when he says, We have given up *all* (not entirely, however, as they still retained the possession of it), was certainly not worth the kingdom of heaven as a purchase-price; and Christ might indeed have sharply ridiculed it. This He does not, however. He knows well that it is *difficult* for the fisher to leave his boat, the publican his little house, and every one whatever he calls his own; that in the end the poorest does

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enough when he renounces his *all;* and that the heart of the beggar may cleave more to a few pence than that of the rich man to great sums. Nor was that so altogether inconsiderable which, for example, Peter possessed in Capernaum; and the two sons of Zebedee, with their hired servants (Mark i. 20); and Matthew, who could give a great feast in his house. Therefore, with great kindness and grace, He first of all acknowledges that they had actually "followed Him" by *renouncing* all, holds in all honour their obedience to the apostolic calling, and, without finding fault, holds out to them the Apostle-thrones as its result; then, however, follows the earnest rebuke of the impure element of self which was mixed up with their renunciation. Not, as many harshly understand the sincere meaning of Christ, that He at first, half *ironically,*[1] set before them the glory to which their faithfulness would not fail to attain (which was the self-evident reward of those who were the supreme ministers of the highest King), in order then all the more severely to say:—But take care that you do not lose it! No, He is exalted above such feelings and moods; He Himself, joyfully prophesying, looks first at the future glory to which He knows that His twelve Apostles *will* attain, and to which He would have them to look up. For we are to rejoice on account of the reward in heaven (Luke vi. 23); the command addressed to the rich young man contained in it also the promise,—Thou shalt have treasure in heaven! St Mark and St Luke leave out the first special promise for the Apostles; but St Matthew gives it all the more exactly. Ye who have *followed Me;*—this not merely acknowledges the past, but lays down at the same time, with all the full emphasis of this great word, the condition which still remains; therefore, in latent prophecy, it already excludes Judas, just as later Luke xxii. 28–30. Still, there are *twelve* seats; for another shall receive the office of the traitor, and God's plans suffer no defeat on account of individual sinners.[2] The *regeneration,* as appears from the explanatory

[1] That it is entirely ironical has been asserted only by perverse expositors, such as Liebe in Winer's exeget. Studien.

[2] The spiritualising interpretation of Rud. Matthäi (The Power and Dignity of the Prince), which finds here a *dominion* also, in the perfected kingdom at the end, for those who are called and prepared to exercise it, goes beyond these literally named *twelve* apostolic thrones.

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clause which is added respecting the glory of the Son of Man, is the renewal of the world, of the earth (hence the Persian version has *in the new world*); a restoration of the primitive state of things on the whole, as well as the regeneration of man, from which the expression, by extension and comparison, is derived.[1] Not merely the final *adoption* of the children of God (Rom. viii. 23; Luke xx. 36) in the resurrection of the dead, but the concomitant glorification of all creatures in order to the glory which corresponds to the freedom of the children of God (Rom. viii. 23). This δόξα of the new world, is itself the δόξα of the υἱὸς τοῦ ἀνθρώπου, in which, however, His special θρόνος will in some way be set up. All the members of the new born race of this second Adam have a common participation in the glory of the Son of Man; for such as bear honours, however, there are special *thrones*, from which are to be governed the twelve tribes of Israel; *i.e.*, the new and true Israel, the entire people of God in their multiplicity, formed after the *type* of those twelve tribes. Accordingly ἐν τῇ παλιγγενεσίᾳ is, in the last sense, equivalent to *in My kingdom*, St Luke xxii. 30 (comp. Matt. xxvi. 29); and the sense in which it is understood by the two sons of Zebedee (Matt. xx. 21) is quite correct. Although finally κρίνειν in this place signifies not *judge* but *govern*, as ידין in the Heb., yet Bengel's fine observation is not without ground:—Of Christ, it is καθίσῃ in the *Active*, of the Apostles καθίσεσθε in the *Middle*;[2] for they take not their seats until they have first stood, with all others, before the judgment throne of Him who sits (Luke xxi. 36; 2 Cor. v. 10).

Ver. 29. Should not an honest heart have been *humbled* by the very greatness and loftiness of the promise? Should not Peter and all the Apostles have been constrained to say with shame:—Lord, this comes to us not as a recompense for leaving our ships and nets; this is *grace*, and not reward at all! Christ even now, in passing to the intended rebuke, helps them to such thoughts and feelings, inasmuch as, in order to check their special *we*, He *widens* the promise. They must learn to

[1] *To follow Christ in the regeneration* (as Göschel v. d. lezten Dingen S. 23 connects the words) is not a correct expression; but the hope of the near regeneration of the world on account of their own regeneration, is a combination which Göschel correctly views.

[2] Hence also the difference of the case in θρόνου and θρόνους.

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speak as the last Apostle did, who, according to Christ's choice, came in the room of the one who fell from the number of the twelve,—the greatest and least Apostle:—*Not to me only* shall the crown be given by the righteous Judge, but to all them also that love His appearing (2 Tim. iv. 8). *Every one* without distinction who *has forsaken* whatsoever he loved and held dear, whatever his heart clave to (here it is not at first μισεῖν Luke xiv. 26 which is yet always indispensable, but, the bearing patiently actual loss, the free surrender)—*for the sake of Christ* (Matt.: for My name's sake; Mark: for My sake and the Gospel's; Luke: for the kingdom of God's sake)—shall suffer no loss thereby, but shall obtain most abundant compensation. The so-called sacrifices which are made in the cause of God receive this name at first only with reference to our unbelief; for every such loss brings after it rich gain. The only goods that are named by way of example, are those of house, of family love, and of the earthly possession that most binds the heart; for, of such things the disciples had been speaking. St Matthew and St Mark have, with slight differences, the same arrangement of the particulars. It begins at first generally with the house; then, in the members of the family, it rises gradually to an ever more difficult renunciation (for one separates himself from brothers and sisters sooner than from parents, while one cleaves to his wife more than to these, and finally, with most intensity to children); and then returns again to the more direct and real property in lands. This we take to be the original form; while St Luke gives the substance by an abridgment, in which the arrangement is not so exact. There are many significant things to be noticed in these words; in which we plainly perceive the superintending care of the Holy Spirit, providing against every essentially improper expression, such as might contradict the cautious and well-weighed saying of our Lord. That no divorce can be meant here by the forsaking of wife is self-evident from the declaration so earnestly made by Christ not long before. That He mentions brothers, and sisters, and children in the plural, but only one wife, as also one father and one mother, is in like manner conformable to that declaration in favour of monogamy. Finally, that, in the particular repetition of the persons again received back by way of recompense (which St Mark alone gives, and, we can hardly suppose, as a

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mere amplification), even *mother*[1] is specified, while there is *no* mention again of wife or wives—is wisely and becomingly directed against all enthusiastic abuse of the words; although it is also true that in a certain sense (only not in the *conjugal*) compensation will be given also for the wife who has been left. How and when does Christ promise that this hundred-fold (Luke, manifold), *i.e.*, this intensively (somewhat according to 1 Sam. i. 8) much better compensation, shall be made? *Now* already *in this time*, or world, which St Mark and St Luke precisely distinguish from the eternal life in the future world; as also St Matthew at least in his καὶ ζωὴν αἰώνιον. Therefore, by virtue of the spiritual fellowship of goods and of love, in the church of believers; where St Paul found a mother (Rom. xvi. 13) and many children, where Timothy found brothers and sisters (1 Tim. v. 1, 2); and where the great principle holds good, *All things are yours!* (1 Cor. iii. 22.) Even *houses* and *lands* in this present time are compensated in this manner. Often indeed quite literally, as when those who forsake them are received by others for the sake of Christ into the joint possession and use of their property; at all events, in the sense of 2 Cor. vi. 10, that Christ takes better care of His followers than if they had retained house and hall with unfaithfulness toward Him. All this, however, is μετὰ διωγμῶν, *i.e.*, at present amid persecutions, according to the nature of the kingdom of the cross before the period of glory; not without continued patience for righteousness sake.

Ver. 30. And now, after such great promises,—the fulfilment of which every one who ventures to put them to the test has in all times experienced,—there follows a warning antithesis. The saying which contains this St Luke has not subjoined; St Mark only gives the simplest expression of it; while St Matthew connects it with the parable which illustrates it. Our Lord indeed had already uttered the proverbial saying on another occasion (Luke xiii. 30); here, however, He devotes to it an entire parable, as He does in like manner to that other in Matt. xiii.

[1] For nature gives us only one, but love many! So Alford excellently, although he forgets himself when he speaks of "fathers and mothers." This also Christ has wisely not repeated; the reading καὶ πατέρα appears to us introduced as a correction, just as the singular μητέρα adopted by Lachmann.

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12, spoken at a later period, chap. xxv. 14–30; and again to that which is added at chap. xx. 16 (many are called but few chosen) the entire parable in chap. xxii. 2–14. We will leave, then, this profound saying to explain itself in the parable; and at the outset content ourselves with Meyer's excellent note, which indeed contains everything:—The first "in time, gifts, self-estimation, and appearance" shall be last, and *vice versa*. We observe now only so much—as indicating the *proper direction* for the understanding of the *parable*, which beyond all question culminates in the saying placed before and after it—that Christ according to all evident connection with what goes before means to say:—The *penny of this country* (which, at ver. 29, I promise to all My followers, as a reward of grace to be obtained *even here upon earth*) I will assuredly pay to every one. But *at last* (as respects the *eternal life*) it will be otherwise; then shall many who had been preferred remain behind and without, as being sufficiently paid by what he has received; while many late ones shall be advanced.

We must at once, according to what is here indicated, declare against the arbitrary assertion of Neander (with Strauss and De Wette), that both sayings (chap. xix. 30, and xx. 16) are entirely out of their place here, and mar the import of the parable! We are sorry to be obliged to say rather that Neander shows he has entirely misunderstood the parable,—a necessary result, indeed, of such rejection of the authentic interpretation of the sacred text.

CHAP. XX. 1–16. In order to understand this parable,[1] so much contested from the beginning, and lately so much mangled and distorted by a multitude of special treatises, it is certainly of decisive importance to settle the principal question,

[1] To which, strangely enough, there is to be found an analogous saying in the Jerusalem Talmud (s. in Lightfoot or Vitringa), although, consistently with Jewish self-righteous feeling, with a different turn at the conclusion: "This one has *wrought more* in two hours than you the whole day!" Comp. the statements in Döpke (Hermeneutik d. neutest. Schriftsteller) S. 36, but still more exactly in Sepp ii. 244. The Mohammedan parallel adduced by Trench after Hammer (Theol. Litt. Anz. 1847, p. 252) has certainly taken its origin from the parable of Christ.

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What does Christ mean by the penny, or day's hire? We maintain that all who take it to represent eternal life or blessedness grossly err, and entirely mistake the true meaning of the whole. There are three reasons in support of this, so clear that one must wonder they have not always appeared evident to all. First, eternal life cannot surely be promised as a reward of labour, in the same way as in a legal contract; which is yet plainly the meaning of the *συμφωνεῖν* ver. 2, comp. with ver. 13. The Lord has agreed with the labourers and the labourers with Him; and this contract is *at all events* kept, even without respect to the disposition and worthiness which afterwards shows itself; but it is not thus, assuredly, in the bestowing of eternal life. Then, secondly: The murmurers also receive the penny, and on receiving it complain that what they have received is not so much as is due to them. These, however, are, as the conclusion of the parable plainly declares, in reality none of the *chosen ones* who earn eternal life; otherwise the entire parable would contradict this its conclusion, and all who had been called would come at last into the kingdom of heaven. And yet we must in any case interpret the parable from this concluding sentence, and by no means explain this sentence as incorrectly added here, or (with Calvin) cancel it altogether, when it is found not to fit in to the interpretation given beforehand to the parable. Steffenson (Stud. u. Krit. 1848, 3) has with perfect right maintained that our Lord, by adding these concluding words, *obliges* us to seek precisely in them the principal idea of the parable. That He intends, as has been said in opposition to this, to show, by the striking contradiction implied, "that such a murmuring in heavenly things is in itself *inconceivable*"—is an idea which itself is inconceivable; because then, contrary to the fundamental rule to be observed in every parable, no reality would correspond to the principal point of the figurative story. As little can it be understood of a mere *offer* of the same eternal reward to all objectively, although afterwards the enviers exclude themselves as being subjectively unworthy to receive it; this explanation (for which Trench decides) is neither agreeable to the text of the parable nor to the nature of the case. We are not even at liberty with many to explain it of the as yet tolerant reception of the murmurers into a kingdom of earthly glory before the last day; for even there, as we are elsewhere sufficiently taught, the un-

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worthy remain *without*. This lies plainly in the ὑπαγε[1] (ver. 14), which expresses *rejection* and anger; and together with which, the adjudication "Take that is *thine!*" can mean nothing else, than what, at another stage, Abraham says to the rich man. (Luke xvi. 25.) What thou hast contracted for, with that thou art discharged; but now, Away from my service, and from all intercourse with me further! "There can be no blessedness without acceptance with God"—this is the sure point of this parable; as already Gregory the Great (whom Besser cannot confute) has said: "No murmurer can receive the kingdom of heaven; and no one who receives it can murmur." Luther also (to whom the present Lutherans with their artificial exegesis ought *in this instance* to yield) saw clearly that the murmuring labourers "go off with their penny and *are damned*." What, then, is the day's hire? The same Luther, who preferred to leave this unsettled as a subordinate point, which is certainly not admissible,[2] yet goes on to say, "Therefore if we would strictly interpret, we must understand the penny of the *temporal* good; and the *favour of the householder* of the *eternal* good." Melancthon is still more positive that the *denarius* is not to be explained of the *vita aeterna*. Valerius Herberger adheres to Luther, when he says: "The object and aim of the parable is not represented in the question, Who obtains the penny,—as several have racked their brains to make out, and have only made bad worse,—but in this, Who retains the grace of the heavenly Father, so good to all?" Very true; but that we may rightly investigate this latter point, it is necessary that we thus strictly interpret the former; and it needs no racking of one's brains to read that people are here spoken of

[1] Rupprecht (Stud. u. Krit. 1847, 2) explains this most groundlessly of a mere command to go away, to leave the presence (as at ver. 4 to labour!). And even in such a departure, that is, from God's countenance, good pleasure, and fellowship, the reward can never be the inheriting of eternal life, named at chap xix. 29.

[2] "The point of the parable, therefore, in this Gospel does not lie in the penny, *whatever* that may be, nor in the distinction of the hours, but on the *earning* and *obtaining*,—how one may earn the penny." With this in substance agrees what the treatise in Tholuck's Litt. Anz. (1847, p. 275) strangely decides at last: The denarius has properly no independent interpretation (is therefore *nothing at all*?), it only expresses what faithful diligence is worth *in itself!* It appears to us, however, that this says nothing at all; for surely this main feature in the parable must be something.

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who *obtain* the penny, but at the same time lose the grace of the Lord. A simple glance at what goes before suffices to show that the penny is certainly a *temporal* good, different from eternal life, though not of a merely outward and earthly nature.[1] It is manifestly that *reward, profit, or compensation* of whatsoever kind, having no necessary connection with eternal life, which such a hireling question as that of Peter (chap. xix. 27) seeks; and it means precisely the "what" after which that question asked—Such a reward the grace and righteousness of God will actually connect with service in the kingdom of God, so that *no one shall labour there in vain.* Such a portion as is rather of a merely outward kind, as the most direct compensation for anything that may have been renounced, was spoken of in Mark x. 30. Yet the "promise of *this* life" which belongs to godliness (1 Tim. iv. 8), includes in it, what must not be overlooked, the internal spiritual enjoyment and reward which all doing of what is good and right carries directly in itself; for also in this sense is Ps. xix. 12 already true, comp. 1 Cor. ix. 18. Who is there that gets *harm* from following after that which is good (1 Pet. iii. 13), and not rather abundant good? So that those who serve Christ, even *with persecutions*, and with all manner of *afflictions in the world, in the flesh*, have yet a better portion than sinners even here. We are by no means to understand a worthless *hypocritical* self-righteousness in those first who become last, but an actual entering into the calling of God by service and labour, a first laying hold of the promise, apprehended superficially, Do this and live! a promise which leads the humble, who go on to learn in God's school, to blessedness; but which has for the insincere, and those who are eager after rewards, no more than the penny that was bargained for. This penny is very various, but in every case it is exactly *that* and nothing else at which the striving of the individual aimed. For (as should well be observed) to serve for blessedness as a strict reward, to

[1] In this assertion we are not shaken by the fact that those who have most recently treated the parable are for explaining the penny of eternal life; for their interpretations are truly deficient in the simplicity which would lead to another result. Alford is among those who oppose me, describing the criticism here as "much inferior to his usual remarks;" but I must wait to see whether the second edition, with its more exact references, may more effectually convince him.

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bargain for the kingdom of heaven as a return for labour—*this* no one can in truth do, *this* properly never occurs. Where it seems to occur it will be found that the heart has really meant a Jewish Messiah-kingdom or a Mohammedan paradise; always something of the nature of a penny, which, too, he will obtain in so far as it is right and possible, when God at last calls to account. In so far, also, every one receives his penny; the reward in relation to the person and his claim is, in a certain measure, the same for all. Only, we may say, on the other hand, with Dräseke: The same penny is to every one different, according to the hand that receives it, according to the mind that estimates it. Some taste in it from the first a reward *of God*, a grace and gift of eternal life; others receive it as *their* reward, as a booty which they have seized; and thus, in their penny, the penny properly so called is lost, it has become by their own fault a mere coin of discharge. "They turn the penny round about in their hand, and know not what they are to make of it." *Such* persons are represented in the parable to whom it will thus happen in the end; and *for such* the penny is certainly not eternal life.[1]

We inquire, further, with reference to the principal feature of the parable, upon which the understanding of the whole depends: What is the *day* with its twelve hours? How is the *earlier and later*, the first and last, to be interpreted? If we were at once to say, in order to obviate the other principal error of such interpretation, that the day is *not at all* analogous to the period of the world's course onward, to the last day—we should speak too hastily by far.[2] For the parable certainly connects itself, in the first place, with the relation as to time in which the *Apostles* and first disciples of Christ appear,—they being the first called at the commencement of the work of the vineyard. But, not only so, *there is reflected* in it at the same time—*looking backwards*—the general fundamental relation which is the theme

[1] How Alford can say of this eternal life, "To the enviers and grumblers it will be as the fruit which turns to ashes in the mouth"—we confess not to comprehend.

[2] Rupprecht goes too far in his protest against every supposition of Old Testament periods of time, on the ground that all parables respecting the kingdom of God make that kingdom to begin only with Christ. Has he then quite forgot that the servants were sent to seek fruit from the vineyards before the Son?

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of so many parables; viz., the earlier calling of the Jews with whom God made the covenant of works in the form of legal promise, and then the compassion for the Gentiles who were in due time placed on a par with them. (Acts xv. 9.) To deny entirely this reference and application would be quite as wrong here as it would be to deny it in the parable of the two sons, which is in general cognate with that before us. This is certainly the fundamental type in the background—on which, so to speak, the picture rests—*but nothing more;* and it is now necessary to observe, that while our Lord sets out from this reference to the periods in the world's history, with their earlier and later calls, He immediately again leaves it; so that the parable, as a whole, in its developed form, can by no means be interpreted according to that reference. If, again, the Apostles are the first, then, in order to maintain the chronological line from Christ to the Judgment, we must take them in connection with the entire first apostolic church. To refer, however, the labourers thus directly to entire nations and churches, instead of to *individual persons*, is in contradiction to the whole moral harmony and tendency of the parable. Nations, and contemporaries in respect of calling, are not always of the same character or disposition; least of all does the history of the Christian Church, as a whole, exhibit such a state of things as is here denoted. Father Lambert, indeed, is for understanding it of the first Churches that were called out from the heathen, because they afterwards became proud and envious; that is true, but can it be said of them as a whole that at the first they agreed with Christ in the matter of a reward? Further, can it be said that they actually did the more difficult work,—as it is said that they first cleared out the field of the world in order to the planting of the vineyard (which yet was already there),—so that in later times the heat of the conflict became less? In this chronological view we shall nowhere find what completely corresponds to the features of the parable. Such an interpretation too hastily lays aside the connection with the question of Peter, as also with the saying, quite manifestly referring to individual persons, *Many* that are first; which, indeed, only corresponded to the πᾶς ὅστις before, ver. 29. It would also oblige us to give up all reference of the labourers to such as, like the Apostles, serve Christ in the Church by a special office, a reference which, on account of the

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reasons in the last sentence, is *predominating* though not exclusive. The *labourers in the vineyard* are, of course, to be distinguished from the stems and branches of the vines; and there is evidently meant here, *first of all* (without excluding further application), a special call to labour and service, not the general call to salvation: "This special calling is a means to that general one." (Richter's Hausbibel.) Further, a systematic chronological interpretation of the *day* stands too much in the way of the instructive and principal application to the individual Christians of all times; inasmuch as in that case all who live at one period would belong to one hour, and thus the moral point of the whole, so to speak, would be lost. But what if, as we have seen, our Lord only builds, upon the grand typical background of the relation of time between earlier and later calling (as first represented in the relation between the Jews and the Gentiles), a *parable* which is afterwards differently applied?[1] We say, first of all, in general, that the whole time of the world reflects itself in every period, and repeats itself in every individual life; in order to *this* meaning, which here comes into prominence in the evident reference to individual persons, we must withdraw our eye from the historical survey of the whole, as Christ Himself does, in the particular development of the parable. *For*, in the first place, it is impossible to show how there can be a continuing to labour on the part of the first till the coming of Christ to judgment;[2] secondly, in this case *all* the first would appear as murmuring at last, which is yet far from the meaning of Christ; thirdly, taken in a literally historical view, the penny which was not paid till the evening, must certainly be the participation in the earthly kingdom of Christ, into which, however, as already said, no enviers shall enter.—Is then the day to be understood as the *lifetime* of each individual man? We answer again, as above, that there is some truth in this (for parables in general throw out their light in manifold rays, and are not exhausted by a single fixed sense); but if, as many do, we maintain this in a literally historical sense, we shall again miss the true meaning

[1] Otherwise expressed: "The difference of hours serves only as a figure for the difference of rank." (Theol. Litt. Anz.)

[2] Origen fables about the transmigration of souls, according to which the first work on to the end, and even the last have stood idle the whole day (in former bodies)!

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and find contradictions. Not merely, and not as the principal sense, can Christ mean the lifetime of the individual. For, in the first place, it may be said here again that not all who are called in youth are eager for reward, nor all who are called later in life on that account chosen. Further, the different lifetimes have not all the same beginning and end, they have not a common date of payment; and this is strong enough of itself to limit this chronological view; finally, the *preference* and *precedency* of the first, certainly, by no means, refers *merely* to time. Many a one labours much in a more difficult office than others, bears the heat of the conflict without, while others tarry by the stuff in peace; nay, what is equally to the purpose, many a one is merely first in honour, or, moreover, only in his own fancy:—I am more, and labour more. What, then, is the day with its hours? No other than a parabolical *figurative* representation of the *relation between first and last* existing in *all possible* forms; certainly, with most immediate reference to time, from which, indeed, the expression "first and last" is derived, but including further all other applications to all sorts of precedency, whether founded on truth, appearance, or fancy.

To conclude: this parable, as a whole, in respect to its *process of time*, is not a chronologically prophetic representation, to be explained in a literally historical manner,[1] of something that takes place precisely thus (as is the case in other parables; for example, the tares and the wheat, the drawing of the net and selecting of the fishes, the casting out of the husbandmen who killed the son, the marriage of the king's son, the ten virgins, the servants with the talents, the great supper)—but a comprehensive *figurative* representation, taking its rise from the relation of time but afterwards spiritualised, of something that thus takes

[1] Bengel also cannot quite disengage himself from this misapprehension; and when he understands the space of time comprehended by the parable to be from the first calling of the Apostles onwards to the Pentecost, he forgets that, previous to the Pentecost, those who were called had not wrought at all! Chronological fancies respecting the great world-hours are to be found in the Berlenberg Bible, as also in the Fathers, according to which the Apostles come again at the eleventh hour! Of these Luther said: "Such talk is good for passing the time when one has nothing else to preach." And here, where the parable affords quite different material for *preaching*, he is quite right.

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place *oftentimes* and *in many ways*. The figure brings together and arranges into a totality of impression what manifoldly repeats itself; in *such* parables, for example, as the building of the house on the rock, the various kinds of ground, the treasure and pearls, the wicked servant, the true and wise servant, the fig-tree in the vineyard, the lost son, the unrighteous householder, Lazarus in Abraham's bosom.[1]

The *point of connection* for the parable is no other than the question of Peter: *for this reason only those* "first" are selected, in ver. 2, who have regard to the reward; and the agreement is as it were an irony *coming after* the discourse in chap. xix. 27–29. Observe now the different expression of the proverbial saying at the beginning and the end, a difference which thus precisely justifies and explains itself. Οἱ ἔσχατοι, οἱ πρῶτοι at the end (with the article) are only to be understood as meaning —*those* last and first of whom I said at the beginning, *many* that are first shall be last. For there are certainly first who remain first, and last who remain last! The proposition—All the last become first, and all the first become the last—as if Christ had said this in the *οἱ*, is in no possible way to be justified.[2] The *difference of disposition* between those here represented as first and last, is the principal thing to which the οὕτως ἔσονται remains applicable.

The properly *limited sphere*, then, of the parable is the *warning* representation of such as are called with a real or seeming preference, and who thereupon do not renounce the eager anxiety for reward:—all that might be found in its details beyond this limit is erroneous. The application, however, to a merely *imagined* preference is certainly included; for it is in harmony with our Lord's manner to put such conceit to shame by conde-

[1] In what is here said lies the measure of truth which belongs to the principle laid down by Rudel, that the parables only figuratively represent the last judgment by way of warning; that here, therefore, as a sharp warning, the murmuring disposition which had just been exhibited by Peter, is represented as still the same in future, even at the last judgment. (Rudelb. und Guer. Zeitschrift 1851, 3.) Although we must still reject the consequences which Rudel draws from this view carried to an extreme, as tending to make the historico-dogmatical ground of the parable evaporate into what is merely practical and didactic.

[2] Although, as is well known, many (with whom Lisco agrees) have strangely attempted it.

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scending as it were to allow its validity. The *object* of the parable is finally:

First, *to detect and put to shame* the evil mind; to demonstrate that such a hateful *envy* lies in the eager anxiety about reward. (Ver. 15.) There is a concealed envy of the favour shown to others; and the saying of the eldest son finds its repetition, alas! even in the circle of the disciples of Christ:—"What shall *we* have therefore?" Beneath this *we*, there lies hid as its evil motive a secret *we as in preference to others*—which the Lord here brings to light. "This parable hits even excellent people; nay, it terrifies the greatest saints; therefore Christ holds it up before the Apostles themselves." (Luther.) "How many shining stars have already been struck by the tail of the dragon, and cast down by pride to the earth!" (Rambach.) Herberger, rich in anecdote, brings a strikingly illustrative story into his sermon on this text,[1] which indeed strongly portrays that which our Lord here mildly represents, but still corresponds to the reality of the parable.

Secondly, there is then the keen and ever-needful *warning:* In such a spirit, thou, now among the first (even thou, Apostle Peter, if it remain in thee, and go on developing itself in thee), mayest at some future time take the *reward*, and yet lose eternal life;—worse than one who is *last*, thou mayest remain behind, and without, as a *last one* in the worst sense. (2 John 8.) For *this* is plainly declared by a final climax in the *second* saying, respecting the called and chosen, which is annexed to the first. Meanwhile let us reflect on this! We shall not at once conclude; but after this general survey consider the details, and thus arrive again at this decisive concluding verse.

Vers. 1, 2. God always goes out ἅμα πρωΐ, early in the morning, diligently preventing those whom He seeks.[2] At

[1] A monk died leaving a great name for sanctity; a robber, who had heard him preach, repented, ran to confess, but fell on the way and broke his neck. A devout man saw both, wept at the death of the saint, but rejoiced at that of the robber. Why so? "When the monk died, the devil took him because of his pride; when the robber broke his neck, angels received his penitent soul."

[2] In Jeremiah these words frequently occur:—"I have sent unto you, rising up early and sending."

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the earliest dawn of the world did He begin to call such as Enoch and Abraham; long before there was any mention of cultivating a vineyard in the proper sense, had He uttered the word:—I am thy reward, walk before Me! This is not indeed directly meant here, but, pointing backwards, it is hinted. At all events we learn, from the first word, that it is not caprice on the part of God which calls the late ones so late. Many in preaching from this passage take erring pains to show that the compassion of the Lord (for it depends indeed upon this alone, not upon the willing or running of any one) takes effect in some sooner, in others later; and that of this difference in the "hours of grace" we have nothing more to say than, So it seems good in His sight, He has power to do what He will with His own. What truth there is in this is not taught here; the other side rather comes into prominence. If, on the other hand, we refer the first, third, sixth hours, etc., which are selected (with the omission of the intervening ones) to certain terms or epochs in the history of the world, and of an individual lifetime, when the call of grace goes forth more loudly and directly,—it is yet to be remembered that the same call also continues to sound through all the intervening times. Those who subsequently went into the vineyard had already been invited in the morning; they knew of the vineyard where work was to be had; and every one that stands at a disadvantage has himself to blame, because he was not there when God called, or disregarded His calling from one hour to another. This is the meaning of the parable, which will also be confirmed by the apparent contradiction in ver. 7. The *vineyard* may be traced to Is. v. (and still earlier to the Song of Solomon and Ps. lxxx.) as the similitude chosen and retained by Christ to denote God's institution upon earth, His people, His kingdom; the fruit of it is the most excellent, the labour in it is severe and difficult. The labourers correspond indeed in the *first place*, as we have already seen, to the husbandmen (Matt. xxi. 33); consequently, further, to the Apostles and their successors in office in Christendom, of course not precisely according to the outward official title, but according to their Divine calling. Yet the word "labourers" warrants further the general application, in so far as, in the vineyard, no one is allowed to remain idle or merely passive. The God who Himself alone prepares His people for Himself will yet have

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fellow-workers (1 Cor. iii. 9), as well out of grace as according to that right which requires a *worthiness* for His kingdom;—a worthiness, however, different from a meritorious claim to reward. *Labourers* at all events—for although thou art not a gardener, but a *branch*, thou art yet a *living* branch, which is not merely the object of cultivation, but in its turn is to bring forth fruit. Hast thou no special commission out of thy house, thou hast at least in thy house (Mark v. 19; Acts xvi. 31), and wherever thou shouldst let thy light shine so as to save others along with thyself. He who entirely neglects the salvation of others will not be likely to attain his own. These are ideas which lie in the background, and do not contradict the main reference to labourers in the more limited sense. Let no one boast of his labour, but praise the rich householder who so kindly cares for the poor; let us know nothing else than what we are wont to say:—The gracious Lord hath *given me employment.* He promises the due reward, the *denarius* (which, also in Tacitus, still appears as the usual ample day's wage for working soldiers); but gives infinitely more than this to the faithful who willingly labour for Him, and are diligent. But if those who are called at the very first begin distrustfully to ask, How much am I certain to get?—then indeed they are in an evil way, and are to be warned of the unhappy end of such a course.

Vers. 3–7. The next going out at the third hour πληθούσης ἀγορᾶς (as also ἀγορᾶς πληθώρα occurs) denotes precisely the time when the ἀγόραιοι, or gaping idlers, are to be found. So far as this particular in the human parable can correspond to any higher truth, it finely maintains by this interval of three hours the medium between an undue zeal on the Lord's part, leading Him to be ever running after labourers as if He needed them, and a neglect that cares not for the people who need Him. We see evidently from the whole what is the aim of the master of the vineyard; every expression that might speak of his need is carefully avoided, while, on the other hand, the idleness of the fools is in a kindly manner rebuked. Go ye *also* into *the* vineyard;—these words presuppose that the others had heard the first calling, or had heard of it; it is spoken of as a thing known; and in the "also," which sets before them the example of those who had gone previously, it is mildly hinted as a fault that they are standing idle. The market place of the world is opposed to

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the vineyard of the kingdom of God; the greatest man of business in worldly things is yet only an idle starer, so long as he will not enter upon the true labour, which alone is of any value, which alone brings its reward.[1] The promise, *Whatsoever is right I will give you*, contains in the background likewise a hint at the penny, as if it were said,—Go ye also (now at least); I will not count the time lost, but give to *you also* a full day's hire, as is due (only to the others). Or might we say, The Lord Himself means by the word only what the reckoners could understand by it, namely, the part of the penny corresponding to the proportion of hours.[2] Hardly; if we interpret this in the light of the subsequent development! The indefinite form of the promise implies at the same time even a higher degree of kindness, even more than the first contract, and contains the true answer to the question of Peter, with which every one ought to be satisfied—Only serve the good Lord, it will assuredly do thee no hurt! The later labourers really trust more, they are ashamed of their idleness, and are contented that they are permitted to enter at all. From the ninth hour till the evening, when work ceases, would be once more the same interval of time; but the faithful and good Lord cannot refrain from even yet offering a last term for *one* last hour. Those whom He now finds are of course somewhat more pointedly rebuked: Why stand ye, why *have ye stood* all the day idle? Why have ye despised all the former calls, and, as much as in you lies, will actually lose the whole day and the last hour, and thus bring a heavy penalty upon yourselves—if ye do not now take what I offer to you? Now there comes an excuse:—No one hath hired us! A wonderfully bold speech! seeing that the lord of the vineyard has been calling from early morning, and has now, truly not without justice, charged them with idleness. Christ will certainly represent this excuse as groundless and hypocritical; for before God it will not be held valid. In the eye of man it indeed appears otherwise; *we* say rightly of many, Ah,

[1] This is precisely what Rupprecht means when he finds here a designation of those "who, in reference to the kingdom of heaven, have yet done nothing." Why then should the market, as "the place where the idle people stand," *not* signify the *world*? Let us not, after modern fashion, be too nice in determining biblical, parabolical representations!

[2] As the Jews (see Lightfoot Horæ Talmud.) pay differently the שׂכיר יום and שׂכיר שׁעה—those who are hired by the day, and by the *hour*.

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if they had only been called earlier! No one has invited them, education has been wanting to them, they have been surrounded with bad company, perhaps even those who should have worked favourably upon their souls have been false teachers and destroyers. When such a one is called, *i. e.*, when first he distinctly hears the Divine call, it is even natural for himself to think,—No one has hitherto hired me; now, for the first time, light rises upon me. But when the light shines more clearly, and the call sinks deeper into his heart, he will no longer thus justify his cause, but rather take blame to himself. He will see and acknowledge that God had called him even from the first, that he had gone out of the way of Him who called when he saw Him coming,—in short, that the blame lies on himself alone. Only the poor heathen (in that first reference from which the parable started) may, with any semblance of right, still excuse themselves; no baptized and confirmed Christian, no man amongst us who has learned the ten commandments, and the Lord's prayer, or has ever heard a church bell, will be able to say,—No one has hired or invited me! Still, in order to teach us that God's goodness will certainly do injustice to no one who might in any measure be able to excuse himself, Christ frames the parable so as to make the householder kindly overlook the pretext almost as if he admitted its force; and in the promise, which to the last is the same, only slightly touches the conscience:—"Go ye *also* into the vineyard, *i.e.*, like those who have already gone; as ye know that I have often already thus called at the market place. Why, then, have ye disregarded the call?" Thus does God, in His abounding goodness, call kindly to the last; He calls the people only *not* to remain *idle;* and those here represented as last are such as enter upon the work merely from shame, which at length seizes them, and without much asking about the hire. They feel, indeed, what their idleness even to the last hour has deserved, and that if they are allowed to work at all it is only of grace; they trust the good Lord, and are far from thinking,—The day of labour is now almost as good as past, there will be no wages for the last hour. We learn here, also, that even for the last hour there may be a superabundant recompense. The *eleventh hour* is still a precious hour of grace. To many it is evidently the last solemn hour of de-

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cision; while, to us all, it is at least uncertain at every call whether our last hour may not have come.

Vers. 8–11. Every one who will receive wages must work, though it be only one hour; but the labour does not continue always; at the longest it lasts only one day, which is followed by the evening when all labour closes. That, in paying the labourers, the Lord gives orders to begin at the last, signifies in the first place,—Give ample payment in general without respect and distinction! Then, however, from consideration of the labourers, and knowledge of their state of mind, He already, in His wisdom, sums all up in two classes, *last* and *first;* although there are, so to speak, five different gradations: it is supposed that all represent themselves either presumingly as first, or humbly as last. But since what pleases the Lord is only the humility which He would test and prove, in order afterwards to reward with something much better than the penny, He inverts the false order of precedency set up by His people; He already prophetically intimates what is to happen, by giving the last the first place, and the first the last; but He enjoins, at the same time, that as regards the penny no one, from the beginning to the end, is to be omitted. The diligence and zeal of *these* last here, who receive the whole day's hire, is, moreover, self-evident; and, so far, *what they get is really due to them*, according to the alone valid claim of grace. "So in our own times it has been maintained by a rationalist theology (in a thoroughly Jewish spirit), that the sinner can never repair the neglects of which he has been guilty in the period before his conversion; the loss of time follows the converted person, even into eternity, in an irreparable abridgment of his happiness. But this parable seems framed with a special view of overthrowing such a delusion. It belongs precisely to the majesty of grace that it can restore to the sinner from the bosom of its eternity even the time that, without it, would be irrecoverably lost." (Lange.) Yes; even on our side, a certain truth subjectively corresponds to this, because it may be said, "A single true faithful moment and an entire lifetime, the right true earnest will and the act, are, according to the scale of eternal grace, the same." (Schubert.) The faithful first ones of the right stamp know that full well, and do not vex themselves with envy. But others are here represented who murmur. They are called absolutely *the first*, and not, in

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express antithesis to the last, *those that were hired early in the morning;* for the intermediate labourers, who came at the third and sixth hour, may reckon themselves comparatively among the first. (Comp. chap. xxv. 10, "those who were ready"—leaving it quite undetermined whether it applied to any of the foolish virgins.) Suffice to say, that what exactly fulfils the contract now appears to them to be not just, and that merely through comparison with the others; if these others get a penny, even for their hour, they foolishly think that they must receive more, at least a penny for every hour they had worked. It is an evil circumstance that instead of expressing thanks they murmur at the very time they are receiving their wages; but it is still worse that they murmur against the *householder*, whose bountiful *goodness* they have just witnessed, but without feeling and joy because that goodness was shown towards *others!* Here we have selfishness and envy in all its hateful nakedness! If the others had only received a farthing, *then* they would have been content! Hateful, most hateful!

Vers. 12–15. And yet the spirit which Christ here brings to light, in the insolent words of the pretendedly first, is to be found in the hearts of all who are intent on reward, and filled with self-righteousness. They look proudly down on "these last," without knowing what was in their heart; place themselves in lofty comparison with them, and daringly accuse the gracious householder of being unjust. Observe here the ἐποίησαν and ἐποίησας, the echo of the same word, which cannot be translated. The first ἐποίησαν is thoroughly in the calculating sense: these have earned, deserved, wrought an hour's wages. They themselves have borne the *burden* of the day, and the *heat* (τὸν καύσωνα, the scorching wind),—the labour properly so called, and, in addition to this, the fatigue from without (Gen. xxxi. 40); but with all this they have done no more than was due from them, no more than they knew before they would have to do. Viewed more deeply—though this the parable could only indicate—the Lord might well have replied to them, Are ye then become so bitter? How *unwillingly*, then, have ye laboured![1] But the

[1] Luther gives the following turn to this part of the parable: "The day and the heat must be understood not of the time, but with reference to the conscience; therefore as signifying, that the legally righteous go through great and heavy labour, *i.e.*, they go through it with a burdened conscience

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householder, who was good to the idle ones who sought to excuse themselves, continues to be kind even to these; he addresses them in a way that might shame them, as if he actually needed to justify himself. To *one* among them "who was more ungracious than the rest" (as Bahrdt once expressed it)—we conceive this must be Peter, the spokesman; the spirit, which he showed a little while before, being exhibited in its natural consequence—he addresses words which first fill up the measure of goodness; but which, on that account, all the more keenly pierce. His payment is given to him; but with it the ὑπαγε. The Lord condescendingly places Himself, as it were, on a level with the servant; yet this *friendly* ἑταῖρε (good friend) has in it an essential tone of irony.[1] I do thee no wrong, I give thee what is *thine;* consider only, *thou hast already received it.*[2] If we go beyond the limits of the parable (*whither it is designed to draw us, even in its very limitation, as every parable properly does*), the Lord might say:—Even were I now to withhold from thee that is "*thine*" on account of thy murmuring, and to give it to that one (as chap. xxv. 28–29), I should still do thee no wrong! He says, however, only:—I will

and an unwilling heart." Lange: "The labour has become hard to them, the burden and heat of the day is what they chiefly remember in looking back upon it." Very good, but we do not understand how the same Lange can yet make out that these people are saved; but that they are "*more legal*, more *calculating* natures, whose capacity for blessedness is not of wide compass." We confess not to be able to find a place for these comparatives under our alternative, according to the analogy of Rom. xi. 6.

[1] Roos understands it as "seriously meant and with a tone of alienation,"—but how so? It must in that case (which cannot be proved) have been a common form of address, like our "good friend!" Non vocabulum benevolentiæ et amicitiæ, sed *notitiæ*," as Herberger cites; but how do we know that? See again Matt. xxvi. 50.

[2] That (according to Steffensen) these grumblers who were first had contemptuously let the penny lie untouched, is certainly not true. Therefore neither will it do to explain the meaning thus: "If they took it (even now when advised to do so) repentingly, then at that very moment from being πρῶτοι they became ἔσχατοι; but if they refused to take it, then it was just their pretended merit that was to blame for their losing the reward intended for them." Against this we quote the words of Münchmeyer in opposition to Besser: "It is said here in words too plain and unambiguous to be misunderstood: The first *received* also each his penny; and when they *received* it (therefore took it, had taken it), they murmured against the householder." (Luther. Zeitschrift 1851, 4.)

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be *gracious*—I will give to this one who is last of all, τούτῳ τῷ ἐσχάτῳ, the same as to thee. He who has not laboured at all, who has rejected my last call, receives indeed nothing at all but the punishment of the self-willed idlers at another term of payment; but this one deserves his wages, in my view, even more than thou; therefore am I good to him, while I must be angry with thee. (David's booty was to be divided even among those who remained by the stuff,—is not this the custom and law in Israel, since 1 Sam. xxx. 25?) Art thou, then, a true servant if thou wilt prescribe to thy lord? Is my good will to yield to thy evil will, so that it is not permitted to me to be gracious? Wilt thou forbid me? Be ashamed! Even what I have just called τὸ σὸν remains still ἐν τοῖς ἐμοῖς, and that I *gave* thee work was only an act of my grace and kindness! I do wrong to no one, not to thee, who art to learn the true *suum cuique* in the apparent inequality. For hirelings such as thou, enviers such as thou, I can have no further use in my house and vineyard, for I will have real ἑταίρους, who understand and learn my mind, who are happy in my goodness; only for this have I called you all, not for the sake of the work. Is thine eye *evil*[1] when, and because, I am *good*? With this keen question, in which everything is said, he is *dismissed* and now stands without, eternally envious at the happiness of the last, which he, as first, has forfeited;—if indeed this final judgment does not throw him down on his knees in deepest shame, and make him pray: O Lord forgive me, and receive me yet as the unworthiest and the last.

Ver. 16.—The entire parable—with the saying from which it sets out, and which it is meant to interpret—leaves still undecided whether the result in the case of all *such* first ones is that they absolutely remain without.[2] But that the parable with its *warning* is intended to reach thus far, is immediately proved by the second saying which is subjoined to it; in which a step is taken beyond the sphere of the parable, or rather in which by *keeping fast hold* of the ὕστατος, it first receives the deepest interpretation of its meaning. The direct inference is: —*Therefore, i.e.*, by the fault of their own evil disposition,—and hence justly,—those first whom I mean and have here

[1] עין רעה of envy, Prov. xxiii. 6, comp. xxii. 9.

[2] And in *this* sense might be said, what Herberger suggests in the wrong place, between vers. 14 and 15, "here the parable ceases."

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denoted shall become last.[1] This, however, does not stand first, but again, in order graciously to recommend humility, it is,—The last shall be first! *In this* has Christ joy, *this* is what we are rather to keep before us. Scarcely, however, is this said, when there follows, by a closely connecting *for*, the very difficult saying about the *called* and *chosen*, which chap. xxii. 1–14 explains clearly by a new parable. As in that parable those who are called in vain consist partly of such as do not come at all,—such as despise the call,—partly of those who come falsely, who venture to the wedding-table in their own garments, with still greater contempt of the royal robe of honour,—so here the κλητοί (which imports more than merely κεκλημένοι, chap. xxii. 3–8) are such as really enter into covenant and labour, make a beginning in the service of God (not indeed in a pure spirit), but who are afterwards found to be not *worthy*, not able to stand the test. And certainly in this parable they are the rejected, the not-blessed; by no means (as Lange laboriously proves) the less blessed, having less capacity of blessedness. So much, however, is clear and certain,—as from the two parables here and at chap. xxii., so further, from the whole Scripture —that it is not God's arbitrary decree which makes the ἐκλεκτούς, but that *every one* who is called can, and may, and should himself make sure the election thereby offered to him. (Rom. xi. 28, 29; 2 Pet. i. 10.) *Chosen*—this is the last admonishing word of the parable, in which it sounds forth its full meaning and aim; this is the thorn which it would leave in our hearts. *Few* shall in the end come off as chosen—this is what Christ

[1] "As regards the parable, it is self-evident that *all* the first in it become last, as it was intended only to show by an example how the first *might* become last, and the last first; therefore it was not necessary to speak of any exception in the story of the parable. Hence, also, the saying at ver. 16 is different only in words, by no means in sense, from chap. xix. 30; it is used here precisely because it connects so closely with the parable, in which *only such* first as actually became last are spoken of, and *vice versa*." In this Rupprecht agrees with Steffensen, who, in like manner, says rightly: "Thus, *as is represented in the parable*, shall the last, *i.e.*, all who esteem themselves last, be reckoned, before God, or with respect to the *inheritance of eternal life*, as first; while the first, *i.e.*, all who think themselves first, shall be last before God. For election, or the being saved, is by no means given with the calling; he who has been actually called to salvation *may lose* the election by proud self-exaltation."

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says here, as everywhere, from Matt. vii. 13, 14. (The *many* last who shall be first is quite consistent with this as spoken in a different relation altogether.) Few, that is, in comparison with the multitude of the rejected, of the last, or those who remain behind in the worst sense. That, even among *these* rejected ones, there will be such as long served sourly and discontentedly for the penny, and receive this too, but do *not* receive, in and with this penny, eternal life—this is most undeniably the mightily warning truth which was here to be testified. This truth, and with it the whole parable, is completely mistaken by those who so interpret as to find in ver. 16 only this, that in the kingdom of God there will, in the end, be *no difference* between the first and the last!! Which entirely mistaken idea Rudel at last, with well-meaning ingenuity, carries to a climax when he says: "The first in heaven will *also* be last, and the last first, *according as it is viewed!!*" This is to corrupt and pervert the clear text by over-acuteness! The truth is this:—God will regard all who, up till the period of decision, have not renounced their envious eagerness for reward, as not belonging to His heaven; and having paid them with their (in that case perishable) reward, will reject them.

THIRD ANNOUNCEMENT OF SUFFERING. ANSWER TO THE TWO SONS OF ZEBEDEE.

(Matt. xx. 18–28; Mark x. 33–45; Luke xviii. 31–33.)

The indiscreet request of the two disciples for places of honour, preferred at so unseasonable a time (τότε, ver. 20), just when Christ is again prophesying of His sufferings, gives Him occasion to address a proper reply to the two disciples; and, in like manner, again more specifically to tell the other ten what properly the fact of His going before through suffering to glory had already intimated. Thus arises again a connected testimony concerning the way to honour through lowliness, to greatness through humility (as in chap. xviii.), or concerning the true relation between lowliness and greatness in the kingdom of God. First of all there is the great truth which, for the disciples as

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for us all, is so hard to be admitted, the fundamental principle of the kingdom, universally valid alike for the Head and the members, viz., *Through suffering to glory!* (Luke xxiv. 26). Christ Himself voluntarily goes before in this way (vers. 18, 19), and His disciples are at liberty to go by no other. Their over-curious inquiry after another way here specially presents itself in the form of an ambitious, grasping desire of special glory above others, ver. 21. Our Lord rebukes the want of understanding which does not connect with that glory the sufferings of the Forerunner, those sufferings not yet being understood;—and then points out the only true way, ver. 22, 23. The general fellowship in the sufferings of Christ belongs to all, and leads also to the general fellowship in His glory; special preference, however, is no matter of arbitrary distribution before the time, but of the eternal decree in which it is prepared for the individuals who are to receive it. What, therefore, is the principle which for the present obtains in the kingdom of Christ? It is only this,—In serving consists true *ruling*, in humility true *greatness!* In opposition to the twofold principle in the kingdoms of this world, namely, to rule by the use of power, and by greater power to exalt oneself above others (ver. 25)—comes here the similar, twofold fundamental principle of the kingdom of Christ for His followers (vers. 26, 27),—whom *He indeed goes before* as the highest example in the renunciation of His power and honour, in the giving up of Himself for many. Thus, at ver. 28, the conclusion of the discourse again returns to the beginning of the intimation concerning His sufferings.

Vers. 18, 19. This is now the *third* open prediction which our Lord has made of His sufferings, since that which occurred at Caesarea Philippi; and it was followed by only one more last announcement, two days before the Passover (chap. xxvi. 2). Already (previous to what is here recorded) had the raising of Lazarus taken place; the enmity of Jerusalem—of the "Jews" who were represented in that word—had risen to an official decree of murder; the great conflict of the Holy One with sinners,—from which, according to the prophecy of the high priest, was to issue in the saving, atoning death of the One for all,—approached its crisis. The Captain and Forerunner of our salvation goes before, resolved upon the way of suffering; this St Mark, ver. 32, prophetically indicates by selecting the expres-

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sion ἦν προάγων αὐτούς—or rather, records His literal walking before them at that time, as a specific expression and symbol of His going before them in the way of suffering. To this he adds, quite as significantly, that the disciples *were amazed;* they were filled with astonishment and anxiety at the Master's *courage* in going to death (comp. John xi. 16); and were *afraid* for themselves who were to follow Him,—who now actually followed Him with such fear.[1] Upon this He stands still, calls the hesitating ones encouragingly to Him (Mark πάλιν as at chap. ix. 31), and begins again, expressly and without concealment, to tell them *the things that were about to happen* with all particularity of detail. This He must do as a testimony that He knew it beforehand as the Father's counsel according to the Scripture, and that He freely undertook it;—as a gracious provision that the weak ones, when now it is about to take place, may not entirely lose heart and confidence in Him;—and to point to the fact of His leading the way upon which His disciples are to follow Him. He names *Jerusalem*, in which, and nowhere else, His suffering is ordained and prepared to take place (Luke xiii. 33); and in the *we* He again indicates what He had often declared before, and is shortly afterwards again to declare, that they too are to follow Him, and have fellowship with Him in this. For the rest, His words are only a more exact and detailed repetition of what is said at chap. xvi. 21, xvii. 22, 23, in which latter passage we have already noticed the twofold *delivering up* which is here mentioned. Here it is not merely to be killed, but to be *judicially condemned* to death;—not merely to be delivered up to "men," but to the *Gentiles*, the Romans, who, as opposed to the Jews, represented the whole Gentile world. The πολλὰ παθεῖν is carried out into its most significant details:—the being *mocked*, in which His kingly honour is made a ground of *ignominy* (in St Luke ὑβρισθήσεται, as explaining what severity of wanton ill-treatment was involved in this act of mockery, in St Mark and St Luke there is also the consummated ignominy of being *spit upon*);—then the being *scourged*, following in all legal form, and the being *crucified*;—in which lie most properly His sufferings of the flesh, in their pain and *anguish* even to

[1] Ἀκολουθοῦντες ἐφοβοῦντο can hardly mean merely, *On the way* they became ever more afraid! Ἀκολουθεῖν has like προάγειν more significance here.

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the *death*.[1] All in succession, just as it happened during the last three days; and for the third time also is announced the *rising again* on the third day! St Luke preserves the important additional clause which points in all this to the fulfilment of the Scripture: All things that are written of the Son of Man by the Holy Ghost in the prophets[2] shall and must be accomplished; consequently, before His glory His sufferings must be fulfilled (which the fools cannot find or read in the Scripture); —the one as certainly as the other. Of His being mocked, spit upon, and scourged, it is plainly written in Is. l. 6. Of the *cross* the Scripture spoke in types, such as the brazen serpent, and other ways of which we are not now called to speak particularly; —of His being delivered up to the Gentiles we may read in the עֲדַת מְרֵעִים Ps. xxii. 16;[3] and in other places, perhaps, if our eyes were opened rightly to read.

St Luke says, without tautology, very emphatically,—"But they understood none of these things;" *i.e.*, from want of understanding and unwillingness of heart, they could and would understand nothing of *these* things, nothing of this *matter;* therefore was the whole ῥῆμα, the entire *saying*, hid from them, *i.e.*, its particular *words*, plain as they were.[4] A proof of this is immediately fur-

[1] How Lange (ii. 3, 1148) finds here "three fundamental forms of temporal *death*, every preceding one of which ought rightly to *exclude* that which follows," I do not understand. Was not the scourging the beginning of the crucifixion "according to human law?" What reason was there why one who had been mocked must not also be judged or condemned? Braune observes more correctly the *gradation* in this trilogy:—First, the being mocked, as the comparatively gentle beginning (although, along with the being spit upon, it was already severe enough); then the bodily ill-usage (according to law); then the shameful death.

[2] The Dat. τῷ υἱῷ not to be construed with τελεσθήσεται (fulfilled in Him), but written, prescribed, ordained *for Him;* properly and precisely *pointing to Him*, so as that He should look upon Himself in the light of what is thus written, and accommodate Himself to it.

[3] In which case what was said in my Commentary on this Psalm is retracted; since עֲדָה may be used by catachresis, and the מְרֵעִים may indicate the ἀνόμους in the proper sense, with whom the προσπηγνύναι, Acts ii. 23, is connected quite as directly as at Ps. xxii. the כָּאֲרִי; which refers to this, notwithstanding the objections of recent expositors.

[4] Only a little differently from Lange (Stud. u. Krit. 1839. i. 44), who would understand by ῥῆμα the "whole *matter* which remained an enigma to them." He afterwards (in Leben Jesu i. 257) repeats this, but

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nished in the request of the two sons of Zebedee, who now too hastily catch at the *rising again* which was before missed, and whose inquiry seems to emanate from the spirit and views of the disciples denoted in Luke xix. 11. What wavering hither and thither between affrighted horror at the sufferings and inquisitive grasping at the glory,—because they could not understand both in their connection!—The question here presents itself whether it was *the mother* of the sons of Zebedee (of the father we know nothing further, but the mother's name, according to Matt. xxvii. 56, Mark xv. 40, was Salome) who preferred the request, or the sons themselves. Here, of course, the more exact account of St Matthew is to be preferred; and St Mark, who generally abridges, only conceives of them as having spoken through the medium of their mother, just as in St Matthew also Christ addresses the sons in His reply. It was then, at all events, *their* request; but it may still be asked whether the thought originated with her. This is certainly probable, as she takes the lead in the speech; the sons had become only less bold, not wiser, by the instructions they had received from the Master (chap. xviii. 1; xix. 30). The question came from the mother, and sprung originally from flesh and blood; but it found its echo in the flesh and blood of the children. For, as Luther's marginal gloss, which almost every one cites, here runs,—"the flesh is always for becoming glorious ere it is crucified, exalted ere it is humbled." John, at least, is perfectly satisfied now, as always, with the thought of retaining the nearest place beside his Lord in glory; and in that case it is no matter to him whether it be on the right hand or the left. Did the mother—whose "these my two sons" affords so true a specimen of those maternal wishes and maternal demands, in which self is transferred to the children—think here of the preference already given to the two disciples with Peter (who is now to fall behind them, and be

at last (ii. 3, 1148) comes to my interpretation, viz., "the meaning of the saying." Hamann (i. 484) distinguishes between τὸ ῥῆμα and τὰ λεγόμενα—"what He *said* and what He would *give* them *to understand*." As also Sepp: "And they could not comprehend what He would *thereby say*"—which then, at all events, would be no mere tautological amplification." Less successful appears to us, on the other hand, Alford's exegesis of the οὐδὲν τούτων: neither the suffering nor the resurrection;—for in the ταῦτα there is no separation.

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separated from them!)—or did she think of the surname *sons of thunder*, which had been given to them (Mark iii. 17)—or of her own special claim as one who had constantly followed Christ (Mark xv. 41)—or of her relationship to Him (certainly unauthenticated) as the sister of Joseph, his foster-father?[1] All this we do not know, and it would be of little consequence if we did know it; we are to look upon it in the same light in which our Lord did, as in any case an expression and example of a forward ambition on the part of His disciples. Not content with each having one of the twelve thrones, chap. xix. 28 (something like the thrones of the house of David, Ps. cxxii. 5), these two disciples will even have seats on the right hand and on the left! There is something praiseworthy, notwithstanding, in the *frankness*, as also in the humility, which, with all the pride of the wish, marks the *prayer* (Mark δὸς ἡμῖν); and in the strong faith which would even now have exchanged any place of honour in the presence of Herod or Cæsar for fellowship with Christ; which so confidently reckons on the approaching *glory* of Him who was now humbled; and which recognises the allotment of highest dignity and power as dependent on one word of His pleasure: εἰπὲ ἵνα καθίσωσιν. There yet remains enough of what is evil in the motive that dictated the wish. There was wanting to it only the bold temerity of assigning to themselves these places of honour on the right hand and the left,—in which case the Lord would have much more sharply rebuked it than in His kindness He at first does. True, He afterwards, in terms of rebuke, rejects those who *seek to be first;* but His answer begins in milder terms,—*Ye know not* what ye ask. At the very outset He addresses to them the question which is amplified in the somewhat different representation of Mark (ver. 36), *What wilt thou? What will ye?* Very improperly,—and not so modestly as Bathsheba in 1 Kings ii. 20, with her "one small petition,"[2]—is Christ here required to promise

[1] According to an ancient supposition. The newest hypothesis of Wieseler, which makes Salome to be the sister of Jesus' mother, we shall afterwards dismiss (on John xix. 26, 27, the third Word from the Cross).

[2] Although (as Braune observes) the request of Bathsheba may be compared with that here preferred by the disciples in this, that when one is not sure of his case he desires the promise beforehand.

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beforehand the indefinite *whatsoever*. This He never does in such cases; first we must distinctly ask, and then He applies the truth to our want of understanding, and corrects it.

Vers. 22, 23. We always, properly speaking, know not what we ask, so long as it is not the Holy Spirit who teaches us to ask. Rom. viii. 26. We understand not the Lord's prayer which is on our lips; the ignorance of the flesh, and the pride of our own spirit, ever secretly prays: "Give Thy kingdom *to us*, let *us* become something special in Thy kingdom!" when we ought simply to say, "Let *Thy* kingdom come to us all upon earth!" In this general sense of the first word of sad and gentle rebuke lies a more definite application to the two disciples: Ye know, understand, and consider not *what* belongs to the becoming great and glorious in My kingdom; and that while *ye* are thinking only of special pre-eminence in honour, ye have, in asking for this, ignorantly asked for special pre-eminence in ignominy and pain (such places as those of the thieves who were crucified along with Christ, as Lange supposes that Christ has these in His mind here)—for this is the real relation in which these things stand to each other. In general, all glory to be attained in My kingdom is preceded by the condition of suffering; and as regards this there arises the serious question, Can and will ye also have this? Is it not true, also, that in merely human relations every honour has its burden;—"might not the possessors of those honours that are most coveted and striven after upon earth, say to those who envy or desire them, Can ye bear the duties and cares, the appendage that inseparably connects itself with this enjoyment?"[1] There are royal cups of all sorts, difficult baptisms, or consecrations and preparations for high rank. Prov. xv. 33. Here, however, our Lord speaks of a *cup* and a *baptism* which are indispensable in order to glory, as for Himself, so also for all His followers and friends. Even although, in St Matthew, the second clause about the baptism (which, however, St Mark also indisputably has) were a later interpolation, it would still be merely the proper restoration of an omission. Christ certainly said both; for the cup and baptism together form two

[1] Nitzsch's sermon on this text (third Selection); in which, with great acuteness, he interprets its universal application, and shows that the Saviour knew how to cure His disciples of ambitious wishes.

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ideas mutually supplementary. The *baptism* in this double idea is even the more distinctively important, is the decisive thing, and that which is so significantly referred to in the whole subsequent *doctrine of the Apostles* and the *discipline of the Church*. To drink the cup—is said chiefly of the beginning made by the Forerunner; baptism applies chiefly to us who follow in His fellowship.

It is not then as if the baptism were intended to indicate only a greater measure of sufferings to be poured out on Him; for, in opposition to this, it might be affirmed with a certain truth, that the cup in Gethsemane, as the crisis of resolution, was more severe to the Redeemer than the consummation of the baptism on Calvary. But both are essentially the same sufferings viewed in a different aspect. First of all, the cup points to something that is to be *inwardly* tasted or experienced; while the baptism denotes the same thing as also overpowering us *from without*. Consequently, the former expresses rather the personal undertaking of a resolute voluntary *obedience, i.e.*, precisely the *drinking;* hence the expression is afterwards retained especially to denote the alone perfect obedience of the Forerunner. The latter speaks rather of the imposed necessity of patient endurance, of the *being* baptized (as in no possible sense can any one baptize himself); hence, again, this expression passes over to us, although, in Luke xii. 50, Christ thus designates the holy Δεῖ imposed upon Himself as the decree of the Father.[1] Finally, as the cup points backward to the ordaining will of the Father, so there lies in the baptism a hint pointing forwards to the not remaining under the water, to the coming forth and rising again. It is, therefore, the second idea—that of baptism—which first completes the sense of the whole: viz., that of renewing consecration, a previous putting off of what is old, in order to a power and authority granted only in this way. Luke xii. 49, 50. *Both* expressions are drawn from a profound knowledge of Scripture symbols; the former, especially, is found in manifold anticipation throughout the Old Testament. Nowhere does Scripture allude to a cup of poison or medicine to be drunk; but the origin of the

[1] Which parallel passage refutes Braune's otherwise unfounded distinction,—that the cup was given to Christ specially by the Father, the baptism brought upon Him by *men*.

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figure is to be sought in passages such as Ps. xi. 6, מְנָת כּוֹסָם, Ps. xvi. 5, מְנָת־חֶלְקִי וְכוֹסִי, according to which a share of the repast is allotted and handed to any one. We then find in the Old Testament mention made of various cups; of a salutary cup of suffering, of a cup of fury, and—of a cup in which both of these ingredients are in a certain measure united. When it is said in Is. li. 17, that Jerusalem has drunk at the hand of the Lord of the cup of His fury, the cup of trembling, and forthwith is restored as a holy and glorious Zion (chap. lii. 1),—this, according to the profound import and connection of the prophecy of Isaiah, is precisely that cup of suffering and of the cross which all the people of God, whose head Christ is, must drink, and to which all the typical and preparatory sufferings of Israel belong. Ps. lx. 5–7. This is always a כּוֹס יְשׁוּעוֹת, *a cup of salvation*, which is to be viewed as a benefit, a saving disciplinary correction from the Lord, Ps. cxvi. 12, 13, a מוּסַר שָׁלוֹם, *the chastisement of peace*, Is. liii. 5, which issues finally only in salvation. In opposition to this stands the cup of anger and rejection, which neither Christ drinks nor His followers, but the unbelieving and the condemned. Ps. lxxv. 9; Ez. xxiii. 31; Rev. xiv. 10. Yet there is also in the cup of grace a taste of the salutary judicial anger, of the fury that burns hotly against sin:—this was exhibited in Christ; as it is still in His followers; and as it is also in rejected Israel (and this is a biblical idea of fundamental importance in order to the understanding of Isaiah and all the prophets), which continues to present, against its knowledge and will, a final historical *type* of its Messiah. It is for this that they live as a people, that they may repeat in themselves on a large scale the sufferings of Christ under wrath and desertion; until, at the appointed time, they turn again, as it is written in Rom. xi. 15, from the same point of view. *Hence* we so often read in the Old Testament of a bitter potion, and a grievous cup on account of sin (Jer. viii. 14, ix. 15), in which there is yet, at the same time, a gracious visitation; hence we read so often of a similarity between the judgment of Israel and the judgment of the heathen (Jer. xxv. 15–29; comp. Ez. ix. 6; 1 Pet. iv. 17; 1 Sam. iv. 21, 22), which yet is no similarity; for Jerusalem awakes again, and its sufferings, through fellowship with Christ's *atoning sufferings*, have become *sufferings of restoration*. We may perceive at

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least, from these hints, to what a pervading symbolical usage in the prophetical writings Christ's words here point back, when He speaks of His sufferings as a *cup* to be drunk; when He thereby discloses that He will take upon Himself all that sinful man, all that Israel, has to suffer *in order to salvation* (not their final condemnation!); that fundamentally in Himself the truth is to be confirmed and essentially fulfilled,—that cup of wrath is to become a cup of salvation. And thus we may observe that even the cup points to the new blessing and the new life, of which the baptism more distinctly speaks.

For this second word (which is not to be associated with the idea of a "fire-baptism" of suffering; for in Matt. iii. 11, it is the fire of the Holy Ghost, and in Luke xii. 49, 50, the water evidently stands opposed to it) the point of departure lies in the figure and example of floods that drown, Ps. xlii. 7, lxix. 2, cxxiv. 4. As the drinking of the cup is a painful *suffering*, a tasting of the zeal of God's holiness against the sin of the world, so this suffering consummates itself as a suffering *of death* (Heb. ii. 9) in the baptism; for, to be baptized is to go down and die. Upon *this* fundamental signification the command of God to John made the baptism of repentance to rest; in which the principal thing is by no means the cleansing, which only comes in addition, but the typified dying of the old man. This first type more nearly approximates to its truth when Christ Himself, who is to baptize with spirit and fire, *i.e.*, life and power, first goes down into Jordan, into the water of death, in order to show how it becomes Him to fulfil all righteousness for us, and us in Him. What, however, is here as yet only a prophesying symbol, becomes a reality in His death upon the cross. The *cross* of Christ, in the full sense of the word, is His baptism, which now becomes ours; and in this fellowship of His sufferings and dying we too drink *all* of His cup. What our Lord says to the sons of Zebedee contains the kernel and germ of all the apostolic doctrine, as expressed, for example, in Rom. vi., and gives the innermost signification of the two *sacraments* of His church, by which it is incorporated and united with Him. 1 Cor. xii. 13. In our case, indeed, it is in the inverted order: Christ alone began by His absolutely drinking of the cup, before that cup became baptism to Him; we, on the contrary, must first enter into the fellowship and communication of His baptism, before we can

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have the right and the power to drink of His cup in voluntary faith. "*Ye* shall drink of My cup," etc.;—in these words we are not to seek any special prophecy of special martyrdom in the case of *John* and *James*,[1] but must understand them thus:—Ye shall *indeed* drink, as it is appointed to all; *but*, as to special honours and preferences, the matter is different from what ye imagine. Let all false dogmatic teaching which satisfies itself with the formal imputation of the sufferings of Christ, without a real entering into fellowship with Him, ask how it can dispose of the Redeemer's former saying about *His* cross being intended for all, from which what He here says of *His* cup and *His* baptism is, in like manner, to be explained as intended for all—not to speak of the entire doctrine of the Apostles on this point. Only this remains as a settled and highly important truth:—I drink first, I am first baptized; ye can drink only by the strength that has been gained, the right that has been won, by Him who has gone before, and has opened up the way.

Can ye? This question requires, therefore, a twofold answer. *As Thou, Lord, in our own strength—never!* But faith in Him who has said, Ye shall drink and be baptized—answers with a joyful and trembling *We can.* The Yes of the disciples here is not yet this latter, for it anticipates ere Christ has decided, and is also for the most part to be understood only from Luke xviii. 34. It may be very much doubted whether, as Meyer thinks, they understood the figure literally, in its good sense, of the cup and basin of the King used at meals (Luke xxii. 30; Mark vii. 4); for, as Olshausen rightly observes, the testing question, *Can ye*, indicated not an honour, but something hard and difficult connected with the honour. Their answer is, taking the most favourable view of it, to be compared with the well-meant ignorant promise of Peter (John xiii. 37); if, indeed, the intensity of their regard for the places of honour did not prompt them to answer, *We can*, almost without thought, at all hazards. Further,

[1] To which view Lange still adheres; and further remarks on the not less but rather greater participation of *John* in the inward sympathetic experience of the suffering and dying of Christ. We understand, throughout, only the general participation of all Christians. As Koitsch sings, in his classical hymn, "O source of life;" and in the 6th verse,—For *all* who drink with Thee of the cup which Thou hast drunk in suffering here, shall there eternally rejoice with Thee.

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there still lies in the background, as a tacit presupposition, the intermediate sentence—Then shall *ye all* also *sit, rest,* and *reign* with Me; ye shall all participate with Me in the glory which shall follow the suffering. Not merely, Ye twelve on your twelve thrones; but, as the apostolic doctrine runs (Rom. viii. 17; 2 Tim. ii. 11, 12; 1 Pet. i. 11, v. 1; 1 John iii. 2), and as Christ in the last revelation actually promises to every one who has opened the door to Him, and has overcome:—To him will I give to sit with Me on My throne! (Rev. iii. 21.) This latter is the strongest expression, denoting a degree of honour beyond which no other expression goes;—and yet from the relative character of all human symbolical phraseology, even in the holy Scriptures, this expression does not exclude the fact, that in the general participation in the glory of Christ there are special degrees and honours. *This* Christ acknowledges here, and speaks, as the sons of Zebedee have spoken, of *sitting on His right hand and on His left.* We doubt whether He thereby confirms the supposition that *two* of the disciples would actually be thus distinguished; and should prefer to understand that He merely adopts from their prayer the words which He uses in His answer: What ye imagine and represent by these places of honour, *i.e.,* special honour, and dignity above others in general. Of this He now testifies by a twofold antithesis! This belongs not to *Me,* but to the *Father;* this comes not from My *giving,* but from the Father's *preparing. Not Mine to give;*—of course, in the sense of the petition, not Mine now as Son of Man, inasmuch as I myself am yet in lowliness, and yet in the way of suffering; and not according to the way and manner of men in earthly kingdoms, into which there might enter partiality and caprice. The δοῦναι of the answer corresponds to the δὸς ἡμῖν of the question:—therefore if it does not belong to Me to give, it certainly does not belong to you to require or to ask it! The ἡτοίμασται, *for whom it is prepared,* points to the grounds of the special destination, endowment, calling, equipment, keeping of certain individuals for special grace above the general grace, laid in the beginning, nay, in the eternity, of the supreme decree of the Father; and it is intended, at the same time, to intimate that those who are thus ordained to special honours must also themselves be specially prepared for these honours. There is again no absolute antithesis in the saying as a whole; for it is

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prepared of the Father for all in common, who inherit the kingdom (chap. xxv. 34); and moreover it is the Son, exalted by the Father, who will finally *confer* these special distinctions, as is plain from the ever-recurring δώσω, ποιήσω, "I will give," "I will make to sit down," etc., of the seven apocalyptical epistles, compared with the "I appoint" of Luke xxii. 29. Οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται is not to be rendered with Erasmus, Non est meum dare sed iis *continget;* but if the ἡτοίμασται stands opposed to the ἐμόν falsely presupposed by the disciples, there yet belongs another and a true δοῦναι to the οἷς; and ἀλλά has the sense of εἰ μή, comp. Mark iv. 22, ix. 8; Matt. xvii. 8.

With such an absolute refusal of the premature request the ten might have been satisfied; but the same pride that prompted the two to prefer such a request dwells also in them, and feels itself so offended by that act of presumption as not to be able at once to forget it: These two disciples would be greater than we! It only expresses itself in another form, while they exalt themselves in jealous displeasure, which they probably betray also in words. The all-surveying wisdom of the faithful Master at once perceives this; and, in order that equal justice may be dealt, He fails not to rebuke in them also the self-exaltation which will admit of no precedence beside itself. The continuation of the answer many have understood as if it only meant to say:—Be not angry at the two, envy them not, even although it were prepared for them of the Father to sit on My right hand and on My left (which His answer at least left undetermined); for, if they are appointed to such honour, there is first ordained for them also a greater measure of humiliation,—the higher any one would rise, the deeper must he first sink. But such a side-glance at the two, by way of comparing them with the rest, is here very remote from the Lord's simple saying, which is rather meant merely to return and point back to a lesson of universal significance, that in the kingdom of Christ humility alone is true greatness, and that serving is and leads to true reigning.

Vers. 25–27. *To point back to this;*—for already, at chap. xviii. 3, 4 (comp. Luke ix. 48), had the Lord said what He here more strongly impresses upon the forgetful disciples, further developing words which He afterwards (Matt. xxiii. 11, 12; Luke

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xxii. 25–27) again and again repeats.[1] Christ shows with great and strongly contrasting earnestness the difference and contrariety which exists between the heavenly and the earthly kingdom, the Kingdom of God and the kingdoms of this world. The latter, as being built on the natural condition and natural mind of men generally, presuppose in their dominions and dignities the ambitious and selfish use of power, as all experience shows. *Ye know:* this does not apply to the saying and doctrine as a whole, as if it meant, "I have already often said to you that your being great consists in being little." But it applies, as may be plainly seen, only to the first clause,—Ye know well how it goes in the kingdoms of the world, particularly now under the dominion of the Romans;—and, in addition to this, at all events in the background,—Ye know it from yourselves, inasmuch as your conscience testifies that, by nature, ye would be no exception. The ἄρχοντες τῶν ἐθνῶν are called in Mark more precisely οἱ δοκοῦντες ἄρχειν; and this remarkable expression —be it originally from the mouth of Christ, or an amplification of the Evangelist which truly corresponds to the meaning of Christ—calls for explanation. We admit the truth of Winer's remark when we, *in the first place*, grammatically interpret it of those who pass for the rulers of the nations, who are thus acknowledged, who have the concomitant respect and consideration: Comp. Gal. ii. 2, 6, 9; Luke xxii. 24; and in the History of Susanna (ver. 5), οἳ ἐδόκουν κυβερνᾶν τὸν λαόν. But in this first, and so to speak uncondemning sense, which acknowledges the thing as it is, there yet lies a slight antithesis to the real and actual truth, in so far as the respect of outward acknowledgment before men is a πρόσωπον not respected of God (Gal. v. 6); the appearing as ruler is in fact only a seeming. Hence the Vulgate is right with its *qui videntur principari*, even were we further to understand *qui sibi videntur.*[2] For there corresponds to the outward seeming and acknowledgment an inward

[1] St Luke, as he gives the saying which Christ uttered at the Supper, in nearly the same form as this, has here omitted the first statement of it.

[2] With v. Gerlach: Those who think to rule, who imagine that they have right of dominion;—we should not regard this however as precisely the first and sole meaning. Lange, on the other hand, sharply hits our interpretation in the expression: "the acknowledged powers of appearance, the princes in the world of appearance."

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thinking and imagining themselves to be what they pass for; whoever has the power in his hands also fancies that he may arbitrarily use it; so that (*here* at least, where Christ speaks of the self-willed disposition and conduct of the rulers of the world) the δοκεῖν passes ironically into the same signification which it has, for example, at Luke viii. 18; 1 Cor. x. 12.[1] Christ will have in His kingdom no mere δοκοῦντες ἄρχειν in any sense whatever, but true rulers in full right; in the one sole might of ministering love, which is then in reality only *His own*, the sole legitimate power of the one Ruler.[2] He will have no mere external dominion *over* men outwardly, without subjection of their hearts; no mere seeming and being called "great," without the inward dignity of real worth and pre-eminence. Therefore, of the rulers of the world it is καταχυριεύειν and κατεξουσιάζειν that are used; κατά often denoting the bad side of the accompanying idea, for example in the word of Peter (1 Pet. v. 3), where there is perhaps an allusion to this saying of Christ. The second αὐτῶν seems indeed, like the first, to belong to ἐθνῶν—"over them" and "upon them," both referring to "the Gentiles"—and in the repetition at Luke xxii. 25, it is certainly not otherwise to be taken; still, we are disposed to pay some regard to Grotius, who *here* refers the second αὐτῶν to the ἄρχοντας just named—"upon them" to "the Princes." There then arises without violence a still deeper sense, which certainly quite corresponds to the meaning of Christ. As the *rulers* or ἄρχοντες in general exercise their power over the nations, so, by way of recompense, the same thing happens to them from those who are *great* and *greater* among themselves, who, in turn, subdue and enslave the weaker; thus there is in the world a gradual scale according to which dominion is exercised in an ever ascending degree, just as any one is able to make himself *great*, and aims at making himself greater than others. Not so with you! Christ does not (for this would only be in turn to exercise dominion on His part) do away with all this striving on the part of the rulers and great ones upon earth, which proceeds from the natural disposition of men; but He builds His kingdom, in which the power of

[1] Comp. again 1 Cor. xi. 16, where it is somewhat differently applied, viz., when any one fancies that he must now indeed quarrel.

[2] So, for example, Crusius: Christ Jesus will not suffer such a state of things; as *He rules indeed*, while mortal rulers only *seem* to rule.

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ministering love is the great ruling principle, in, and under, these historical forms of national government. He does not disturb from without political dignities, with all their degrees of rank and power, although unfortunately they carry in them ambition and self-will; but He heals and renews from within outwardly, inasmuch as He puts His humble disciples here and there in the place of rulers, and at all events prepares for them, even in this world, a dominion of spiritual power,—until the σχῆμα, *the fashion* of this world shall pass away, when the order of the kingdom of God may be represented also outwardly. In *this* kingdom there are also degrees of rank and power, as we have already seen; for in this place our Lord does *not* say,—With you let there be no μέγας or πρῶτος, let no one aim at becoming such! But as regards the warrant to aim at this, and the way of attaining to it, the matter stands inversely as compared with the kingdoms of this world: He who will *become* truly great (not merely be accounted, or imagine himself, great), let him earn this distinction as a *servant;* whoso will *be* truly the first, let him seek dignity and honour in deeper humiliation; so that he may, with willing love, yield himself as a *servant* or slave to the last and the least—without detriment to his freedom, which is rather thus made manifest (1 Cor. ix. 19). And this ὃς ἐὰν θέλῃ, *he that will,* Christ proposes to them *all,* in order to heal and give a right direction to their strivings after greatness. To strive in *this way* after the highest honours and crowns of ministering love, with a holy sanctified ambition, the Lord here most earnestly summons all His disciples, setting before them the prize: "Go and serve; he who does this best shall be, and be called, the chief!"[1]

How, then, does the matter stand as regards priority of rank in the kingdom of God? In the first place,—apart from those outward honours and offices which must exist in state and church for the sake of the order of this present state of things,—all are now equal as brethren (Matt. xxiii. 8); equal in the

[1] But how and wherein *serve?* As if this were not self-evident! "Does any one ask,—How must the living man *express* his life, the strong his strength, the compassionate his compassion? If thou art but truly humble and willing to serve—thou shalt never be perplexed about the expression of thy humility and readiness to serve, any more than thine eye about the objects of seeing, or thine heart about room for beating." Häfeli.

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humility which teaches every one to esteem every other better than himself (Phil. ii. 3). Thus, but only thus, does every one who is less participate notwithstanding in the general greatness and dignity which the full grace of the New Testament confers (Matt. xi. 11); he who will be this greater one, let him willingly be in his own eyes the lesser one! And then there is held out to all of us in the future the *one* common hope of our calling (Eph. iv. 4), and the Scripture speaks constantly of equal blessedness and glory. Peter is partaker with Christ even as all are whom He calls His disciples (John xiii. 8; xvii. 10, 20, 24); all the children are also heirs (Rom. viii. 17); and all saints judge the world (1 Cor. vi. 2; Ps. cxlix. 9); there is only one general kingly and priestly nobility belonging to all citizens of the kingdom (1 Pet. ii. 9; Rev. i. 5, 6). Such passages point to a future of final consummation, when God will be all *in all* (1 Cor. xv. 28); and, in view of this, even now a Paul, or Cephas, is not to be accounted of, for *all is yours!* (1 Cor. iii. 21). On the other hand, differences, degrees, thrones, are elsewhere spoken of. The twelve shall sit upon their twelve thrones, and judge or govern—of course so long as there is anything to judge or govern; and in this lies the solution of the question, how that equality is to be reconciled with these distinctions. In a preliminary period of the kingdom of glory upon earth—ἐν τῇ παλιγγενεσίᾳ—will there be the thrones, and the cities (Luke xix. 17, 19), and for a time yet first and last. To be first rather than last,—to *attain* to the *first* resurrection (Phil. iii. 11), etc. —after this we ought all to strive with the holy zeal of serving; and we shall receive what is due, that for which the Father according to the measure of His gifts would prepare and has prepared us. No preference of any kind whatever comes from the arbitrary gift and favour of the King in this kingdom; but the Father's decree and our faithfulness in our own special calling prepares, for each one, his future place. There will, indeed, remain in eternity also the members of the one body appointed by God (1 Cor. xii. 18), heads and eyes, as also hands and feet; a *difference* in the end to be reached corresponds to the different ways that lead to that end, and *in so far* there will be a pre-eminence of some above others. Still in the final fulfilment there will be no actual precedency; all will be the entire body, the fulness of Him who filleth all in all (Eph. i. 23).

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What remains for us to strive and pray for? Seek not to become an eye if thou art called and prepared to be a hand, but do not remain a foot if something higher is ordained for thee. Be faithful in thy grace and gift, so shalt thou become what thou canst and art to become; at the last thou shalt certainly be blessed in thy portion, and glorious in common with all. As some one has said: "To be willing to know nothing but Christ crucified makes us capable of attaining to all knowledge"—so say we also: To be willing to become nothing but the least servant of all, makes us capable and worthy to become great and exalted. And this is what our Lord has here said, and what He forthwith seals with His own example as the Head and King.

Ver. 28. The "come" points always to the first advent and appearing of the Son of Man in the flesh. The "not to be ministered unto" does not, of course, refer to an outward renouncing of every act of service offered to Him in love, nay even demanded by His undeniable dignity (chap. xxvii. 55; Luke x. 40; John xiii. 13); so that neither is it forbidden to us to have men-servants and maid-servants, as helpers to serve in the earthly work. But it is all the more deeply to be understood in its innermost truth, according to which the Son of God, who is come as the Son of Man, sought not His own honour, used not His power as King in the manner of men (ver. 25), so as to cast all things in adoration at His feet, which alone had been the true service due to Him, but,—as it is written in Is. xliii. 24, 25, of God the Lord. He has served us sinners in order to wash us from our sin, has become the servant and burden-bearer of us all; and this He sometimes represented outwardly in Himself for a testimony (see Luke xxii. 27). He has *given His life for us*, or laid it down in self-sacrificing love (John x. 12, 18; xv. 13); and in so far this is also set before us as a pattern which we are to follow (1 John iii. 16). But while He at first speaks thus humbly, He must at the same time, for the truth's sake, add a word concerning the great and sole virtue and significance of *His* sacrificial death;—which goes far beyond a mere example, by which rather the power and *liberty* to follow Him have been procured for us all.[1] This high and

[1] Also the *liberty* of the Church, thus ransomed by Him, to refuse to be enslaved by any hierarchy, always allied to despotism; the liberty acknow-

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comprehensive testimony is yet extorted from Him here in the deepest humility, so that He may not deny Himself. Λύτρον ἀντὶ πολλῶν—this is as well the germ of all the apostolic doctrine concerning the vicarious sacrificial death, as also a mere declaration with retrospective reference to the prophecies and types of the Old Testament: "I am He who is come, who also should and must come to that end!" It would be necessary here to enter into the dogmatics of the subject, and into the Old Testament as a whole, in order to bring out the full meaning of this simply expressive term λύτρον (which is afterwards carried out in the New Testament in many compounds); but what belongs to the commentator is only to point out the sense and idea of the saying in order to deeper inquiry. We find in Ex. xxi. 30 כֹּפֶר and פִּדְיוֹן נַפְשׁוֹ (LXX. λύτρα) used for the *ransom* and equivalent of *forfeited life*[1] in the proper sense; and in Lev. xxv. 24, 51 the *purchase-price* to be paid for a possession in land, according to just valuation, גְּאֻלָּה, is rendered by τὰ λύτρα in the LXX. When in this passage, with evident allusion for the rest to Is. liii. 10, 12, the Holy Spirit in recording the saying of Christ uses the word λύτρον, for אָשָׁם (and כֹּפֶר, לְכַפֵּר Lev. xvii. 11), where Christ Himself of course did not use it, the expression points at all events to a substitutionary, therefore redeeming, and thus releasing, saving, sacrificial death of Christ;—although much may still remain to be said from the entire Scripture, and much to be inferred from the internal nature of the thing, respecting the true sense in which this substitution is to be understood. The expression here, however definite on one side, yet determines nothing more special; and admits of every doctrine which is reconcilable with the rest of Scripture, and with the simple letter of the λύτρον ἀντὶ (as also the ἀντίλυτρον, 1 Tim. ii. 6, which occurs only there). Even should we attach the strict sense to this solitary ἀντὶ (for which in every other place we find ὑπὲρ,

ledge only that authority which, as the diaconate of love, ever goes on renewing itself through the Spirit of Christ. See in Lange ii. 1154, this profound connection of the words with all that precedes (formerly overlooked by me); at the same time the most striking confirmation of the principle of office in the Reformed Church, in its proper truth as confuting many Lutherans.

[1] Not merely "the ransoming from the condition of slaves," as Lange here mistakes it.

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περὶ, διὰ), as is right, it would still be going beyond what is proper to raise from it the difficult question, which can only give rise to endless disputation, namely, *to whom* properly the ransom and the purchase price of the one life for all lives is paid. The meaning of the expression—which remains always at the same time figurative—does not, as appears to us, reach so far; and the δοῦναι τὴν ψυχήν, which is always put as it is here, *without* a dative, is by no means in this sense to be pressed. It signifies to *yield up*, to give up to death, to offer, to stake for something else in general, as the Heb. נתן, and particularly Is. liii. 10, 12, שִׂים נַפְשׁוֹ——הֶעֱרָה לַמָּוֶת נַפְשׁוֹ. Christ has thereby rendered satisfaction in every sense, and on all sides; He has given what corresponds to, and is necessary for, our redemption; chiefly, and in the last and most proper intention, however, He has given His life only in order to take it again as a life *for us*, consequently thereby to pay *to us*, so as to cover our deficit and bankruptcy. Finally, as regards the πολλῶν here and Matt. xxvi. 28 (comp. besides Heb. ix. 28), it is clear, from numerous parallel passages of Scripture (at the head of which is 1 Tim. ii. 6, ἀντίλυτρον ὑπὲρ πάντων), that the universal application of the death of Christ (which, as Richter remarks, already lies in the ὁ υἱὸς τοῦ ἀνθρώπου, the universal man, the one for all) is certainly not to be denied on the ground of this expression; and consequently that the πολλοί here might well enough denote the πάντας, who stand in opposition to the one, as at Rom. v. 15, 18, 19. If, however, the want of the article here is specially noticed, then it only remains to understand it of the many among the all, in whom, as actually redeemed, the power of redemption becomes a reality. This will at least appear as the most probable sense at chap. xxvi. 28, on the occasion of the last supper (as also Heb. ix. 28); and it seems most exactly to correspond to the רַבִּים, Is. liii. 11, 12 (comp. lii. 14, 15) *together with* the כֻּלָּנוּ, ver. 6.

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THE TWO BLIND MEN AT JERICHO.

(Matt. xx. 32; Mark x. 51, 52; Luke xviii. 41, 42.)

Although the question whether Christ here spake to two blind men or only to one, whether on departing from, or entering into Jericho, is beside our object, which is to hear Him *speak*, it would yet be affectation not to express our opinion, at least in a brief note, respecting this difficulty;—a difficulty so welcome to the disputations, and even to the peaceable and simple student of the Harmony certainly remarkable.[1] In other respects, there

[1] We have already frequently found that St Matthew does not record with strict precision the outward events, but that he is always intent upon grasping the kernel of the sayings, and upon seizing what is essential and significant in the history; it is therefore natural to expect that, here also, he should deviate from the common reality. For St Mark mentions the *one* blind man, who was healed as Christ *was departing from Jericho*, so decidedly by name, and describes the entire scene so particularly even to the throwing away of the garments, as to make us unwilling to admit that there was another blind man cured along with this Bartimeus. St Luke again seems to narrate, quite as distinctly, a similar (although not quite the same) incident as having taken place when they were *entering into Jericho* (chap. xix. 1); so that one is tempted to suppose that St Matthew, in this case, *blends together* the narratives of the two Evangelists who were not Apostles, on account of the similarity of the occurrences. (Rather this, at least, than the old solution which has been reproduced with more acuteness than proof in Richter's Hausbibel; viz. that there was an intervening space between old and new Jericho, and that according to their position the inhabitants of Palestine might speak of departing from, and the Greek of entering into Jericho.) *But*, against this, is to be considered, what St Matthew and St Mark represent as very probable, that the great multitude had collected first of all in the town, with which Luke xix. also agrees; again that the people should twice, and chiefly the second time, *rebuke* the blind man, when one had been healed immediately before, is almost inconceivable, and not at all so simple as Ebrard thinks; finally, as regards only one blind man being noticed, namely, Bartimeus, who was the better known of the two, we have a perfect parallel to this in the account of the Gadarene miracle. St Luke does not intend to be so strictly observant of chronological order; in order that he may significantly connect vers. 34 and 35 (as preachers from the earliest times have taken it,

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is little to be said on the words of Christ which occur in this narrative. The *first*, in which He *called* to Him the blind men, who so importunately cried to Him (Matt. ver. 32), or bade them be called (Mark ver. 49; Luke ver. 40), is not expressed, but (kindly checking the people) may have run thus: "Hinder them not, let them come!" The *second* is given by the three Evangelists in harmony with each other, differing only as to the singular or plural: *What will ye that I shall do unto you?* It seems indeed a strange question. But it is partly a challenge to them to testify their faith (as at Matt. ix. 28); partly a protest against the self-constituted masters of ceremonies with their courtly ideas, who will not suffer the procession of the King to be interrupted by the prayer of the beggars,[1]—an expression of His readiness to *serve* (beautifully corresponding with what precedes, Matt. ver. 28, comp. ver. 21), in which He, in a truly royal manner, condescends to the will of beggars, so that all misery may disappear before Him; partly, in fine, a significant intimation for us (according to the unconsciously symbolical character of all the particular sayings and doings of Christ), that He will do to us only according to what our faith and our prayer desire of Him. The *third* word (only in St Mark and St Luke) which accompanies the cure, *Go!* as one who is whole, who can see, *with thy sight! thy faith hath helped thee*—is the well-known, familiar expression of the gracious, humble love and

and have discoursed of our blindness with respect to the understanding of the passion of our Lord), he puts this incident first, and then lets that concerning Zaccheus follow. We are not, therefore, warranted in having recourse to the artificial expedient of Grotius, that ἐγγίζειν εἰς, Luke xviii. 35, as also xix. 2, indicates only the being near in general, but must leave its proper force to καὶ εἰσελθών, chap. xix. 1. Luke starts from the truth, that the one blind man actually sat already on the way, at the entrance into Jericho; but then he himself explains, by διαπορευομένου, ver. 35 (to which chap. xix. 1 διήρχετο in the Pluperf. recurs), that, in his account, he anticipates and combines what was further done afterwards on leaving Jericho (after a second blind man had come to be there). Thus we agree in the main with that which Bengel's correct tact already discovered, and Meyer's note on St Luke's account holds to be probable. Lange's supposition, of an entrance and departure by the same gate, we think forced and unnatural, as the road to Jerusalem by Jericho could hardly lead to and from that town as a *cul-de-sac*.

[1] Compare on this Lange iii. 194, 347.

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wisdom of the Saviour, pointing, in what is outward, to the inward thing which is of principal importance. Ἀναβλέπειν means here simply to *look up*—by no means to see *again*, to *become* seeing. The blind man prayed: Lord, that I *may see!* Christ gives immediately hearing and answer: *See!* for *thou canst!*

CHRIST SENDS FOR THE ASSES.

(Matt. xxi. 2, 3; Mark xi. 2, 3; Luke xix. 30, 31.)

We do not know whether the two disciples whom Christ here sends were Peter and John, as on a former occasion, Mark xiv. 13, comp. Luke xxii. 8; but there must needs be two, not merely in order to bring the two asses, but in order formally to represent the entire body of His disciples, and to remove from their mission the appearance of individual caprice. The village lying in sight of them was certainly Bethphage itself, which St Matthew therefore alone has named. It can hardly at least have been Bethany, as, from the exact knowledge which Christ had of this village, the indefinite nature of the message, nay, even the indefinite designation of the place, would have had somewhat of affectation in it.[1] In no case are we to understand a previous agreement with the owner of the asses; for in that case the indefinite words given by the three Evangelists, "If *any man* hath aught to say against it," would contain a slight semblance of dissimulation. All that He says rather produces the impression of a miraculous foreseeing and foretelling of the particular circumstances: the εὑρήσετε (to which therefore St John, in a statement that concisely presupposes this transaction, chap. xii. 14, gives prominence in a εὑρών which excludes all previous concert) is nearly the same as εὑρήσεις, Matt. xvii. 27. The εὐθέως, occurring twice (the first, according to Mark, equivalent to εἰσπορευόμενοι εἰς τὴν κώμην), together with the circumstance that the ass would be found *tied*, i. e., as it were already pre-

[1] According to St Mark and St Luke, in travelling to Jerusalem Bethphage came before Bethany, perhaps was immediately contiguous to it.

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pared, and waiting in the public way, confirms this interpretation of the words, which is still further confirmed afterwards on occasion of the second sending for the preparation of the paschal lamb. Here it is said, "A man will meet you bearing a pitcher of water, he will show you the way to the right house," like what Samuel the *seer* says to Saul, 1 Sam. x. 2–7; a manner of prophecy in its most ancient form, pointing immediately and specially to the nearest future (before that typical kind which points to more remote periods begins with 2 Sam. vii.), which must represent itself also in Christ. If the disciples should at first be almost suspected of the intention to steal the animals, a single word is to satisfy the owner (and whoever else might belong to him, Mark, ver. 5; Luke, ver. 33), viz., *The Lord* hath need of them! *Here* at all events more is meant than merely *our Master* (ὁ διδάσκαλος, chap. xxvi. 18); in the sense in which Christ here uses this name, it borders on the designation *the King Messiah*.[1] It is therefore implied in this, that these people belonged to the number of those who believed on Him, that they at once understood who "the Lord" was, and without hesitation willingly served Him.[2] Christ could not call Himself the "Son of Man" here where in his humiliation He will yet represent His *kingly dignity;* but, precisely on this account, the *need of the Lord*, who has not even an ass of His own for His festal procession, presents a significant contrast which the preachers on the Advent from the earliest times have not failed to notice.

Whether Jesus during the whole period of His public life ever *rode* before, is nowhere written; and, from His walking being mentioned so often and without an exception, it is very

[1] For it is impossible (with *Alford*) to understand here Jehovah, the God of Israel, for whose service the animals were needed. If it were so, this would be the third example of such an expression in the mouth of Christ; see Mark v. 19, and xiii. 20 (comp. my remark Vol. 1, 303); here, however, it would surely be against all decorum to say, *God the Lord* hath need of two asses!

[2] Indeed the communist *Weitling*, in his book on Freedom, finds here maintained the right of those who are in want to the possessions of their rich neighbours; and laments that, now-a-days, when we have become so much more refined, the Lord and His messengers who should act in this manner would be seized by the neck and accused of theft.

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improbable. Wherefore then now? He who can believe that our Lord was too tired at this particular time to ascend the Mount of Olives, may do so; His words, and the narrative in its harmony with the prediction, show something else. If Christ wanted as usual to enter the town unobserved, He would not have acted thus; but He will consciously and on purpose enter in a thoroughly public manner, raised above the accompanying crowd (so that it might not happen as at Luke xix. 3); He will go to meet the multitudes that are eagerly waiting for Him, and who afterwards fetch Him; and thus make the accepted honour on His part more expressive of humility, and more significant than it would have been without this provision. *More significant;* for what St Matthew adds, ver. 4, 5, includes in the τοῦτο δὲ ὅλον (which points beforehand to the result) the *remarkable sending* just narrated; and is meant therefore precisely to disclose the *thoughts and design of Christ in all this*, as if it were said: Thus did Christ speak and act, that the word of the prophet might be fulfilled. He knew that His hour was nearly come; once more, before His crucifixion, He will enter Jerusalem with a first and last outward demonstration of honour, such as is proper to Him as her King, with a last public offer of Himself for a testimony. (*Tell ye* the daughter of Zion!) We do not agree with Lange, who regards this *Hosanna*,—which from the earliest times in Advent sermons has been taken as a figure of empty honour without understanding and earnestness—in the better sense, as an expression of "obscure beginnings of the higher Christological knowledge," of the "better hopes of the people;" and supposes that Christ could not any longer refuse the "enthusiasm, the homage of His people." No! it appears very evident from Luke xix. 41 ss., that Christ regarded the whole matter in quite a different light; His entry was rather a sacrificial procession, in which He yielded Himself up to *this* people, who cried now Hosanna, and then Crucify! Only so as that, at least in the symbolical sense, such a homage was for once admitted by Him, at the last *offer* of Himself as King. Therefore, although even His disciples misunderstand it, He regards the whole event in its true light. Any insurrection on the part of those whose enmity has ripened, is now no longer to be regarded; the license attending the festival, which brought with

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it many a processional entry into Jerusalem, permits what is unusual, so that even Pilate finds nothing offensive in this mere spectacle.[1] Only the enemies (who indeed could not possibly put these thousands under ban) murmur at it. The whole scene, as already said, becomes for Him a *sacrificial procession*, in which He yields Himself. To the people of Israel it is the last official declaration —Who He is; while for the entire *future* Church of *His* true people (the daughter of Zion in the prophetical sense) it is a permanent advent word and advent figure, ever reproduced in preaching, in which there is a wondrous union of majesty and lowliness: *Behold, thy King cometh, meek!*—a preparatory type of the as yet future acknowledgment and glory of Christ (Matt. xxiii. 39).[2] All this is no strange product of a myth-framing church, of the self-consciousness dreaming the ancient idea into history; *it took place*, γέγονεν, as recorded there in its consistent totality,—the empty Hosanna before the Crucify! the tears over Jerusalem, the cleansing of the temple, the blind and lame, the children crying in the temple, the curse on the fig-tree. What an entire picture, intelligible only when viewed as actual history in the life of the Son of God! And how does the pencil of the Evangelist portray by a few strokes,—how simply and artlessly, without a trace of imagination,—what, if not history, would be the sublimest fiction!

It is evident that the fulfilled prophecy of Zechariah described generally the *Messiah*, as the humble Prince of Peace, procuring *deliverance* for Himself and us only through *sufferings*. But it is also evident that, as often, so here, the fulfilling Providence, for the sake of abundant clearness, literally embodies the general idea; and in like manner that this literal realisation in fact of the general prediction was already foreseen and provided for

[1] Consequently nothing really punishable. Bahrdt very perversely found in this entry the design on the part of Jesus to *stir up* His enemies, and furnish them even with the *right* to accuse Him—because He had now resolved to die (a false death!).

[2] Of this, the only true view of the matter, Hase gives a *caricature* when he says that, among Christ's reasons for this demonstration, there was perhaps the pleasure of showing to His enemies their weakness, and letting that which *at one time* He had positively *meant* according to Old Testament prophecy, pass by in Him as a *dream* of its fulfilment!! It is rather a new typical prophecy, that He yet remains the King.

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by the Spirit in the word of the Prophet. The sum of the prophecies of Zechariah is the re-establishment of the kingdom of Israel in its entire preparation, accomplishment, and connection; and with this such historically special notices are interspersed as were never before given, in order that the whole prophecy, as it draws near to its fulfilment, may become concentrated. In the first section (chs. i.–viii.) we have the whole history of the return from Babylon, with its principal agents and actors, as the type of the future return of Israel from its dispersion; and the view becomes ever clearer until it ends in a complete picture of the new Jerusalem (chap. viii.). The second section (chs. ix.–xiv.) now entirely separates this great result from its type, and speaks plainly of the new Jerusalem seen in the remote future; instead of direct reference to the typical restoration the Spirit gives general surveys, and retrospective glances towards the time of preparation. If at last (chs. xii.–xiv.) the retrospective views from the goal attained predominate, there lies on the other hand in chs. ix.–xi. the intimation of the entire history of Israel, until chap. xii. 10 is fulfilled.[1] Chap. ix. gives beforehand the most general view. The Lord governs all men and nations according to the plan of His counsel with respect to Israel (ver. 1). Purifying judgments upon the nations of the world run parallel, and in harmony, with the special protection which He affords to *His* house and people chosen before, and out of, the nations (ver. 8). In a *first* coming, marked by lowliness and peacefulness (which is plainly and significantly looked back to here), *the King* appears;—He *first* (because Israel rejects Him!) builds up His promised kingdom among all *the heathen* (ver. 10);—He then returns again also to Israel (ver. 11–17). That ver. 9 speaks of the Messiah is so evident from ver. 10, that even Maurer could only render it: veniet rex optimus maximus, Messias, pacem daturus orbi terrarum, dominaturus longe lateque. But that this *King* appears here in *lowliness* is the principal idea (to which the learned commentators have scarcely given its due weight) of this prophetical passage. As such it stands alone in its kind; and its expressions must, for this reason, embody

[1] We are prepared with an interpretation of chap. xi. which will rescue it from Hofmann's confusion; and shall give it on Matt. xxvi. 31.

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themselves in some visible symbol before the eyes of Israel[1] The נוֹשָׁע,[2] which by the LXX. and Chald. was not understood, and therefore ungrammatically changed into the Active, is not equivalent to *victorious*,—at least with reference to earthly weapons of victory, for the ass is intended exactly to contradict this,—but it is to be closely connected with the decisive עָנִי. Let it be allowed, which *we* do not with many deny, that עָנִי and עָנָו to a certain extent run into each other, and that the πραΰς of the LXX., retained by St Matthew, is at least half warranted, there still remains for the Old Testament usage (especially that of the Psalms) the basis of "humility and meekness" (if עָנִי is made to include the latter), a condition of *distress* and *suffering*, a being humbled and brought low.[3] The righteous *King* is therefore first a meek sufferer, to whom *deliverance comes* first of all from His own sufferings, that He may thereby procure salvation and deliverance, in order to righteousness and peace, for all His people;—thus, and no otherwise, does He *come* the first time! In order to furnish a complete and graphic picture of this, the Prophet portrays Him riding—not upon the war-horse (Rev. xix. 11), but upon an ass's colt, as in olden time the judges (Judges x. 4; xii. 14; v. 10); and again because this ass, to which, by a redundancy of words, such strong prominence is given, forms, so to speak, the point of the prophecy, *therefore* does Christ determine, according to the plan of the Spirit, to realise this prophetic figure. Thus must we understand Zechariah, in order to interpret the words of Jesus here (vers. 2, 3). St John (chap. xii. 14–16) even mentions only the riding upon the ass, as the most concentrated fulfilment. St Matthew, in the saying of Christ, as afterwards in the narrative (ver. 7), specifies exactly the two animals which the prophetic word mentions. St Mark and

[1] Of which the Jewish interpretation could make no use; so that it explains thus: When Israel believingly receives the Messiah, then He comes in the clouds of heaven; but when they are not worthy of this, on an ass. See the citations in Sepp, iii. 183.

[2] Luther incorrectly, *ein* Helfer, *bringing help*; instead of which the corrected Bible has *dem geholfen ist, one who is holpen*. The citation of Matthew goes beyond the δίκαιος καὶ σώζων.

[3] Passive of עָנָה; the form is קָטִיל = קָטוּל.

St Luke have only the colt. That the Prophet adds the וְעַל עַיִר epexegetically is indeed true; as also that בֶּן־אֲתֹנוֹת[1] is intended to strengthen the עַיִר, which in other places is often equivalent to חֲמוֹר in general,—in the most proper sense a *foal*, which is still dependent on its mother, *πῶλος νέος*. Wherefore this, and what is the prophetical idea implied in it; what is then the significance of this particular which was foreseen only as a symbol? We find the plain answer in St Mark and St Luke, where Christ says further: A foal *on which never yet man sat*. This, as Maurer again observes, is actually indicated in the prophecy; and even in the citation in St Matthew (which half *changes*, half accepts the text of the LXX.) it is remarkably caught up in the slight antithesis *υἱὸν ὑποζυγίου*. Only an animal hitherto unridden is proper to the sacred dignity of the rider; comp. Numb. xix. 2–5, Deut. xxi. 3, 1 Sam. vi. 7, 2 Sam. vi. 3, and many passages from profane authors, rightly adduced here by the learned. Observe now how the *Holy Spirit*,—without regarding the objections of those sneering persons who will not allow that such things are proper to Him,—yet above and behind the consciousness of the Prophet, points, in the expressions which He suggests, to a literally proper fulfilment; inasmuch as He brings in this subordinate idea, which was not otherwise of importance to the principal subject. Observe also why Christ, penetrating into the meaning of this Scripture better than the critics, gives directions for *both animals*, which the Father has made ready for Him, *to be brought*: why the disciples, without thinking of Zechariah (John xii. 16), were unwittingly led to spread the garments over both (Matt. *ἐπάνω αὐτῶν*), and thus to take with them also the she-ass as belonging to the other, and to be used along with it.[2] *All this was done*, not merely in order

[1] The Plur. for the Sing. by way of generalising. Only such interpreters as Jahn and Michaelis could suppose blood asses with pedigrees to be meant!

[2] We prefer to let alone the typological significance which commentators, from the earliest times, have found in the two asses (v. Meyer: The she-ass is the Old Testament, the law; the foal is the new Church, the Gospel). That the she-ass was led along with the other not merely *causa pompae*, but was intended to embody the prophetic figure, is remarked also by Hengstenberg (Christol. ii. 135); as also that in the Prophet there is a *gradation* in the expression. But we do not agree

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that the not yet broken foal, when its mother was beside it, might behave more quietly, but that the whole prophetic passage might appear before the eyes of the daughter of Zion in a realised picture. He who will call this trifling, let him indulge his sneer against Christ. We rather perceive and reverently honour the holy earnestness of the King, who humbly *offers* Himself, in this most literal fulfilment of a prophecy which testifies of Him,—in that He paints and *sets evidently forth before their eyes* (Gal. iii. 1; Luke xix. 42), how *He cometh to them.*

THE DEN OF ROBBERS; AND THE CHILDREN'S PRAISE.

(Matt. xxi. 13–16; Mark xi. 17; Luke xix. 46.)

Another יָבֹא stood at the close of prophecy in Malachi: The Lord shall come to his temple to purify and to cleanse the sons of Levi. Once already, at the beginning of His course, had Christ held this up before them in act and symbol; they, however, had persisted more determinedly in not abiding the day of His coming, they had not put away the offence, perhaps even had precisely at this time restored it by way of defiance. Here He declares and proves by His act, that He is at the end no other than He was at the beginning. He works

in this, that the gradation (an animal upon which no man had ever yet rode!) is intended to indicate *merely* greater lowliness, poverty. For the rest it is well known what needless trouble many commentators have given themselves to account for there being two animals, and what subject for mockery this has afforded to Strauss. Schleiermacher also gives the reins to his fancy: "The she-ass no longer runs beside a πῶλος that is fit for riding,—although it has not yet been used for that purpose,—but has long since left it to itself." Neander is so bold as to make John xii. 14 (only one ὀνάριον) valid against the truth of Matthew's account; who, he says, has invented the two animals from a misapprehension of the passage in Zechariah (also the αὐτῶν and αὐτούς ver 3 in the mouth of Christ!). These theologians have not understood the ἵνα πληρωθῇ.

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still while it is day; He is not weary of testifying by word and deed in the still standing sanctuary;—"once more He goes the way which He had loved as a child, up to the temple."[1] Nay, *once more*, His zeal breaks forth against the desecration of the temple; the place of worship still, though soon to be destroyed.[2] St Matthew represents the order of the events as if this cleansing of the temple followed on the day of the entrance into Jerusalem. According to St Mark our Lord began to *look round about* upon all things with rebuking glance at the eventide; but "on this day of grace and joy delayed the complete execution of His righteous anger till the morrow." This notice of Bengel as to the harmony is quite sufficient. More severe than on that former occasion (as we remarked there), He now speaks out plainly, and without softening the prophetical word, of the *den of robbers;* and with heightened emotion He combines with it another prophetical passage in most rebuking contrast. This word respecting the *house of prayer*, pointing back, properly speaking, to the consecration, 1 Kings viii. 29, is written in Is. lvi. 7; Christ cites it as it is written, so that it is wrong to refer "*My* house" here to Himself. *Be called* in truth—*i.e.*, really *be;* hence, in St Luke, ἐστίν is put for this. St Mark, in order to complete the saying, forgets not to add, *among all nations;* and this also was very appropriate, as it was in the fore-court of the Gentiles that the money-changers and traders were.[3] In Jer. vii. 11, מְעָרַת פָּרִצִים corresponds also by ironical antithesis to the *house* of the Lord, for the *den* of robbers is *their* dwelling. If we adhere to the most direct meaning of λῃστεί, then the profane trafficking in the temple would be compared to the division of the spoil of robbers in their den. But the corresponding

[1] In August Thieme's Ilmenaur Sermons, p. 35.

[2] That Sepp, who is so often confused and arbitrary in his procedure (and who has no right to sum up "a catalogue of the sins of Protestant theologians"), should suppose only *one* purifying of the temple, because "the second is in itself out of place, and takes away the significance of the first"—does not astonish us. But that Lange, following modern criticism, should in like manner hold that the occurrence, which might "easily be by degrees shifted from its place in the tradition," took place only once according to John—did surprise us; but he has since retracted it.

[3] Lange even thinks here, that now in the *second* purifying Christ openly maintains the right of the *Gentiles* to the temple.

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פָּרִיצִים in the original text means in itself more than this,—viz., violent ones (as ravenous beasts, Is. xxxv. 9), and passes over to the accompanying idea of *murderers* (as also the expression Räuber in the German), s. Ez. xviii. 10; Hos. iv. 2; Ps. xvii. 4. Moreover, in the context in Jeremiah the shedding of innocent blood *in this place* is expressly spoken of ver. 6, and מָקוֹם at ver. 9 (comp. again Hos. iv. 2). Consequently Luther's "*den of murderers*" is quite right; and our Lord, by applying this word on this occasion, not merely chastises the murderous disposition and conduct of the dwellers in the temple in general, but now hints in the deepest sense, and more plainly than the first time (Destroy this temple!), at the now almost matured counsel of murder against His own most sacred person, which He well knew of. And this therefore St Mark ver. 18 and St Luke ver. 47 make immediately to follow.

The angry and rebuking zeal for His Father's house is at the same time accompanied by so much kindness, that the blind and lame, the wretched who need help, now as usual come to Him, and He heals them.[1] It is the one unvarying love, the one unvarying testimony: "I am He who should come!" The miserable, and the little children, are not afraid of His anger; but the malignant enemies are again angry even at His kindness. The miracles of healing,—and the thanksgivings which probably followed them,—the praises of those that were healed and others with them, waken in the *children* the echo of yesterday's homage, whose Hosanna, with the palm branches and all the accompanying pomp, so pleased them that doubtless they heartily joined in the cry yesterday, and are quite ready to begin it anew to-day.[2] Christ, with a sad kindness, lets it be done again; but the innocent cry of the children excites a blind fury in the high priests

[1] Neander, indeed, does not altogether believe this account on St Matthew's word alone, as it narrates "in an indefinite manner" and evidently "unhistorically;" what is true in it to him is only that the like did once take place in Jerusalem. Ah, if the sainted Neander could only now speak, and, for our sakes, retract these his follies!

[2] This alone and nothing further is contained in the simple account. Sepp in his usual manner (in which one must always prudently distinguish respectable learning from confused mythology) brings forward Jewish fables of holy temple-boys who, moved by the Holy Ghost, had received Jesus.

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and scribes, because their conscience hears in it the truth which they would stifle. As several of the Pharisees yesterday expected that Christ would rebuke His disciples, and received for answer a proverb from the Scripture indirectly applied (Luke xix. 39, 40)—so the rulers of the temple venture to-day to put the bold question, *Hearest thou not what these say?* As if it were evident of itself that He must check this impropriety! Christ, however, is not weary of answering. With another question, *Have ye never read?* He puts to shame the adversaries, and recompenses their malice with a piece of instruction, profoundly pointing to Scripture, to their hearts, and the counsel of God respecting His kingdom,—a lesson by which they might yet have become wise. He has the Scripture, especially since Luke xviii. 13, continually in His mind; at every step He directs His course by the light of its prophecy.

As He afterwards, Matt. xxi. 42, refers to an undoubtedly Messianic psalm, so now, with the same formula of interrogation, He refers not merely to a general truth respecting the praise of God proceeding from the mouth of children, but to a psalm which, in the most proper sense, prophesies of Him and His kingdom. In order not to repeat myself, I beg the reader to look into my interpretation of the eighth psalm,[1] where it is shown from the entire connection of the psalm that the ordained *praise*, according to the LXX., or rather the settled *power*, according to the original text, refers to the kingdom of restoring grace in the humbled and exalted Son of Man, to the destroying and putting to shame of the enemies, nay, of the enemy of God, in the most proper sense; and that the *babes* and *sucklings*, while not to be dissociated from the natural figure, are already in the psalm to be certainly understood spiritually of the same *μικροί* and *νηπιοί* who are meant in Matthew xi. 25. "The outward fulfilment of the prophecy is, as oftentimes" (for example in the riding upon the ass just before), "only itself again a figurative representation of its inner sense." Neither Umbreit nor Hengstenberg nor de Wette can make me waver in this view of the whole psalm, and of this citation from it in particular; which is too firmly settled in the childlike understanding of the

[1] Seventy selected Psalms, Second Part.

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entire Church of the faithful from the earliest times, and too closely agrees with the prevailing application of it in preaching, not to be found true when a true exegesis is applied to it. De Wette, who is the master of shallow criticism, first, in complete contradiction to the light in which Scripture was understood by Christ and His Apostles,[1] invents a "hebraism" which exists nowhere but in the fancies of false theology, and then goes on to say that the Messianic sense of the eighth psalm vanishes and is lost. It is not however an isolated v. Meyer, or R. Stier, who understands this psalm in the sense we have assigned to it; but the simplicity of the faithful, which no learning can overthrow, has with one voice always so taken it. So St Paul, 1 Cor. xv. 27; Heb. ii. 6; Eph. i. 22; and before him the Lord Christ in His supreme authority. What otherwise would be the intermediate link between the citation and the words with which it is introduced—*Have ye never known!*—which He ordinarily uses only when they are very definitely appropriate? And is it not theological in the genuine sense to receive such an interpretation as agrees with the apostolical testimony, seeing that Christ Himself refers us to the Scripture interpretation of His Apostles, which they had learned in His own school?

We cannot help, therefore, plainly seeing (as is declared in the Epistle to the Hebrews), that the Son of Man in Psalm viii. is *Jesus;* and therefore also, in the fact of Christ's citing from this psalm and from no other, a Messianic meaning in the cited words. Nay more, we are so bold as to affirm that the *Hosanna to the Lord out of the mouth of children,* which, in the outward special fulfilment, is again figuratively prophetic, is not indeed precisely meant by the words of the psalm. It was the truth thus symbolised which was meant; and this *special literal fulfilment* by the children themselves was seen beforehand by the Spirit, not otherwise than the riding upon the ass in Zechariah. There is a style of vague interpretation in which the *prophesying* word evaporates in the mist of ideal *presentiment;* and it consistently maintains that *nowhere* in the consciousness of the

[1] This commentator goes so far as not at all to find the suffering Messiah in the Old Testament, and thereby to contradict to His face the word of Christ as He enters upon His sufferings, nay, of the risen Lord! See his most unedifying "*Beilage*—ueber die erbauliche Erklärung der Psalmen!"

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prophets or in the intention of the Spirit is Christ seen and characterised as a historical person, and in His historical reality. But we for ever assert, in opposition to this, that it is precisely the figure of the person of Him who is to come in which *all* prophetic lines meet, in ever-growing accomplishment. Because everything is really included in the person of Christ, the God-Man, the Spirit must prophesy of His person; and in the consciousness of the Spirit of Christ (1 Pet. i. 11) everything of course is definite, concrete, special; the indefinite lies only in the human understanding. For what could be purely accidental, and not significant, not fraught with eternal truth, in the life of Him who is God-Man, and in the relations of that life to the world? Where then the prophetic word surprisingly coincides with apparently accidental details and outward particulars of the fulfilment, in such places there is rather disclosed to our dull sight the profound congruence between prophecy and fulfilment which was absolutely inherent in the eternal decree of God. Thus does *Christ* look into the entire Scripture, which testifies of Him; thus has He at hand, at every turn and step of His history, the fulfilment of some prophecy. He knows, and testifies, that those things were written of John the Baptist which they did to this Elias (Mark ix. 13)—how much more the things that were written of His own person! In the sacred farewell hour of the last supper He cites the 41st Psalm with reference to Judas; in the intercessory prayer (John xvii. 12) He recurs again to the same prophecy; the being reckoned among transgressors in Isaiah He refers (Luke xxii. 37) most concretely to His then impending seizure and execution as a criminal, just as He refers a saying of Zechariah (Matt. xxvi. 31), if possible still more specially isolated, to His being forsaken by His disciples on this night. All these details carry indeed their *significance* in themselves; just as here Christ sees, in the Hosanna of the children, the power and honour which all His enemies cannot overcome, and which the Father will prepare for Him out of the mouth of His babes. But for this very reason does He apply to this the corresponding word of prophecy; and *to the end* that this should happen to Him *was the word written*.

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THE FIG-TREE: THE POWER OF FAITH AND PRAYER.

(Matt. xxi. 19–22; Mark xi. 14, 22, 26.)

The weeping over the city at His entry; the anger at the desecration of the House of God; the cursing of the barren fig-tree—these three things are connected together in the relation of a climax. The eye of Christ already indeed sees beforehand the judgment of Jerusalem and Israel, when, first of all, He sheds tears of Divine-human emotion over its blinded inhabitants. Then, to speak humanly of the God-Man, He girds Himself to renew by word and deed the testimony which is not yet to be abandoned, and which is yet to awaken and terrify some. In this, however, His holy judicial anger at last breaks out; that anger which will send forth His armies to destroy these murderers (chap. xxii. 7), must even curse those who would not receive the blessing. This so entirely fills His soul, that everywhere He has before His eyes only Israel, the barren ground that is nigh unto cursing (Heb. vi. 8). He sees it and prophetically curses it in the *fig-tree* which presented to Him on the way leaves, indeed, but no fruit. The cleansing of the temple, and the cursing of the fig-tree;—the former still an act reserved for the last day of visitation, the latter a warning figure for the coming that was to follow it—are parallel with and supplementary to each other; as also the accepting of the Hosanna and the tears over Jerusalem, the tears and the anger in the temple, the anger and the healing of the diseased, the saving love and the avenging wrath in the same Divine-human heart.

St Mark has so exactly determined the chronology of this event from the most certain sources (vers. 11, 12, 19, 20), that we may adopt it in our interpretation of the account of St Matthew, who here magnificently groups together, and is careless of chronology in details. As he has already *by anticipation* made the cleansing of the temple, which belongs to the second day, to follow immediately upon the entry into the

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city (for the two days were as one day), so he records further (vers. 17, 18), only with general indefiniteness, that Jesus at that time passed the night (once and again) in Bethany, and that the cursing of the fig-tree took place πρωΐας, *i.e.*, "on the morning," or *a* morning, upon His return to the city. In like manner, at vers. 19, 20, forgetting the time in the thing, he connects together without interval the immediate withering of the tree and the words of Jesus to the disciples who observed it; although we learn from St Mark, that it was not till the third day (Tuesday) that the withering which followed upon the curse was *observed*, and that thereupon the words of Christ were spoken. The comparison of the two, however, ought to teach us what is most essential for our reading and hearing aright the doings and sayings of Christ, and that the first Evangelist has written his history not without freedom in the Spirit.

Jesus saw a fig-tree[1] in the way (at a distance); a single tree, probably belonging to no one in particular (μίαν again not merely = τινά), which, from the place where it stood, and still more by its adornment of leaves, attracted attention, and promised fruit. Christ, who, on His royal day of honour, had fasted in the sadness of His soul, and who also, on this morning, went with eagerness immediately again to the city,[2] felt hunger, and went up to the tree *if haply He might find anything thereon*, as the leaves at a distance promised. For, in fig-trees, it is well known that the fruit ripens before the leaves appear: and although Christ might not look for fruit of the previous year, which had survived the winter, or late fruit (which could hardly have been allowed to lie on the way), He might yet expect to find early, unusually early,[3] figs: At all events the tree, as *having leaves*, which St Mark specially notices, gave promise of having fruit also. Our Lord, however, found *nothing but leaves only*. The tree therefore was a barren one,

[1] Bethphage, indeed, derived its name from there being many figs there.

[2] This is more probable than, as Lange thinks, "a truly childlike longing" after His people, which led Him to forget His morning meal.

[3] In the Heb. בִּכּוּרוֹת or בִּכּוּרוֹת Hos. ix. 10; Is. xxviii. 4; Jer. xxiv. 2, such as are particularly sought after.

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which went all to foliage; it promised something extraordinary, and yet—had nothing, *just like the rest of the fig-trees at that time.*[1] Upon this He said: *Let no fruit grow on thee henceforward*—or, *No man eat fruit of thee hereafter*, εἰς τὸν αἰῶνα! He spake it in the consciousness, and with the will that the tree He addressed must and would obey His word; the stern word of might and miracle broke forth like a lightning flash of judgment from the depth of His thoughts, which, in every object, found only the one thing, the inevitably impending judgment upon the people of God. Thus does He work the only miracle of punishment that is recorded of Him (for in that of the devils in the swine there was no punishment, but only a permission); it is done symbolically, however, to the tree, as a testimony for men.[2] All sorts of reasons to account for this action of Christ have well-meaningly, though very mistakingly, been forced upon it; as, for example, that it

[1] This last might be the simple meaning of the much disputed οὐ γὰρ ἦν καιρὸς σύκων;—even were we to translate, It was *not yet* the season of figs. "The vintage was not yet; the figs, therefore, were not yet gathered"—is not so suitable, for early ripe figs might certainly be plucked. But it may also signify, as Hammond first understood it, and many after him (so that in the Stud. and Krit. 1843, i. 131, it should not be spoken of as a new interpretation): It was then no good season or favourable weather for figs, no fig-year. At all events the statement of St Mark is not "somewhat inappropriate," but explains with an entirely correct γάρ why there were then no figs; this however is *meant to say*, Therefore the tree covered with leaves was a hypocrite, which promised something uncommon, and yet—was like the rest. This and nothing else is the *symbolical* fault of this tree, respecting which even Spener must needs express a theological difficulty (see the complete third edition, Part i. p. 13), and acknowledge that Christ had on this occasion divested Himself of His omniscience when He expected fruit. A curiosity of more recent time is the observation of Fritzsche: ἦλθεν ἐπ' αὐτήν, *conscendit* arborem, non enim nisi conscensa ficu eam fructibus destitutam esse cognoscere potuit. To which again Hase says:—"Then might the explainers of the miracle shew beautifully how the tender tree had received hurt."

[2] Therefore neither did He "sin against nature" (for which reason Hase will not accept the account); nor did He show a "want of culture" (according to Strauss); nor an unbecoming revenge (according to Woolston); nor even inflict any injustice upon the owner of the tree. He performed a work of sublime power, prophesying in highest dignity.

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was in order to strengthen the weak faith of the disciples for the Passion-week, as indeed He immediately afterwards speaks of faith; or, to remove, by a manifestation of His Divine power, the offence occasioned by the exhibition of His human weakness in the hunger which unconsciously sought food, etc. What is true in these conjectures is true only because of that manifold significance of all the words and works of the Redeemer, which must, from their very nature, belong to them; but of any conscious aim at such subordinate effects it would be wrong to speak in connection with this word, which was spoken only with one view, and sprang only from one thought, viz., *This tree is Israel!* Already, at Luke xiii. 6–9, had He uttered the parable prepared in the Prophets (Hos. ix. 10; Joel i. 7), and His present action recalls this to mind.[1] There were *leaves* enough—words and hypocritical works; as if it were really the Israel which it was called to be, the people of God wonderfully ripened earlier than all other nations,—but no *fruit!* We feel the depth of this symbol. It corresponds to the fact in this also (as Neander has well observed), that, notwithstanding the show of leaves, the internal unsoundness which must be assumed in the tree, was only hastened to a crisis that must have come in the course of nature. If in the parable just mentioned our Lord speaks, with the Baptist's word, concerning the *last* judgment of *cutting down*, there meets us here, on the other hand, the curse of permanent unfruitfulness as a *first* judgment. May it not be said that Christ can at first punish obstinate sinners only by giving them up and leaving them to their sin, by rejecting and forsaking them? A striking prophetic word speaks also of this: —"I the Lord have dried up the green tree, and made the dry tree to flourish." Ez. xvii. 24. Perhaps this passage also was particularly present to the mind of our Lord, for we may almost suppose that He on every occasion remembered every scripture that was exactly appropriate to what He did. Enough that He Himself tells us once more in Matt. xxiv. 32, what the *fig-tree* is; nay, shows to us (as will there appear) in the remote back-

[1] Without our being under the necessity (with Hengstenberg) of supposing the somewhat far-fetched reference, namely, that the figure Micah vii. 1 was to be embodied.

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ground the removal of the curse, the "for ever" of which—*εἰς τὸν αἰῶνα*—is therefore to be taken only with the Old Testament limitation.[1]

And the fig-tree *withered away* *παραχρῆμα*, on the spot, directly upon the word;—so says St Matthew, and hastens away over day and night to the astonished exclamation of the disciples *when they saw it* (ver. 20); for the *πῶς* denotes only such an exclamation, not expressly a question. We know that it cannot be the design of an Evangelist thus artificially to produce the appearance of a *greater* miracle (as we in our folly speak), while certainly the *παραχρῆμα* here repeated to the disciples sounds as if the withering had taken place suddenly, in a moment. So should we understand it without St Mark, whose account leaves us at liberty to suppose that the tree withered away *ἐκ ῥιζῶν* gradually, till the following day.[2] But yet we are only permitted to suppose this, for the disciples paid no further attention to the tree on the day before, they did not look for its *withering away*, which, indeed, did not expressly lie in the curse. How, then, if the *παραχρῆμα* of St Matthew were literally true? If the tree not merely forthwith or momentarily *faded* or *began* to wither—but was withered at the very moment? We ought to learn, that it is all one here whether we suppose it to have followed in one minute, or in four and twenty hours; we should lay aside the foolish conception of greater or lesser miracles, nay, an idea of miracles in general, which is foreign to the entire Scripture, and to the Gospels in particular; and should think not so much of the registering of outward events and more of the perceiving and understanding their spiritual import. *This* St Matthew brings prominently out, he specifies the *withering away* of which the word of Christ had not spoken, but which was added for the more abundant fulfilment of that word, and as an outwardly corresponding proof of the certain curse that had been pronounced: "No fruit henceforward!" See how effectual Thy curse has been! the disciples say within them-

[1] Luke xxiii. 31 has also a certain connection with Israel's withering, although, as being generally proverbial, it reaches further and deeper, and finds its nearer parallels in Ez. xx. 47; xxi. 3.

[2] From the roots upward;—this is more than if it were said, *Even to* the root—as it is very inaccurately rendered.

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selves, and continue in this astonishment. They do not ask, Why hast Thou done this, and what is it to signify? Christ therefore gives them no information on these points. In their exclamation lies concealed only the question, How can such a thing happen to a tree at a word of the Lord? and to this His answer corresponds.

He *repeats* to them (as we now know that He was always ready to do) that word, spoken at chap. xvii. 20, concerning the power of faith over nature and the creature, the omnipotence of perfect undoubting faith, which can command so as that everything must yield that lies in the way of its will.[1] Every opinion which dogmatically protests against the clearly confirmed analogy between the miracle-working of Jesus and that of His disciples, and which affirms that our Lord did not perform His miracles by faith, is to be rejected. How could He perform them otherwise, if He performed them as man? The faith of the Son of God, as the alone perfect faith, is rather set before us, in the Forerunner and Beginner, as a pattern of perfection. Eph. iv. 13. The connection here in the words, *Not only this which is done to the fig-tree*, is quite the same as at John xiv. 12, where the grand idea in its complete generality and depth will demand our interpretation. The ἐὰν ἔχητε in Matt. is again, as at chap. xvii. 20, to be taken emphatically,—If ye have always your usual faith at hand, and ready for exercise, without disturbing and weakening doubt;—this we learn from the imperative ἔχετε in St Mark, which is to be understood only in this sense,—*Have*, hold fast, keep, exercise and use only (your ordinary) *faith in God!* Πίστιν θεοῦ, of course Genit. objecti, as Acts iii. 16; Gal. ii. 20. *Faith in God* stands, with strong emphasis, in opposition to *trust in the creature*, to that doubtful looking to the powers of nature and the creature which forgets or doubts the free power of God;—as if those powers of the creature were anything in themselves, as if it were not self-evident that they obey every believing human will that is in harmony with the will of God, just in the same way as they obey their Creator in general. Such faith in God is the innermost root and the living subsist-

[1] Whether, therefore, "this mountain" here spoken of was that on which the Temple stood, seems a very useless question in the case of a designedly literal repetition.

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ence of all faith; faith in Christ also develops itself only from it, and rests upon it as its foundation. This our Lord declares also to His disciples (John xiv. 1) for their comfort and encouragement, presupposing the faith which they already have in God; just as here, Mark xi. 22, the πίστις θεοῦ is first the faith in God's power, which was certainly not wanting to the disciples, but then the ἔχειν is to make it thoroughly living and perfect. We say, indeed, many or all of us, not without truth, "I believe in God!" but Christ says to us here, if *that* is really and entirely true, then are ye lords over the creature.

As, at John xiv. 13, 14, *prayer* follows immediately upon the working of miracles, so here. For, in the first place, "Prayer is the utterance of faith, and faith the soul of prayer" (as Rambach says); there can then be no saying with effect to the mountain, Be thou removed! without a laying hold on the power of God *by prayer*, in that command. Even when the Son, in His humanity, said, 'Lazarus, come forth!' this was accompanied by the words, 'Father, I thank Thee that Thou hast heard Me!' Even those words of boldest faith which break forth from us with sudden vehemence, and in which we too bid mountains or trees (Luke xvii. 6) to be removed, are only prayers at once expressed in act, expressions of faith suddenly seizing its object, not doubting that God at all times hears; and they are therefore a coincidence of the praying and receiving in undivided certainty. But because we, with our weak faith, seldom and with difficulty rise so high; because for us, sinners, is ordained the slower learning and exercising of faith in the way of prayer in particular; therefore does our Lord go on to speak of *praying*, immediately after having spoken of *commanding*. This, in so far as it concerns us, is as much as to say,—And if you do not yet succeed with the former, give yourselves all the more earnestly to the latter. Everything must *yield* to your faith, everything must fall to your prayer in faith, so that ye shall receive it. Yea truly *all things* πάντα ὅσα ἄν, as both Evangelists agree in expressing it; and as all the promises of Scripture and all the experience of believing suppliants have proved—since that most ancient promise of Job xxii. 27. God assuredly gives what we have prayed for, but in His own time, and often in a different manner and form from what we thought

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in our prayer; for His hearing is a true hearing, and on this very account, far above and beyond what we ask or think, Eph. iii. 20. But *we*, alas! often overlook and neglect the true *receiving;* we had faith for asking, but have not or do not hold fast the faith for receiving, as may be seen in the remarkable narrative Acts xii. 15.

Finally, St Mark alone (vers. 25, 26) adds a repetition from the Sermon on the Mount (Matt. vi. 14, 15); and we give credit to the exactness of his entire narrative so far as to believe that Christ actually said this here. But why precisely here? Why does He call to mind this principal point in what He here teaches concerning believing prayer? (As it is not to be supposed that, on every occasion, everything that belonged to this subject was repeated.) Just because there is a secret *doubting* in the heart which breaks and hinders the power of prayer, when the heart is not perfectly ready, conscious of its own guilt, to exercise forgiveness, when there is any ban of enmity and implacableness. This is what the Apostle means in 1 Tim. ii. 8, Without *wrath* and doubting. This profound truth in general seems to us quite a sufficient reason for what is here added; and we must regard it as too artificial to understand it in still closer connection with what was done to the fig-tree, as if it meant,—Be not ye *angry* unduly at the sin of Israel, or of any one! Curse not the sinner as I have done the fig-tree! For the disciples could hardly yet have thought of the symbolical significance of this curse, while Christ also has not noticed it in His whole answer to them. But that He here graciously speaks again of *forgiving*, immediately after having *cursed* in holy anger, is a circumstance which always retains its important significance for *our* consideration of the whole transaction.

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CHRIST'S ANSWER RESPECTING HIS AUTHORITY TO THE WILFULLY IGNORANT: THE BAPTISM OF JOHN: THE TWO SONS: THE WICKED HUSBANDMEN: THE CORNER-STONE.

(Matt. xxi. 24–44; Mark ix. 29–xii. 11; Luke xx. 3–18.)

Although our Lord, after the first encounter with His adversaries (who, while He continues the same, also continue the same in their enmity to Him, Matt. ver. 17), no longer passes the night in Jerusalem, He yet resorts to the *temple* daily, as long as they leave Him life:—this the three Evangelists record, as evident of itself, only in a participial construction. He *walks* and *teaches* in His accustomed manner; patiently as if He were beginning anew, calmly as if no danger threatened Him: He *preaches the Gospel*, for which He is sent, as St Luke once more expresses the general import of His teaching. Thereupon these poor priests and elders, who are not at all poor for His Gospel, repeat—shall we say impudently or timorously, ludicrously or pitifully?—that old question (John ii. 18) respecting the authority and attestation of what He did as a prophet. The more complete expressions, especially in St Mark (comp. also Luke xix. 47, and Matt. xxvi. 3), leave us to understand a more or less official, formal inquisition, coming upon Him with a sudden surprise. But their proud words are very remarkable. They persist in *asking* down to the last, even after a thousandfold answer has been given; and yet they themselves know not how or what they shall ask. Ταῦτα ποιεῖς—What things, then? Was it the teaching, which was certainly not forbidden in the temple? Or the healing of the blind and lame, so that they asked for signs in proof of signs? Had He not already shown many signs since that first Passover at Jerusalem, and in all the land, even to the raising again of Lazarus; *many signs*, as they themselves confess? Therefore, indeed, they dare not now put the question in the same form as at John ii. 18. Therefore they can only comprise all the three years of His powerful teaching and working in a foolish ταῦτα (just like the τοῦτο, Acts iv. 7, where they again begin anew with the disciples), in

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which must be included, also, the manifest sign, ver. 17. They now again ask for proof in the face of a three years' exhibition of proof, after three years' telling and testifying He is now again to tell them! The double question is probably to be understood thus,—What sort of power, right, and authority dost Thou lay claim to (Divine or human), whom dost Thou give Thyself out to be? And then, Who has given Thee authority, who has commissioned and qualified Thee to do these things, or who authenticates Thee therein? But understand it as we will, it has scarcely a rational meaning. In their question they say, We know not! while they know it well. Therefore, Christ cannot answer them otherwise than by driving them to this confession, by convicting them ever more sharply, from this time onwards, of the charge, *Ye would not* (chap. xxiii. 37). This is the import of all He says to them in these last days; the last grace also received in vain, and issuing, through their own fault, in their condemnation, so that they *are compelled to judge themselves*. This is the fundamental idea that pervades the whole of Christ's answers down to Matt. ver. 45.

He answers them by rebuke and threatening, *inasmuch as He appeals to their own consciousness and their own judgment*. He discloses to them, first of all, *rebukingly*, the *ground* of their hypocritical *unbelief*, with an appeal to their own *consciousness* (vers. 24–32); and then, *threateningly*, the *consequences* of this unbelief, which knows not, and refuses to know, the *doom* which their own *verdict* must pronounce (vers. 33–44). These are the two principal parts of the whole passage, which, when thus viewed, becomes an integral whole.

In the first half, the counter question of Christ respecting the testimony of John discloses to them the already incontrovertible ground and beginning of all the testimonies hitherto given; it detects in them the ground of their sin, that they knew but would not *say*, *i.e.*, *acknowledge* it; and thus ver. 27 contains already the first answer to their question, an answer appropriate to them and sufficient. Upon this—after they by their "we know *not*," have acknowledged that they *do* know, and in order to hold up before them that they *would not*—Christ, patiently going back and really beginning again anew, appeals to the *testimony*, not of John himself merely, but in addition, *of those*

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sinners who had believed on Him—and thus keenly convicts the hypocrites who have yet not believed on Him. First comes the *parable* representing their conduct as *individuals*, showing how each one for himself does not do what he says; and, here again, they must themselves decide (ver. 31). Pressing inexorably closer upon them there follows, to complete their confusion, the plain and direct *Fabula docet:* Ye have judged yourselves; ye are the impenitent ones, in comparison with penitent publicans and harlots!

Still not enough—*Hear another parable!* And they must stand still; held fast by a Divine force, they cannot go away, they cannot interrupt Him. The *second* parable depicts clearly to their view the consequence of this unbelief, which knows and yet will not know—the last capital crime against the Son of God, the guilt of which had already been incurred in their counsel of murder—and the *sentence* against them for this. As, in the similitude of the two sons, their conduct as individuals, as private persons so to speak, is described, so now our Lord set before them, quite as historically as prophetically, their *official* conduct *as a whole.* He *tells* them what their predecessors in office did to the messengers of God; and in like manner what they *will do* to the *Son*, who has been sent last. Thus they have the answer to the question:—Who art Thou, and who sends Thee? Not only, however, does He in the parable put the confession into their own mouth (ver. 38), but they must pronounce the *sentence* themselves which He now emphatically *confirms!* The parable, which is likewise founded upon Scripture texts, is followed again by a figurative passage of Scripture (ver. 42); and then there is the direct and proper expression for this (ver. 43), with a return to the metaphor of the passage, and a reference to other kindred passages (ver. 44). Their present offence at Him whom they rejected, their future sentence from the exalted One—is the end of the first discourse and answer; but it is at the same time only the beginning of an entire series of parables, answers, and threatenings, by which they are now (chap. xxii. 23) completely convicted, condemned, and *dismissed.*

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Vers. 24, 25. The three Evangelists agree in the designative ἕνα λόγον; but by this is to be understood not so much "one short *word*,"[1] as rather "one *thing*," a very simple *something*—as the continuation shows, *which, if ye tell Me.* St Luke, bringing out the sense more concisely, puts it in the form of a challenge: *Tell Me!* St Mark, still more strongly, has an emphatically repeated *Answer Me!* before and after the question. St Matthew adheres without change to the original form,—If ye tell Me this, then I will also tell you. *Ye hypocrites!* Ye are not in earnest with your asking and telling; ye asked this question three years before, as of Me, so of one before Me, and yet have not accepted the answer! Had ye believed him, ye would have had no need of further questioning. Who does not perceive, without many words, how properly and significantly our Lord here goes back to John the Baptist? He was not merely the last and latest prophet, who, although he did no miracle, was yet acknowledged by the people, and, on account of the people, by the rulers;[2] but, in addition to this, the testimony of this predicted *forerunner* was the plainly acknowledged beginning of the day of Christ: we have only to look back on the whole train of thought in chap. xi. Our Lord names the *baptism* of John, and certainly means by this (as Acts i. 22, x. 37, xviii. 25), the entire office of the Baptist, his whole commission and appearance, inclusive of his preaching of repentance and his testimony concerning Christ, see ver. 32. But, according to John i. 25, it was precisely the baptism with which he sought to baptize the Jews, as well as the Gentiles, the righteous as well as sinners, that was the principal thing which had the appearance of an assumption, and in which the authority from above was to be recognised. In the πόθεν Christ answers the question, *By what authority;*—and in the ἐξ οὐρανοῦ (which transcends all ἐξ ἀνθρώπων, and is on purpose thus reverently expressed), He has, at the same time, given the first indirect answer to the question, Who art Thou? John xix. 9; iii. 31.

[1] Certainly not, only one word in reply to your two; for Christ's reply actually proposes *also* two questions, and besides, is calmly introduced by a preface, in striking contrast with *their* angry brevity.

[2] So to speak, an altogether new example of a prophetic *extraordinaria vocatio*, as Anton (Harmon. Erklärung der Evang.) expresses himself.

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Ver. 27. Thus has He caught them in their own net. There remains for them only one of two things: either to acknowledge the divine authority of the Baptist, from which all the rest then follows; or "to come into collision with the unanimous consciousness of the people," with a boldness for which, as Christ knew, they were not bold enough,—not, however, from the fear of God, but from the fear of men. The three Evangelists very strikingly represent the *thoughts* of their hearts,—which were here certainly not uttered in words,—as if they had been outwardly expressed; the hypocrites think only of what they might *say*, and what He would then *say;* not of what is right and true in conscience before God. And yet their conscience already pronounces their own sentence, anticipating the question, *Why* do ye not then believe him? This is a question from His lips which they would, at any cost, avoid; but our Lord gives the poor hypocrites afterwards a gratuitous answer to this so much dreaded question, seeing that they have already asked it themselves. For the rest, it is here presupposed, on the one hand, that the majority of the πρῶτοι τοῦ λαοῦ did not actually *allow themselves to be baptized* (Luke vii. 30);—although *Christ* (ver. 22), by the "*believe him*," does not mean so much this outward reception of the Baptist, as the repenting and coming to the Messiah; and then that the great majority of the people, although quite as impenitent, yet obstinately held John to be a prophet, especially since his death.[1] How, then, are they to escape from this dilemma, since it is equally hard for them to *confess* or to *deny* the truth? Taking hasty counsel of their cunning wisdom they find a third middle course, in which, however, their wisdom becomes mere folly. They, the great knowers, who in ordinary cases have their "*We know!*" always at hand, are, after their arrogant question, reduced to the shift and the shame of saying for once, in presence of the surrounding people, and in answer to a question which closely concerned their office,—*We know not!*[2] This was indeed before Christ as much as to say,

[1] Compare Matt. xiv. 5 and Luke xx. 6, πεπεισμένος; the people showed so determined an adherence to this conviction, that the leaders were afraid of being *stoned* if they contradicted it.

[2] As they also do not directly deny it, Hamann is, strictly speaking, somewhat inaccurate when he says,—"The nearer they are to the truth,

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We know it well, *but will not say it*;—in which many a so-called "honest doubter" resembles them, when he will not receive conviction. And to all such the same simple answer properly belongs: Neither do I tell you what ye wilfully ask, and what ye *only thus* "know not."

Vers. 28–31. This first parable, with its interpretation, coming before the second, serves exactly the purpose of a transitional and intermediate word, although only St Matthew has preserved this also so completely. What think *ye*? Thereby Christ grafts immediately upon their confession, which they in vain tried to conceal, the question, But do ye wicked ones *know* perhaps *this* which I am going to say to you, instead of an answer? This very simple parable, in which these supreme knowers having declared themselves ignorant are catechised like school-children, points back to the two sons (Luke xv. 11), as also to the saying on the Mount (Matt. vii. 21), (on account of which latter reference, the son says to the father, *κύριε*, comp. Gen. xxxi. 35). But the similitude of the "vineyard" prepares the way for the following parable; only that, in the first, the "working in the vineyard," which is afterwards to be taken in an official sense, still appears as the equal and general obligation of every one—of the publican as of the ruler in Israel. (A circumstance which is, at the same time, not to be overlooked as a hint for the more extended application of chap. xx. 1.) To do the will of the Father here signifies, in sincere faith and obedience to yield compliance to every message which God sends, to repent, to believe, to come to Christ. Keeping the commandments and fulfilling the law is here spoken of only as a point of contact in so far as this is the *first* expression of the "saying and not doing" on the part of the Pharisees (chap. xxiii. 3). Strictly speaking, our Lord means by the command of the Father, as He Himself immediately after indicates, the preaching of the Baptist; viewed, however, as the conclusion and sum of all the calls collectively that had come to the Jews. The circumstance that in the parable one son is called after the other, is by no

the more obstinately they deny it," and finds in their conduct "something of the miracles which Satan is able to bring to pass in our heart, when we give place to him there." At bottom, however, he is quite right, as is said above.

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means to be understood as signifying a *succession of time*, for the ὑστέρῳ, on which the emphasis rests,[1] could only thus be represented; on the other hand, the son who was at first refractory, and afterwards bethought himself, takes the first place as πρῶτος, because, according to ver. 31, this precedency (the προάγειν) properly belongs to him. Although it is sons who are spoken of (ὁ δὲ), and grown up sons such as were fit for working in a vineyard, yet the name τέκνα, τέκνον is given to them, in order that the Father's right and love may appear all the more strongly. Was there not really, for the heart and conscience, such an affectionate tone of the Father's voice, even in the Baptist's rough, rebuking call to repentance? Although the first son answers so wilfully to his father's face, *I will not!* (without "sir" or "father," without any pretext such as "I cannot," Luke xiv. 20)—yet this *first* one is, at least, *honest*, both in his refusal, and in his subsequent change of mind; and in this remains his superiority as compared with the hypocrite. (Μεταμεληθῆναι, the parabolic expression for μετανοεῖν.) The other answers with his ἐγὼ κύριε (= הִנֵּנִי, Behold I am ready, Acts ix. 10); not that he only afterwards resolved on following a worse course, but he speaks already with a falseness which is more hateful than any οὐ θέλω. Even if it had been said in the same spirit as a foolish *child* hastily promises everything in order to get away from his father, it would have been less culpable; Christ, however, does not mean here even those empty promises in which there is yet some truth, but the boldness of hypocrites whose heart from the very first says, *I will not!* while the lips say, *I go!* The concluding question, severely as it shames them, contains, at the same time, in the background, a gracious invitation even to these hypocrites still to repent; inasmuch as the obedience, which was afterwards resolved upon, is encouragingly accepted and acknowledged. We have no great objection to the reading ὁ ὕστερος, which is received by Lachmann, and

[1] And with which the reading ὑστέρῳ is at all events to be preferred, since δευτέρῳ would press too strongly the succession of time. Of an *older* and *younger* son there is nothing said here (as some have thought, and have explained the *elder* of heathenism as being before Judaism). Such a reference would destroy the force of the simple representation of the two sons together.

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defended and interpreted by Schweizer (Stud. u. Krit. 1839, 4); for it appears reasonable enough that these hypocrites, struck with shame at having such simple questions put to them, would not answer directly ὁ πρῶτος, but would say, half hesitatingly and abruptly, ὁ ὕστερος scil. ἀπελθών,—that is, the *after one*, he who *afterwards* went and did the Father's will. Certainly this is quite admissible, and becomes even a striking confession extorted from them, that to do what is required, although it should be *afterwards*, is yet accepted;[1] but we still think, in opposition to Schweizer, that this reading and interpretation is not necessary, and that πρῶτος is not so very perplexing as he represents it. For if they did say this latter, we might then find in it, on the other hand, the unconscious acknowledgment that the ὕστερος justly stands in the parable already as the πρῶτος; and our Lord, taking up this, might go on to say, *Yes! so it is*, those who at least afterwards bethink themselves go before you as first!

Vers. 31, 32. The popular turn which Luther gives to the words in his translation, "they *may sooner* enter into the kingdom of heaven"—does not deviate from the general truth, which however is only to be derived and inferred from the text, namely, that gross, daring sinners, at least honest in their open acts of sin, may sooner be saved than the wicked *hypocrites*, who are long hardened against the impression of the truth; of *whose* "good works" what Amsdorf says is perfectly true, that they are detrimental to salvation. But it has happened to Luther here, as often, that by a well-meant popularising of the sense he has lost the proper idea of the text, that direct thought which he ought first to have *rendered*. Future eternal salvation is indeed spoken of here, in so far as the comprehensive expression "enter into the kingdom of heaven," and the entire parable, points back to chap. vii. 21; still, in this εἰσέρχεσθαι, as in the Sermon on the Mount (see our interpretation of chap. vii. 13, 14), is already included the whole *way of righteousness*, repenting, believing, being converted, obeying;—and not only so, but it is this that is *chiefly* spoken of. The προάγειν corresponds to the ὑπάγειν καὶ ἐργάζεσθαι in the parable, and to the πιστεύειν

[1] Which the Lord God had long before graciously declared and certified to His people; for example Ez. xviii. 21-23; xxxiii. 12-16.

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αὐτῷ in the explanation of it that follows. It expresses something already past: inasmuch as they *have done* the will of the Father, they have come and entered into the kingdom of heaven. Our Lord uses naturally only the Present tense, προάγουσιν ὑμᾶς, in order to intimate a general truth which is here exemplified, and which goes beyond the most immediate application of ver. 32—viz.: So is it now and always; such people as the publicans and harlots go before such as *you!* This means, then, first of all (as interpretation of the πρῶτος and ὕστερον, which hinted at the same truth beforehand in the parable, whether we understand the one or the other to have been named in the answer), *They go before you, they take your place,* so to speak. But it also plainly signifies,—They *show you the way,* they are your patterns and teachers, who should even now incite you to follow them; for thus is it afterwards in ver. 32, ὑμεῖς δὲ ἰδόντες. If, in the Sermon on the Mount, the Pharisees were put on a level with the *publicans,* they are now placed far behind the *penitent* publicans, with allusion to the parable at Luke xviii. 10, 14; but, in order that this may be expressed with all emphasis and completeness, *harlots* are mentioned along with them,—those gross "sinners" (Luke vii. 39), who were held in perfect contempt of the Pharisees; and both of these are mentioned, not without reference to the fact that among the Apostles there were publicans, and among the zealous adherents and followers of Christ there were converted harlots. At the same time we know that avarice and sensuality, the service of mammon and adultery, were the secret sins of the Pharisees, according to the two poles of all creature-love.—The case is here again similar, as regards Luther's translation, to what we noticed before,—"John *taught* you the *right* way;" neither of these two words is properly in the text, but a more significant expression, viz., He came to you ἐν ὁδῷ δικαιοσύνης. The *way of righteousness,* or the way of God (Matt. xxii. 16), is the right way of true wisdom in the commandment and will of God, אֹרַח צַדִּיקִים Prov. viii. 20, xii. 28, and דֶּרֶךְ צַדִּיקִים xvi. 31 (LXX. ὁδοὶ δικαιοσύνης), also דֶּרֶךְ הַשֹּׂכֶל xxi. 16, where LXX. ὁδὸς δικαιοσύνης; see again in St Peter, who makes diligent use of the Proverbs, 2 Pet. ii. 21, where what is spoken of in the most proper sense is the way of conversion to God, the ἀποφυγεῖν τὰ μιάσματα

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τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου.[1] John came in, or on, or with the way of righteousness; *i.e.*, not merely he *taught* and announced it to you in the preaching of repentance, but he *showed* it to you in like manner as a προόδηγος, as one who himself walked therein, and, moreover, in the way of Old Testament legal piety, which ye understand and which is so agreeable to you. For here, as we said above in the general survey of the passage, the testimony of John is combined with the testimony of those who *believed on him* (ver. 32, three times, precisely as at ver. 25, in the thoughts of the Pharisees). Now He says plainly: "Ye were not believingly obedient to the will of God in the preaching of John; ye did not even *repent afterwards*, when the believing sinners and sinful women showed you the way, and your repentance would even yet have been accepted.[2] Ye are that other son!" In order to the effect of this application, it matters not that, strictly speaking, the rulers and Pharisees did not answer, "I go, Sir," to the preaching of the Baptist (in that case, the first coming of many, Matt. iii. 7, must be so explained). The parable has a freer range in its import, and means:—*Thus is it with you in general* in your hypocrisy (chap. xxiii. 3), and therefore did ye say also by your conduct toward John, "We have long since repented, we need no new repentance!" Therefore ye received not his testimony concerning Me, the Messiah, that by coming to Me ye might enter into the kingdom of God;—which is, in conclusion, meant by the πιστεύειν αὐτῷ, according to their own thoughts, ver. 25.

Ver. 33. The ἤρξατο ἐν παραβολαῖς of St Mark denotes a *second* beginning of instruction mainly parabolic: our Lord speaks, as before to the people in Galilee, so now to the rulers in Jerusalem (Matt. xxii. 1), in parables, of which the Evangelists probably gave but one or two principal specimens. The

[1] Pfenninger, therefore, is altogether wrong:—John came with the most righteous cause!

[2] "Must (*i.e.*, should, might) they not perceive the sanctifying power of God in John? That must be of God which leads the ungodly to God." Braune.

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πρὸς τὸν λαόν of Luke is somewhat less exact, and will only say *before the people*, so that they also heard them. St Matthew is again the most exact with his immediate continuation: "*Hear*, ye self-willed questioners, who know not, and yet know well enough; hear as a further answer, and for your further conviction, *another* parable—I have not yet done with you, leave Me not till ye have heard it!" The foregoing parable was for them as sinners in common with others; this is for them in their office as leaders of the people, according to which they should have been only προάγοντες ἐν ὁδῷ δικαιοσύνης, only preachers of righteousness, while, on the contrary, they have, from their fathers even until now, shamefully rejected the messengers of God. Christ discovers to them their sin, announcing to them their judgment, and that of the whole people; but at first lets them again convict themselves in the milder form of the *parable*. The figure of the vineyard, as the particulars in which it is carried out show, goes back to the well-known text of prophetic rebuke, Is. v. 1–7 (comp. already iii. 14). There the first ל in לִידִידִי ver. 1, is equivalent to *for*. *Instead of, in the name of* My friend will I sing a song. Hence it is called שִׁירַת דּוֹדִי, a song of My beloved, which he himself is to sing, and in which he is to make a lament over his vineyard; for at ver. 3 the discourse passes into the first person (which the LXX. expresses from the beginning). Let it be granted that the עָזַק, ver. 2, means properly hewing and digging around (as the סָקַל beside it certainly means *elapidare*; see chap. lxii. 10), still the words of Christ, as given by Matt. and Mark, allow all the more value to the φραγμὸν περιέθηκα of the LXX., as this is actually found in Isaiah ver. 5, *primo loco*. Hedging round is the first thing which the idea of a כֶּרֶם presupposes, hence taking away the hedge again is the first thing when it is destroyed and abandoned. *Hedge*, *tower*, and *wine-press*,[1] belong, in Isaiah, only

[1] As spoken by Christ, who always pays due respect indeed to the word of Scripture, and yet claims an equal and not a merely subordinate authority for His own, the second and third are freely transposed! Πύργος is a watch-tower or watchman's house; ὑπολήνιον, in Mark (as Is. xvi. 10; Joel iii. 13, LXX.), the vat or trough into which the pressed wine runs; ληνός, in Matt., the wine-press as a whole (Is. 5 προλήνιον) which was *dug* deep in the ground with an outlet, through which the expressed juice flowed.

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to the development of the metaphor, and probably intimate nothing more there than in general, The Lord of the vineyard entirely performed His part towards it, s. ver. 4. We can therefore abide by this here also (which seems to be recommended by the transposition of the expressions; for though the hedge plainly points to the law which separates the Jews from the Gentiles, Eph. ii. 14,[1] it is yet difficult to assign a distinct and separate meaning to the tower and the wine-press, which in the commentators run very much into each other. Melancthon comes nearest to the distinction, when he compares the apparatus for pressing out and obtaining the produce to the *ministerium doctrinæ*, and the prominent watch-tower which affords protection and ornament, to the *regnum et templum*.[2] A considerable alteration and extension of the basis given by the prophet consists further in this, that in Isaiah the vineyard itself is represented as unfruitful, bringing forth only בְּאֻשִׁים instead of grapes, while here prominence is given to an offence on the part of the *keepers* of the vineyard, who withheld the produce from the proprietors. Whether in the metaphor the ἐξέδοτο, which is the same in all the three Evangelists, means to let out for rent in money (Cantic. viii. 11; Is. vii. 23), or for a return in fruit (like the Roman *partiarii*), matters little; yet ὁ καιρὸς τῶν καρπῶν and τοὺς καρπούς (Matt. ver. 34), seems to prove that ἀπὸ τοῦ καρποῦ (Mark and Luke) is to be understood not merely of the former (καρπός produce); besides, we think the delivery of the fruit *in natura* to be much more proper for the interpretation.[3] Only the three following propositions are properly of main importance for the sense of the whole: that God first of all performed *His part* in every respect by a manifold

[1] The explanation given by some of the fathers, for example Irenaeus, is far too much of a merely outward kind, according to which the *hedge* signifies the boundaries of the Jewish land, the *tower*, Jerusalem;—the *wine-press* as receptaculum prophetici spiritus would but ill correspond to this, being a transition to a different sphere of thought.

[2] Zeller (Beugg. Monatsbl. 1851, Nr. 9) explains the *wine-press* of all the institutions for teaching, educating and training; the *tower* of all the institutions having regard to control, the administration of justice, discipline, protection.

[3] Zeller: They have cleared away *the produce* of the vineyard *in natura* to deliver it into the storehouse of the Master.

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and complete preparation; that He committed the vineyard to certain *officials* in Israel, not, however, as their property, but that they might see to its bringing forth fruit; that when this also was done, He *went into a far country*. Observe, in the second of these, the acknowledgment of the office in respect of right and duty, which Christ here expresses just that He may rebuke their official sins; and in the last (as at Matt. xxv. 15; Mark xiii. 34; Luke xix. 12, the same thing recurs), the significant reference to a return of God after the first manifestation, for the purpose of trial and in expectation of finding fruit. St Luke adds χρόνους ἱκανούς, which, according to his usage (chap. viii. 27; Acts viii. 11; xiv. 3), signifies a good, proportionably long, *due* time, as we say. It is the intermediate period from the first planting of Israel until the time when by right it could and should have ripened into fruit, from Moses and Joshua on to the first prophets, as is plain from what immediately follows. That these prophets came partly also before the time of David and Solomon shows further, that Melancthon's explanation of the tower by *regnum et templum* is not precisely to be referred to the kingdom and temple properly so called; but, if a special interpretation is to be given to it, to the setting up of rulers in general, and the first tabernacle of the sanctuary, Ex. xv. 17.

Vers. 34–36. That there was also a *time of fruit* already under the old covenant is evident; the Lord had done enough for His people to warrant His demanding of all, as the fruit of His sowing and planting, that piety which, in manifold degrees and forms, was actually found in a small company of saints. That the law might produce legal righteousness, the innermost principle of which, with all diligence in works, should yet be a sincere humility and constant repentance—that the promise before and together with the law might find faith, and an expecting people be prepared for the Lord, such as the Baptist last of all would prepare, and as are represented in Zachariah and Simeon—this was what the keepers of the vineyard were to see to from the first, for this they were responsible, and this was justly required of them. It was especially required at that period when, after the *time of blossom* under David and Solomon, the season of fruit was now come by right in the fullest sense; although the application also to the former time may not be quite

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excluded. Those extraordinary servants, the *prophets*, who were more immediate *messengers* of God, and who are very plainly to be understood here by the servants, hold however a different position from those who were appointed to the regular office. It is a very remarkable circumstance, the attentive consideration of which suggests thoughts which extend much further, that the maltreatment and killing of almost all the prophets (for only thus on the whole is it of course meant) is quite as decidedly affirmed in the New Testament as it is not recorded in the Old Testament, which is quite silent in regard to this in those very places where it should properly have been mentioned. For although, in the history of Elijah and Jeremiah, for example, there occur enmity and persecution even to the danger of death, yet in such passages as 2 Kings xvii. 13, 14; Jer. vii. 25, 26, xi. 7, 8, xxv. 4–7, xliv. 4, 5, we do not read of ill usage, but only of disobedience and contempt. Only in Neh. ix. 26 is it expressly said, "they *slew* the prophets." But what is recorded in the tradition of the Jews themselves along with the canonical word of Isaiah, Jeremiah, Ezekiel, Amos and others, is generally confirmed by the Lord Jesus, not merely here in the parable, but in plain words, Matt. xxiii. 31, 37, which Stephen afterwards quite as strongly repeats Acts vii. 52; comp. also Heb. xi. 36–38.[1] The representation in the parable is of course not to be explained as specially historical, and when Matt. ver. 35 mentions *three* servants, of whom even the one who came off best was at least scourged, this number is only intended to indicate that there was no want of messengers (that the patience of the Lord was not satisfied with one messenger), just as the gradation in the ill-treatment from beating to stoning indicates what was done as the general rule. St Mark and St Luke, perhaps more exactly according to the original expressions of Christ, dilate what St Matthew has compressed into one verse; the three servants are, however, mentioned also in their account. In other respects, which are not of essential importance, the repre-

[1] What, then, has made them so cruel? asks Anton here, going beyond the parable indeed, yet with justice, and he answers:—The *vacuum*, the want of fruit; they would not let the *deficit* be made manifest. It vexes them when *visitatores* come who will have fruit! They *must* let such go away empty, therefore they become cruel.

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sentation is somewhat different: St Mark gives prominence first of all to the "sending away empty" as the principal idea;[1] and he makes only the third to have been killed, while the second was mocked and shamefully handled.[2] St Luke begins also with the beating (in which all the three agree), but in the gradation of ill-treatment passes from that to the ἀτιμάζειν, and thence to the τραυματίζειν; and he entirely omits the second sending mentioned in Matt. ver. 36, which Mark, at least, adds in the "and many others." We see here, as always, the same relative characteristics of the Evangelists: St Luke least of all exact; St Mark, in his graphic style, often making a nearer approximation to the original words of Christ, often again giving only a free representation; St Matthew alone, although with condensed brevity, preserving entire the most important fundamental ideas. Thus, in this place, he alone has distinctively marked the two different periods of sending, which, at all events, must correspond to a historical view of the facts upon the whole. But we do not venture absolutely to determine when the second period, at which *more than the first* were sent, is to be understood as commencing; since the Old Testament history of the labours and testifyings of the prophets, before and after Samuel, only indicates much that is passed over. In general we might find the ἄλλους πλείονας among the kings after the time of Elijah and Elisha, and the

[1] In connection with which it is to be observed that, in the parable, the fruits were kept back by the presumption of the servants; in the explanation, however (which was not to be represented here also), there are no fruits to be had when asked for.

[2] That κεφαλαιοῦν, Mark xii. 4, in no case signifies to behead or kill, is evident from the ἀπέστειλαν. It is used here in the entirely new and special signification *in capite vulnerare* (Vulg.); Casaubon has directed attention to the fact that the verbs in όω and ίζω correspond to each other, and γαστρίζειν in Aristoph. and Laert. is only εἰς τὴν γαστέρα τύπτειν. Lange quite correctly:—"They handled him roughly on the head." On the other hand, Lightfoot and Usher would apply here the only other warranted signification of κεφαλαιοῦν (to reckon, sum up):—They throw as a *mockery* of a "reckoning" stones at his head (instead of fruit)—but this interpretation is unsuitably artificial; if that signification is assigned to κεφαλαιοῦν, we must, at all events, explain it with Dupont and Lud. de Dieu:—"They made short work and reckoning with him."

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πρώτους, with whom also it fared ill, in the entire period preceding that; see for example Jud. vi. 8. If, however, we adhere exactly to the season of fruits before indicated, then a second sending must be explained as beginning after the Assyrian captivity with *Isaiah* and Jeremiah.

Vers. 37–39. Here follows the answer—seemingly veiled by the parable, but at the same time quite plain and literal,—to that question which was put at ver. 23: I am *the Son*, as ye *know!* At first, however, Christ does not represent Himself to them as the promised Saviour and Redeemer; but as the last witness for the truth, the last preacher of repentance and grace, according to His prophetical office. This is quite in accordance with the facts of the case, in so far as the rejection of the Son, the last Prophet, and the Prophet in the most proper sense, was only a continuation and consummation of the rejection of all former messengers of God. Indeed, the Son, too, begins with Μετανοεῖτε, and so far is God from remitting or relaxing His claim to receive fruit, that Christ rather seals its legitimacy (as He afterwards Himself produces new fruit in a new sowing of grace by the shedding of His blood, which, in this parable, lies as yet in the background). But herein is displayed the goodness and faithfulness, the patience and long-suffering of God, that "He sends even the first servants to the keepers without weapons, and now sends the Son Himself, the witness of His entire readiness to be reconciled and to forgive, without terror and coercion"[1]—not yet to inflict the deserved punishment, but as a last experiment of goodness. What should He do more to His vineyard and its husbandmen? He had, besides the servants, only His *one beloved* Son; so He sends Him also as the *last*, the same as if He Himself had come to entreat the rebels! This is the very striking and affecting expansion of the idea in St Mark; St Luke represents the culminating point somewhat differently, and yet the same in so far as relates to the fundamental idea, inasmuch as he has a "τί ποιήσω" before, in which God takes counsel with Himself. The three Evangelists agree in their expression of the friendly presupposition on the part of God:—*They will reverence My*

[1] Nitzsch's Sermons, third selection, p. 102.

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Son! Thus condescendingly in the manner of men does Christ speak of His heavenly Father (in Luke with a ἴσως); comp. Is. lxiii. 8, where there is a similar expression. He will thereby teach that God makes trial of all goodness in men, just as if He knew not beforehand in what cases it will prove in vain; He thus portrays to the wicked ones what, instead of their wickedness, ought to have been their conduct, and thereby holds up their criminality all the more strikingly before their eyes.

For alas! the sad history proceeds further: They saw the Son and did *not* reverence Him! Christ connects the events of the future that were now at hand, and only not yet accomplished in outward act, into one *history* with the past. For, in the murderous decree of the high priests against Jesus, which had now been in existence for a considerable time, in particular since John xi. 53, the awful deed was already as good as done: ver. 38 is really as much history as what goes before; ver. 39 views prophetically beforehand as present what happened a few days afterwards; while ver. 40 first points to the future consequences. That these wilfully ignorant "knowers," although they did not understand the sufferings and sacrificial death of the Messiah (1 Cor. ii. 8) in prophecy, yet, in other respects, knew enough concerning Him to make their conscience respond to the testimony of the Baptist with a Οὗτός ἐστιν—this Christ knew without their telling Him; and He now begins, already before they have crucified Him, to exercise upon them, as the Searcher of hearts, His office as Judge. They knew how to find at once from Scripture the newly-born Saviour, although they had no desire from the first to go to Him with the wise men; that which Nicodemus afterwards, on his first coming to Christ, John iii. 2, says in his "*We* know," he says actually in the name of his colleagues, and as what they in conscience believe; how much more must they have been convinced after three years full of testimonies and signs! As our Lord then referred Nicodemus to the typical serpent in the wilderness, so now, even before He plainly speaks of the rejected corner-stone, there lies in His word an almost unconscious side-glance, in that Spirit who views all as a connected whole, to the typical history of Joseph, which, in its prophetical import, extending even to the final restoration of Israel, has long since

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been recognised by the simplicity of faith, but very little as yet by orthodox science. *Come, let us kill him*—so it stands in Gen. xxxvii. 20, literally according to the LXX. The coming forth of Joseph from the pit (brought about by God in opposition to the murderous counsel of his brethren), predicted as a mystical resurrection the inevitable fulfilment of those dreams which the enviers also believed, inasmuch as they tried to frustrate them; just as now the murderers of Jesus know that He is Christ, even while they seek to destroy Him. We are therefore to understand the apostolic words in Acts iii. 17, xiii. 27, with that limitation which the word of Christ here gives to them in the parable: they knew not indeed the mystery of the atoning death, and in so far they did not yet know entirely "*what* they did," yet, on the other hand, they knew enough to make it a grievous sin in them to kill the Prince of Life, to reject Him who proved Himself to be the Messiah, the Son of God. Thus wonderfully is the counsel of God fulfilled by the hands of men; and that Christ here discloses and foretells all to them in this manner, belongs further to the testimony which it behoved Him to make respecting His voluntary surrender of Himself. Let us kill the heir, that his inheritance may be ours —is to be understood from John xi. 48: that we may not have to yield up our assumed power to Him. (As King Herod also after his manner had thought and done.) To this counsel of the men belongs the great folly, the wicked delusion, of supposing that this was possible, that the Lord of the vineyard, and Father of this Son, would be without the power to justify the heir, and make good His right; it is the deceit of Satan, *whose* thought it is properly that is therein expressed. It is, at the same time, the fearfully foolish obstinate perseverance in evil which the parable here, almost plainly coinciding with the history, discloses—the great connecting chain of sinning and resisting, which extends from the fathers to the children (chap. xxiii. 31, 32), according to which Christ was already rejected in the prophets, and now from their rejection His rejection also follows by an unconcerted, yet deeply-grounded oneness of enmity against God, in the history of Israel, and of the whole world. That which has happened from of old to the Prophets in Israel, as also to all the wise men and witnesses for the truth

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among the heathen, now finds its fulfilment and consummation in the Cross of Christ; the rejection of the Son of God is only the culminating point in the general sin of the world, which specially manifested itself in the obstinacy of the Jews.—The *casting Him out* of the vineyard[1] represents the delivering Him up to the Gentiles, as also the putting forth of the crucified One out of the city and camp of God; the remarkably foreseen significance of which is further spoken of in Heb. xiii. 12. By this, in its deepest import, the vineyard was made desolate, the sanctuary laid waste, Israel's title forfeited, and a new society, regarded by them as alien and unclean, founded upon the rejected corner-stone.

Vers. 40, 41. The Lord of the vineyard comes Himself after they have killed the heir; He has done all for His vineyard that goodness and patience could do, and now He will and must also judge it. The very abrupt question, *What shall He do?* points back again to the passage in the prophet (Is. v. 3–6), and summons them to *judge themselves*. In this connection with Isaiah, as also in the entire tendency of Christ's words to appeal to the consciousness and judgment of the hearers themselves (as we saw above), lies the proof of the fact, that St Matthew alone is quite right in making the question of Christ to be answered by them in their confusion. (The two other Evangelists omit this by abridging, and represent Christ as also declaring the sentence which was confirmed by Him. It is at the same time quite consistent with this that, according to St Luke, several of the people who were listening (see ver. 9) may have interposed their μὴ γένοιτο.) The convicted and thoroughly arrested hypocrites[2] must needs pronounce their own

[1] The placing of which circumstance *after* the killing in Mark, is yet only to be understood as in Matt. and Luke: ἀπέκτειναν ἐκβαλόντες.

[2] For certainly these persons themselves, according to the context, and not others of the surrounding hearers, are the speakers in ver. 41. Schleiermacher would regard this as either a *very awkward* change, or even explain it with Eichhorn as an incorrect understanding of the Aramaic;—we, however, have found, from the very beginning of the chapter, the fundamental idea in this, that these persons thus rebuked and put to shame are compelled to pass sentence against themselves. By breaking up the connection as a whole, the interpretation often loses the most important, most decisive vindications of the text.

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sentence; and they do it with fair pretence, carrying their hypocrisy to the full height, inasmuch as they affect an impartiality just as if they knew not at all that He was speaking of them! This answer is the most complete justification of the judgment against the Jews coming from their own lips, and already an anticipation of that fearful word, chap. xxvii. 25. We might regard it, too, at the same time, as the last, the only remaining, form of Divine *warning* addressed to men—"when they are warned of the deeds which they will do, when they are threatened with that which they purpose doing, when they are brought to the point of pronouncing sentence themselves upon the works which they are just about to perpetrate."[1] But this view of it as an ineffectual warning (once more, so to speak, "they will yet take warning"!) entirely disappears before the judgment which it predicts. Only so much is certain here, "that they were not under any *necessity* of doing what they did, *because* He declared it to them beforehand"—it rather remains the sharpest conviction of their own guilt, that it might be said to them:—Behold, I have told you before, and *yet* ye have done it! Thus do God's decree and man's freedom mysteriously coincide in the whole history of the world, and in its centre-point, the cross of Christ: God knew beforehand the free actions as free, and their result is only, contrary to their design, what God had already before determined.(Gen. l. 20.)—For the rest, the κακοὺς κακῶς ἀπολέσει (according to genuine Greek proverbial usage, which is very remarkable in St Matthew) denotes strongly the just recompense. Erasmus well renders, Mali cum sint, male perdet illos;—miserable they are, and He will miserably destroy them. Even the letting out of the vineyard to others must now be declared by themselves; thus must they depose themselves, and prepare the way for the immediately following words of Christ. Only St Matthew again has the additional clause, pointing to the future,—a prophecy also extorted by the Spirit from these reprobates, viz., *Who will render Him the fruits* ἐν τοῖς καιροῖς αὐτῶν, duly in future every year,—still spoken parabolically.

Ver 42. Our Lord has reached the point at which He aimed

[1] Nitzsch in the sermon before alluded to, § 96.

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in the parable; He now suddenly leaves it, and in the following words the stone of judgment already falls directly upon their heads. He repeats to the last His old familiar word, which has so often shamed and judged them—Have ye never read in the Scriptures? (St Mark has *also this scripture*,—in addition, namely, to Is. v., and many others which prophesy of the great guilt of Israel, and the great triumph of their rejected and yet exalted, their killed and yet living, Messiah.) The great enigma, now solved, of the *corner-stone*, which, from the resurrection onwards, finds an ever-growing fulfilment, and which pervades the entire New Testament from Acts iv. 11—Christ takes from the Hosanna-psalm, which was universally known among the people, and the echoes of which, as it was sounded forth on the occasion of His royal entry, were still in their ears! He then, at ver. 44, brings it again into connection with other passages from the same *Isaiah*, from whom He had just taken the text about the vineyard; for the connection of the γραφαί, which we even at this day are so slow to learn, is wonderful in our eyes when, in the cross and victory of Christ, we begin to view everything as done *by the Lord*,—as foreseen by the Lord. He does not at first *explain* the passage of Scripture, which was clearly evident to the eyes even of the blind; but, assuming for the moment that they understood it, He immediately adds ver. 43.

Must we, however, in opposition to the perverted and obstinate exegesis even of believing commentators,[1] begin to prove that the 118th Psalm is Messianic, that the corner-stone of which it speaks is a real prophecy of the Spirit respecting Christ? We frankly confess ourselves to be often so vexed by such contentions with brethren who do not understand the *Scripture* that we lose patience; and, however unscientifically, are inclined rather to rebuke them with Christ, Luke xxiv. 25, until their hearts burn, and their burning *hearts* begin to read in the light of the Pentecostal fire what is written. Already do the words added by the people to the Hosanna, Matt. xxi. 9; Mark xi. 10; Luke xix. 38, prove a Messianic interpretation as being then

[1] Ebrard understands Jesus to ask,—Have ye never yet read of a rejected stone—so that He applies the history of that psalm, without doubt (?) David's history, only as an *example!*

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generally received, and which Christ could not employ as taken for granted if it were false. True, this wondrously profound song embraces, in the design of the prophetic Spirit, whose sublime sounds breathe upon us from it as surely as from any part of the ancient Scripture, the entire history of the triumph of the just, combines in one view the "not dying but living" of the *true* Israel and the triumph of their Lord and Head (as is done also elsewhere in the prophets); still, the fulfilment in the person of Christ is and remains the fundamental meaning, upon which the further application is built. He who will acknowledge in the Old Testament no foreseeing design of the Spirit transcending the human consciousness of the prophets, moving above the typical histories and relations in independent miraculous power, finds the just recompense of this false inspiration-theory—this denial of that very quality which characteristically belongs to the inspired writer, as rightly understood, especially in such passages as that now before us—in a most unworthy degradation of the words of Christ and His Apostles to a mere play upon Old Testament phrases in moments of most exalted and holy earnestness. We *acknowledge* and testify, on the contrary, that our "Christian consciousness"—a more exactly defined one than that of Schleiermacher—throughout resists every interpretation in which the use of the words here cited does not coincide with their true meaning. This, and nothing else, was what the holy Evangelist Luke thought, when he wrote the question of Christ which, if not literally correct, must yet be so in the spirit: Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο; What else but a prophecy of Me and My kingdom?

The Lord of the vineyard *cometh;* but He cometh only in the same Son and Heir who *rises again* from death. Other prophecies have manifoldly spoken of a *rejection* and subsequent glorification of the coming Messiah; already at Luke ix. 22, xvii. 25, has Christ referred His disciples to these. The *builders* who reject Him (בּוֹנִים, *οἰκοδομοῦντες, i.e.*, here the *master-builders* who select and arrange the stones), are partly the elders, high-priests, and scribes, who are there named by Christ, partly Israel as a whole, represented and led by them—*this generation* and people, Luke xvii. 25. St Peter, in Acts iv. 11, gives prominence to the first and narrower sense by the pronoun *ὑμῶν*. The corner-

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stone is the foundation and chief stone of a new building;[1] for, in Ps. cxviii., viewed as a mystically prophetic festal song for entrance into the temple, it is a building that is spoken of, which, at the same time, is the true house, people, and kingdom of God. (So that it is unnecessary to compare with this the remotely related phraseology in which princes are represented as corners and corner-stones of the people. Zech. x. 4; Is. xix. 13; Jud. xx. 2; 1 Sam. xiv. 38.) The same thing which in the Psalm is called רֹאשׁ פִּנָּה, *κεφαλὴ γωνίας*, is, in Is. xxviii. 16, אֶבֶן פִּנָּה, *λίθος ἀκρογωνιαῖος*, as St Paul and St Peter in like manner retain the expression of the LXX. The three Evangelists preserve also precisely the old rendering (with the attraction at the beginning, *λίθον ὅν*), according to which *αὕτη*, the Hebraistic expression for זאת, stands as neuter: *This* is done by the Lord; *this* is wonderful in our eyes! (Not, as many wrongly infer from 1 Pet. ii. 7: *This stone* is, notwithstanding, a precious stone of wonder in the eyes of *believers*.) In *our* eyes: this the enemies also *must* say, see the fulfilment in Acts iv. 13. Yes, in the eyes of the whole world, the church built on the crucified Jew (see Ullmann's Apologetik), the glorifying of the rejected One, which was the doing of the *Lord*, is the great enigma, miracle, and sign, of the world's history. They had marked this stone with contempt and cast it away, so that no man ventured to lift it up; but God has raised Him up, and made Him the foundation of the building against which even the gates of hell do not prevail. God sends His only-begotten in the flesh to sinners—His highest *grace!* The sinners crucify Him—their horrible *sin*. And yet grace triumphs over sin, nay, out of it prepares the *salvation* of the world!

Ver. 43. First of all, indeed, they who have rejected Him must in their turn be rejected; and salvation passes from the Jews to the Gentiles. The word which now follows takes up the expression "become the head of the corner" from what goes before, and returns at the same time to the parable of the vineyard with a plain interpretation of it. This interpretation, in the free expansion of the figure, deviates from the prophetic basis; for, in

[1] And so this answer of Christ at the end is substantially parallel to that first one at the beginning, John ii. 19. Break down—I build up again! Reject—the rejected becomes a new foundation!

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Isaiah, *the vineyard* is Israel, therefore laid waste and abandoned; here, however, it is the institution and planting, which has hitherto been in Israel, but is now given over to others—*the kingdom of God.* It is taken from you builders or husbandmen, and therewith, from the entire people; for the former building without this corner-stone must certainly fall. The ἔθνει, which stands opposed to Israel, denotes not the *Gentiles* in common (as Luther has it); but a new people of God gathered from all nations, the true people of God which does not reject the offered grace, the Church which does not again pervert grace through self-will. (Acts xv. 14.) For it is said of this people, ποιοῦντι τοὺς καρποὺς αὐτῆς; in which expression the ποιεῖν καρπούς (instead of ἀποδιδόναι ver. 41) now leads back to Isaiah, and αὐτῆς referred to βασιλεία speaks of the fruits of the kingdom of heaven, *i.e.*, such as are worthy of this kingdom, such as are proper to it.

Ver. 44. St Mark makes the discourse of Christ break off with Ps. cxviii.; St Luke, contrary to his wonted peculiarity, says nothing in this place of the transference of the kingdom to another people. But he does not omit the *concluding word* respecting the *stone*, he rather brings this into close connection with the passage from the Psalm. Christ also proves the Messianic significance of the Psalm by bringing into connection with it other passages in Isaiah, and last of all, a decisive prophecy concerning the kingdom from Daniel, and that too (as is particularly to be observed) with an expression, ἐπὶ τὸν λίθον τοῦτον, "upon *this* alone," which presupposes and affirms the *identity of all these stones* that are spoken of here and there in the *Scriptures.* Can you believe, orthodox theologians, and Christian commentators! that the Son of God has here trifled with an arbitrary combination of Old Testament phrases? Was He one who could do this? Was the tone of His feeling on this occasion such as could have done this? Or, if not, what then remains but that all these *Scriptures* cited by Him, with such holy judicial earnestness, belong to that which is written by the prophets concerning the Son of Man?—The transition or the return from Ps. cxviii. to Isaiah is immediately effected by the allusion to Is. xxviii. 16, where also mention is made of a precious corner-stone, of the sure foundation of all believers. If, in

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this passage, the idea as yet only embraces generally the proffered refuge and security in God, although of course not without a glance at the Messianic salvation in the background, there is a nearer and more direct reference to the coming Messiah in the other saying, Is. viii. 14, 15, which the Lord distinctly cites here. In this latter passage *Emmanuel* is promised to the people, and such a promise already given beforehand that in faith they could and should triumph with Emmanuel; but Jehovah of Hosts becomes, as Emmanuel, a sanctuary and asylum only to the few disciples, the multitude falls through unbelief into darkness, and there happened then typically what was afterwards to be the designation of the true Emmanuel at His birth (Luke ii. 34), viz.: The Lord and God of Israel becomes to them a stone of stumbling and rock of offence. (Is. לִשְׁבָּרוּ LXX. *συντριβήσονται*, here *συνθλασθήσεται*, which indeed is the same thing.) Finally, however, in order to speak quite plainly, Christ, by the association of direct contrariety, connects with this citation that prophecy of the kingdom in Daniel, Dan. ii. 34, 35, 44, concerning the stone that comes without human hands, that becomes a mountain filling the world, and *bruises* all hostile kingdoms and powers. (Dan. תָּדֵק LXX. ver. 44, *λεπτυνεῖ καὶ λικμήσει*, as here.) In Daniel, just as in the Psalm, *ὁ λίθος οὗτος* is not merely the person of the Messiah, but, along with Him, His people and kingdom; only however, in so far as, and because, it is founded upon Him, does every stone of the entire building participate in the nature and quality of the foundation-stone. And does not our Lord interpret precisely thus here, when in *τὸν λίθον τοῦτον* He connects His words as well with ver. 42 as with the *βασιλεία*, ver. 43? By His impressive conclusion, therefore, He will say neither more nor less than what corresponds to the true inmost sense of the passages of Scripture, manifoldly combined by Him into one:—As it begins in the rejection of My person, so *will it continue to be* with My kingdom upon earth, in which I continue to live and conquer; always new *offence* on the part of those who reject to their own hurt, but at last a certain and complete *judgment* upon all who are obstinate in resisting. For *this stone* is, as רֹאשׁ פִּנָּה, at once the under foundation and upper cope-stone of the building, whoever (of Jews or Gentiles) henceforth stumbles on the firmly

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laid foundation, and falls upon it as a stone of offence,[1] he *shall* indeed *fall* and be broken, instead of being built and established upon it; but he upon whom the full weight of this foundation of God, which also remains as the one key-stone (2 Tim. ii. 19), falls, shall be crushed, broken, and shivered to pieces. First, then, there is the self-condemnation through unbelief in the Saviour in His low estate (who in His kingdom of the cross is still the crucified and rejected One before the world); afterwards the judgment of God through the victorious might of the exalted One, in His perfected kingdom. The first *breaking* is still of a warning and salutary kind; for he who falls upon the stone may yet become wise, so as in repentance and faith to set himself up on the same stone on which he fell. The *grinding into powder* is irretrievable ruin. "In the first punishment the corner-stone appears at rest, and, as it were, passive; in the second, it is active and in motion. The corner-stone at rest is Jesus as He now reveals Himself to us in the Word and Gospel, where He does not judge, but waits for all to come to repentance. The corner-stone grinding the wicked offenders to powder is Jesus as He will reveal Himself in the judgment of the world, in His power and glory."[2] Take heed thou who hearest and readest this! Art thou called a Christian, then the rejected corner-stone lies everywhere in thy way, and thou must either in faith build upon it, or in unbelief fall upon it. But woe to thee, if it should ever fall on thy hostile head!

[1] Artificial, and contrary to the fundamental idea in Isaiah and St Peter, is the sense in which some have understood it, viz.:—Whosoever would *move it away* as it were—with the whole force of his bent body—so that *fall upon it* would be here the Hebr. נפל, equivalent to *set upon it* with hostile intent, to attack it. (Roos.)

[2] Schmieder Zeugniss von Christo in Predigten p. 252.

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THE MARRIAGE OF THE KING'S SON.

Matthew xxii. 2–14.

This is a more expanded repetition of a parable spoken already at an earlier period (at an entertainment on a Sabbath day in the house of a Pharisee, Luke xiv. 16–24), and one of the most striking examples of the fact, that the wisdom and love of Christ condescended to such repetitions.[1] The connection in which these two kindred parables occur is, in both cases, one of a very exact kind, such as proves itself historical: in St Luke the whole is a manifestly progressive development, from ver. 7 onwards; while St Matthew here by the πάλιν ἐν παραβολαῖς (ver. 1), and the formula of continuation (ver. 15), closely connects this parable with these last sayings of Christ to the enemies, which are all to be conceived of as more or less public. In St Luke, as before (ver. 7–14), the pride of the guests and the self-interest of the host is humbled and rebuked; and now, in the parable that follows, He proceeds to check the false claim to a participation in the supper of the kingdom of heaven (ver. 15), artlessly interposed by one who seemed to think that the matter was settled by an edifying exclamation! In answer to this the Lord says: "Ye are not yet sure of this! Ye are invited indeed to this supper, but unless ye come in the right way, by renouncing the world, ye shall not taste of the supper, but others shall do so in your stead!" This is in that passage of St Luke the simple principal point of view; and, only after the introduction of the "publicans and sinners" in the place of the Pharisees (ver. 21), does Christ, in a short word, ver. 23, prophetically anticipate the calling of the Gentiles, while He immediately breaks off again at verse 24, and returns to the beginning and the occasion of His discourse. Here, on the contrary, it is the main design further to announce and confirm

[1] As here Schleiermacher admits that Christ has "worked up" a former parable.

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the *transference of the kingdom of God to the Gentiles*, mentioned at chap. xxi. 42, 43; and, viewing this generally in its historical progress, to show *after* the former parable *what will then further take place*, when the *Son* nevertheless receives and retains *the kingdom*. From this will appear the pervading points of difference between the two parables. In St Luke it is as yet with general indefiniteness only the great supper of a man; in St Matthew it is the marriage or inauguration feast of the king's son. There it is only one servant who calls, and who represents the general idea of invitation; here there are servants repeatedly sent, as in the foregoing parable. There the guests merely excuse themselves and stay away; here (with a brief allusion to what was there said, ver. 5) they again maltreat and murder the servants. There it is the poor and the infirm in the city, and then all that are without, who are called in place of those first invited; here the invitation goes forth at once to all the world. There the abrupt conclusion is that those who were invited shall not taste the supper; here there is a sentence of punishment upon the murderers and their city. There the house is filled with the new guests; here the view extends further so as to show how, even among those who are called, there are many who will not be chosen.

Ver. 2. The *Householder* of the preceding parable appears now as *King;* and this of itself marks an advance and transition to the New Testament period which the commentators, in tracing the connection of these two parables, have, for the most part, mistaken. For, although the *kingdom* of God, the Theocracy, was already with the Jews, it was yet only in a preparatory and typical form over the one family, and the setting up of the great Kingdom took place, properly speaking, only in the Messiah, when He came: The *βασιλεία τοῦ θεοῦ* was, at the same time, nay predominantly, matter of *prophecy* and *expectation*. Now, however, the rejected stone becomes, notwithstanding, the corner-stone; the Son who was slain lives and ascends the throne. For *this* accession to the government, this inauguration solemnity is certainly meant by the *ποιεῖν γάμους*. Γάμοι (as nuptiae = *γάμος*, afterwards ver. 8) often, indeed, in other places, signifies simply (like the German *Hochzeit*, originally a *hohe Zeit*) a feast or banquet in general, as Luke

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xiv. 8; and regard is had to this signification in the τὸ ἄριστόν μου ver. 4. The Sept. puts γάμος for מִשְׁתֶּה Gen. xxix. 22, and Esth. i. 5, comp. δοχή Esth. i. 3; but, at Esth. ii. 18, the rendering of the same מִשְׁתֶּה by τοὺς γάμους Ἐσθήρ is intended to denote more definitely the marriage-feast of her who was raised to the rank of queen. *Here* at least, in the parable of Christ, it is quite as wrong to adhere exclusively to the idea of the *feast* (the Syr. משתותא) as it is to develop the strict idea of the marriage or nuptials, after the manner of many commentators and preachers, often with an excess of improper trifling. The marriage of the *King's Son*, solemnised by a feast of joy, is His accession to the throne, since, according to oriental and Old Testament conceptions, the people are united with their ruler as by marriage. The King, and the King's Son to whom the kingdom is given, are the same of whom Ps. lxxii. 1, and Ps. ii. prophesy; His marriage is to be understood from Ps. xlv., where also the people who are brought to Him are represented as the bride, comp. 1 Chron. xxix. 22. Still, on the other hand (as more recent commentators in avoiding one mistake have fallen into the other), the figure of the marriage is not entirely to be put aside, as a mere figure for the inauguration; it retains at the same time its truth, as indeed Christ in other places frequently speaks of marriage, and even the Baptist spoke of the Bridegroom and the bride. For something must correspond to this figure, and where would be the *bride*, if she were not the invited guests and subjects themselves? Only, indeed—and this is of importance in opposition to the improper conceits in which many indulge here!—no single guest by himself is called the bride or a bride, so that it might be proper to speak of brides; but the people as a whole, the Church, is the bride of Christ, and every guest so, in a certain sense, really only as an invited guest, and one who takes part in the marriage.[1] This great marriage, with all its preparation, extends through a long period, from the coming and presentation of the Bridegroom down to the last marriage-feast properly so called; from the beginning of the kingdom to its consummation. Hence

[1] Precisely for this reason it would not be proper in *this* parable to speak expressly of the bride—"for a bride is not called, but chosen." (Roos.)

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afterwards Matt. xxv. 1–12 represents the end as the proper marriage (as Rev. xix. 6, 7), and here also, at the close of the parable, the coming of the King to His guests stretches thus far forward.[1]

Ver. 3, 4. The view which we have taken of the beginning of this parable,—in so far as, further prophesying, it connects itself with the conclusion of the preceding one and continues the history of the rejected Son,—shows the impropriety of the interpretation generally adopted, according to which the *servants* here are again the Old Testament prophets. Olshausen understands *both* sendings thus; Grotius finds, at least in the second, the Apostles and Evangelists; but even the first servants invite to a marriage already prepared, and an inauguration of the *King's Son* just about to begin. This Son, who, in the former parable, was as yet Himself only a *servant* who invited others, —the last and greatest prophet,—is now the exalted *Lord*, to whose presence the servants with kindness and long-suffering invite those to whom they are sent. Did not this take place in the Apostle's sermon concerning the Crucified One to His crucifiers, as chap. xxiii. 34 presently foretells? Observe the important difference between the two parables! Formerly fruits were *demanded;* now an *invitation is given* to the supper. There was also an invitation to come in faith, a holding forth of promised grace, contained as a New Testament in the bosom of the Old, together with the demand for righteousness, *i.e.*, sincere and earnest penitence in reference to the law;—but *this* is not meant by Christ in His second parable, in which He advances further. For here, as at chap. xxiii. 34, all that He

[1] The distinction made by some, recently also by Meyer, between ἄριστον and δεῖπνον, the morning meal and the coena properly so called, seems artificial. For, although certainly the δεῖπνον, Luke xiv., plainly points forward to the future "eating of bread in the kingdom of God" (ver. 24, γεύσεται), yet the ἄριστον also in Matt. ver. 4, comprehends the entire meal with the final perfect enjoyment, even on to the decision of the judgment, and *afterwards;* for when the unworthy are cast out, then properly the supper begins. We are certainly not to understand festivities of the same day following each other (at the beginning, and as a foretaste, the morning meal, then the principal entertainment!). Christ Himself contradicts such a distinction of the words used by Him, when at Luke xiv. 12, 13, He speaks of ἄριστον ἢ δεῖπνον as a δοχή in general.

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means to say is:—God will begin again to preach to you after My exaltation, but ye will do to *My* prophets and messengers precisely as ye did to those that went before, and to Myself! In the expression καλέσαι τοὺς κεκλημένους at the very outset, the entire Old Testament, with all the calls that had been addressed to the Jews as the pre-elected guests of the kingdom of God, is *presupposed;* comp. Luke xiv. 16, 17, where, after a first ἐκάλεσε, there follows *at the hour of the supper* the same εἰπεῖν τοῖς κεκλημένοις. The custom at that time, and yet prevalent in eastern countries (in the West existing here and there as a popular custom), of inviting twice,—first as it were nominating the guests, and then calling them again to the feast when it is ready,[1]—affords a simple and suitable figure for the relation between the Old and New Testament invitation addressed to Israel.[2] The first gracious covenant word, viz., "Ye are My people, the called of the present and future kingdom!" they had complacently received, and they imagined themselves to be *the guests* who could not fail to sit down at the table with Abraham, Isaac, and Jacob. But the *coming*, the true coming according to God's method of salvation—they failed in that! This was already evident from the preparatory demand of the prophets for the true readiness; and it is now at last fully evident when, after God has made all things ready, they obstinately persevere in not willing and not coming. It is clear, then, that the guests here marked out beforehand are the Jews collectively, as vers. 7–9 also proves; on the other hand, in Luke xiv., the idea of certain persons invited before others is that which is more prominent, so that there, at ver. 21, the publicans and sinners stand opposed to the Scribes and Pharisees, who, according to their own opinion, were, without more ado, entitled to the resurrection of the just.—But why is there here also in the New Testa-

[1] In particular this was a custom among the upper classes at Jerusalem. Sepp cites Echa rabbathi 4, 2: Quaenam fuit gloria Hierosolymitanorum? Nemo eorum venit ad convivium, nisi bis vocatus.

[2] Not in accordance with the text therefore is the idea, otherwise true, which some find here: According to eternal love and election those called were already held as guests before the calling. Or again: "I have prepared a marriage-feast; a marriage-feast needs *guests*, call 'the guests' hither, for whom I have prepared it."

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ment sending, as in the foregoing parable, a twofold call, a πάλιν ἄλλους δούλους? This cannot be without its significance here, any more than there. We think the first servants in this parable are John the Baptist, with his call to come to the Messiah and Bridegroom; and *joined with him* the *Twelve* and *Seventy*, who continued his preaching concerning the kingdom of heaven being at hand, in their first mission to the cities of Israel. This is the interpretation lately given by Helferich;[1] and, in fact, we should have felt some surprise had the Saviour nowhere expressed a special condemnation of the unbelief in this first and evangelical preaching of His forerunner, and of those whom He sent before Himself. He does this here, and at this point the two parables, which are connected by the link of continuation, run into each other; as was actually the case in the *transition* from the Old to the New Testament. The former parable has represented the Baptist, and even the Son Himself, as the finishers of the Old Testament message, which *required* something of those to whom it was addressed, and this was the one side of the truth; to supplement it, however, the other side must now follow, according to which the Baptist, and the Apostles and Evangelists who were analogous to him in their first mission, invite to the kingdom which has just begun, to the marriage which is just about to be celebrated. (Christ's own call, "Come unto Me!" remains here properly in the background, as the plan of the parable requires. In Luke, chap. 14, on the other hand, the one servant was actually the Son in disguise; His invitation, with its result, however, was certainly also that which is there represented—consequently the same as Matt. ver. 5.) This interpretation is not confuted, but rather confirmed, when we see how the first invitation is called only a καλέσαι εἰς τοὺς γάμους; on the contrary, at the *second*, properly the apostolic invitation, not only is the hour of the banquet near at hand, but now *all things* are, properly speaking, *ready*. But that this last preparation of the feast consists in the atoning, sacrificial death of Him who was slain—this mysterious and

[1] Namely, F. J. M. Helferich in Dolgesheim. See his original Sermons (Frankfort 1841), which, in spite of their many faults, we yet strongly recommend on account of their fresh life, and their quaint originality.

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innermost truth, Christ, of course, as yet conceals, and has only hinted at it in the preceding parable.

The first result, *They would not* come! by no means denotes a first stage of rejecting unbelief, the "lowest degree" as exemplified in the indifferent who have only no inclination to come and nothing further;—as most preachers say, and even Draeseke in his excellent three sermons on this parable. But it is the disclosure, as yet in a general style, of the state of things which the unbelieving resistance of the people, from their fathers downwards, had brought about, such as must become manifest in the days of Jesus the Son of man; it is the same which, after having led them ever nearer to it, He leaves with them at last, Matt. xxiii. 37, but which He had also frequently said to them since John v. 40. They would not, *i. e.*, simply, they *did not come*, and that through the fault of their own not willing; because the promised kingdom pleased them indeed, but not the divinely appointed way of coming into it, because they desired a Messiah, but not the actual Messiah as He now appears to them. Afterwards, vers. 5, 6, this οὐκ ἤθελον is by no means intensified; but the persons spoken of are now first more exactly distinguished according to the two classes of the merely negatively indifferent, and the positively hostile.

The guests, who had already made their unwillingness so manifest, continue nevertheless, in the eye of God's long-suffering, to be, and are again called, *the guests;* and as if He cannot suppose or give credit to so horrible a thing, He sends the Apostles in a last season of grace before the judgment to say,—Will men then show such contempt to their God and Lord, as they would be ashamed of were it done to a man; namely, that he should have prepared a banquet, and that the *guests* should not come to it? Therefore, "*Tell* them which are bidden; tell them once more in true and faithful words; perhaps all that has gone before has not been rightly done, or not rightly heard and considered, perhaps the poor people may yet bethink themselves, may yet become willing and come." O, how love constrains the King to dispose of His banquet, to win and keep His rebellious subjects! All former unwillingness is to be forgiven, a new Behold! displays the gifts of grace, prepared through the atonement of Christ, in all their entire sufficiency and glory. All

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that is needed is to *come*, and that every one should bring nothing with him but his poverty and sin, only even yet to kiss and to acknowledge the King's Son; *all things* are yet open, now (Luke xiv. 17, ἤδη) for the first time all-things are perfectly *ready*. This now is certainly the apostolic, and no longer the prophetic invitation. The carrying out of the metaphor of a banquet by the slaughter of oxen and fatlings, points back to Prov. ix. 2, 3, as our Lord ever delights in throwing the light of fulfilment upon Old Testament words:—τεθυμένα, however, does not necessarily indicate a sacrificial meal; for θύειν has the same signification with σφάζειν, as, in the New Testament, John x. 10 proves, and Prov. ix. 2, LXX. ἔσφαξε τὰ ἑαυτῆς θύματα for טִבְחָה טִבְחָהּ. When God furnishes and prepares for His only begotten Son the feast of the kingdom, the pleasure and honour of bestowing salvation upon sinners, what a fulness of glory must there be in the enjoyment of it! But those who will not have the Son do not come, and if they remain in this state of mind they must certainly be judged as obstinate *rebels*. The grace of God in Christ is a grace which overtakes the sinner, which is all-sufficient, which repeatedly invites and *urges*, but it does not *compel;* for those who resist it there remains the condemnation, *Ye* would not, although *I* would with all earnestness and long-suffering zeal!

Vers. 5, 6. The ἀμελήσαντες,—which is a milder expression than to *make light of* or scorn,—are those indifferent ones who are sunk in earthliness, and to whom "the remnant" stand opposed as making a hostile resistance. Already have the first class of guests their *own* farm and merchandise, which stand opposed to the "*my* supper" in the invitation immediately before; indicating the sinful cleaving to the things of the world that characterises them, and consequently the root and germ of the same feeling of pride in which afterwards the false guest despises the wedding-garment of the king. "I myself have my garment; I make ready my own feast; I have even to celebrate my own wedding"—for Christ here briefly calls to mind the excuses of Luke xiv. 18–20. (I *must* go elsewhere, I *go* elsewhere, I *can* not, *i.e.*, I *will* not come.) The one has already his property and land; the other is still eager on making gain by his trade and merchandise. Tell those who are thus indifferent to the

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call of God, that all which they call their own profits them nothing, and as a vain thing cannot save them; follow them upon their earthly ways with this testimony, and with the intreaty that they will accept the gracious gifts of the King,—and they will in the end show themselves to be also positively hostile, and all the more angry and insolent the more kindly that grace has been offered to them.[1]

Ver. 7. That which, in the figure of the ἄνθρωπος βασιλεύς, is an exhaustion of long patience and a sudden outbreak of just anger, is in the Lord God one and the same with His holy love; nay, the burning anger itself testifies to the fervent love of the all-sufficient Creator towards the creature who obstinately refuses all His grace and goodness.[2] If thou wilt see a most special testimony to the true *wrath* of God, which broke forth after the times of long-suffering, and in due time, then look at the destruction of Jerusalèm,[3] and see how the wrath of God is come upon these Jews εἰς τέλος (1 Thes. ii. 16), *i.e.*, עַד־כָּלָה, ἕως τέλους Dan. ix. 26, 27. The Lord refers precisely to this prophecy of Daniel, in which He already properly breaks through the parable with the prophetically present explanation. As at chap. xxiv. 15, He mentions the abomination of desolation, so now He says, πέμψας τὰ στρατεύματα αὐτοῦ, "He sent forth His armies," which corresponds to the עַם נָגִיד הַבָּא of Daniel. We, therefore (in opposition to Hengstenberg's and Havernick's not unanswerable reasons), abide by Luther's rendering: And a

[1] Does the Gospel, then, throw people thus into anger? Yes, if a man wants to be angry with another, nothing may irritate him more than to seek to overcome and gain him with love. It is even more tolerable to people to be reproved on the score of all the ten commandments. They perceive well *what they must rid themselves of* if they are to make earnest work of this call. (C. H. Rieger.)

[2] If I were to give one an invitation, out of mere civility, to dine with me, while I was not in earnest, I should not be angry if he refused. And, O man, if thy God merely spake a word of courtesy, if it did not proceed *from the deepest depths of His heart* when He thus calls thee to blessedness, He would then certainly not be so angry at thee for despising His supper. (G. K. Rieger.)

[3] Of which the burning city here is not merely "a dark hint" (as Lange thinks). For the rest it is not denied, that this first and foremost type repeats itself in destructions and judgments of all kinds until the final burning of the world.

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people of the Prince—the מָשִׁיחַ נָגִיד—(if not, *shall come*, or be sent by Him, yet) who *comes* to judgment through the people sent by Him. Just when the *Messiah the Prince* appears as the *Messiah* cut off, He comes again as the *Prince* to destroy the city and the sanctuary. The Romans, as hostile hosts, serve the judging Lord and God of Israel, at the same time, as angels of judgment;[1] it is these alone (with their eagles, Matt. xxiv. 28, comp. Luke xix. 43), and not higher hosts of God or angels, that we are in the first place to understand as meant here. *Their* city, no longer the city of the king: this is said by way of rejecting them, as afterwards (chap. xxiii. 38), *your* house!

Ver. 8–10. But now, that grace which will not have the feast made ready in vain begins anew to call other guests and subjects to the most gracious King. O how tenderly, and with what gracious sorrow, does the angry King immediately say, The guests were *not worthy*—as if sinners would have been worthy and deserving had they accepted the first invitation! This is His strongest expression of anger and complaint; He "chides them on the score of honour" because they have robbed Him of the prerogative of being gracious to them and bestowing salvation upon them. I wished to bestow upon them honour as My invited guests, but this had no value for them! See the fulfilment Acts xiii. 46, and compare the earlier expression Matt. x. 13. The servants also who were killed still live; they arise ever anew, for the great King can furnish for Himself, even out of His few faithful ones, servants enough for continued sendings. And now first is fully introduced the great and wide Kingdom; the new mission goes forth εἰς τὸν κόσμον ἅπαντα (Mark xvi. 15), beyond the city, and the circle of those first invited, far off to the ways of the Gentiles. Comp. Luke xiv. 21, 23. This we take to be the right sense of the διεξόδους τῶν ὁδῶν, which occurs only here in the New Testament. Others understand it of cross-ways, as being special places of concourse; but it appears to us more simply suitable to understand it of the roads, *going out* in all directions from and beyond that which had been hitherto the circle of invitation. (In Ez. xlviii. 30, תּוֹצְאוֹת הָעִיר is by Aquila, Symmach. and Theodot. rendered by διέξοδοι.)

[1] Only this is meant here, not any hint already at the circumstance that now the Gentiles are called to the service of Christ.

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Good and bad we understand simply from the foregoing, Whomsoever ye find, whomsoever they found;—therefore equivalent to "without distinction and respect of persons," invite *all* who will come. This is not already "a going beyond the parable to the application" (v. Gerlach), if it is only suitably understood and explained. Although Pfenninger, with apparent point, observes that both words are always used of men only in a *moral* sense, yet it would be a very unsuitable anticipation to define the *good* here already in the invitation. For it is not as *good* that they are all invited; and those who are at last the ἐκλεκτοί have first become so as κλητοί (by the garment they have received). So, in chap. xiii. 48 (which is wrongly cited as parallel to the present), the good and bad do not discover themselves till the separation; before this only ἐκ παντὸς γένους, ver. 47, was said. By a proverbial expression, therefore, good and bad are sinners and the *so-called* righteous, the godless and the respectable together:—this, indeed, is a *moral* sense which may be represented in the parable by eminent and obscure, respectable and vulgar, etc. If we look back to chap. xxi. 31, it will be evident that we must seek the guest who is detected as having despised the wedding-garment, only among the "good." —Thus the wedding-chamber (for which ὁ γάμος itself is significantly put, for the principal idea is that of the prepared joys and pleasures) does not remain empty; but has become full of ἀνακειμένους, of guests actually come and waiting for the banquet. All these enjoy already somewhat of the royal favour and honour, the gathering meanwhile goes on until all are assembled, there is yet room for every one who has sat down; this is the wide intermediate period in which Christendom, called from among the heathen, now stands. At last, however, *the king* himself appears, of course with, and in his son, on whose account the feast is made, and the festivities are now to begin. And now the king must again discriminate, for unworthy guests may not stand before his presence:—whether it be that from the first they would not come; or that they have come in a wrong way, having hypocritically intruded themselves into the company, while in heart they are proud despisers.

Vers. 11, 12. To the second act of the parable, which is now added, corresponds a similar Jewish proverb of such as venture

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to enter the palace of the king in a dirty and loathsome state. Our Lord, however, takes His similitude directly from the Scripture, Zeph. i. 8, where, indeed, the קְרוּאִים, ver. 7, who are sanctified for the great *sacrifice*, do not correspond to the guests of our parable, but are the executioners of the Lord's anger on the day of judgment; those, however, who are clothed with *strange apparel* (an expression that is singular in the Old Testament, and remarkable), are the same as the unworthy guest here. There it is especially princes and kings' sons who, in their pride, make a display of their own splendour, or, in their apostasy from Jehovah, let themselves be honoured and dressed in purple by strange rulers; while Jehovah will see His own people only in the uniform of His kingdom, decorated only with the favours and honours which He has dealt out. The custom which still exists in the East, and is mentioned from the earliest times in the Old Testament, of presenting festival garments, is well known, Gen. xlv. 22; Jud. xiv. 12; 2 Kings v. 22. These passages contain a sufficient answer to "the objection, that the existence of such a usage in ancient times cannot be proved"—an objection, moreover, which, although it were better grounded, is declared, even by Neander, to be insufficient, inasmuch as we may infer from later customs that similar ones prevailed in the earliest ages. Neander suggests it as a difficulty that Christ did not expressly note this circumstance, and reprimand the guest for his contempt of the offered garment;—but we are of opinion that this is very evidently *presupposed*. That the missed *wedding-garment* can only be such a *caftan*, offered by the rich king to all the guests,—*is self-evident;* for where otherwise could such as were brought in from the streets obtain their worthy garment?[1] As the king clothes his guests, the bridegroom his bride (Ps. xlv. 10), so does God Himself clothe us with the robe of righteousness and the garment of salvation. (Is. lxi. 10.) We may and we must, when He calls, come just *as we are*—but we may not, if we would see *His* face and enjoy His last feast, *remain* as we are. In the way, or rather in the

[1] Lange says very truly:—"This striking feature of the parable would create no difficulty even if there existed no trace of the recorded custom. The poorest man gets his festival garment if he is called as a favourite to the court." Even in the West this custom quite generally obtains.

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fore-court and ante-room, something takes place beforehand which no one can refuse with impunity, and from which no one can withdraw himself without being found out. This parable, which is designed prophetically to announce the entire counsel and way of God with Jews and Gentiles, becomes complete only when carried out to this decisive point. Olshausen's doubt whether the second part of the parable applies to the Pharisees is easily disposed of. For, in the first place, Christ speaks not merely for them, but for all people and all disciples also in all future time; and then the thought could not but force itself on the conscience of the Pharisees,—Such people as you, with your own honour and righteousness, will yourselves never be tolerated by God in His kingdom!

The king comes to *view* the *guests*, *i.e.* now already *ἀνακειμένους*, therefore *κλητοὺς* and not merely *κεκλημένους*; and this entrance and inspection takes place on account of those confident ones who sit and imagine that they will participate in the feast because they have come! Yes, they have come, but not as loyal subjects;—they sit at the table, but it is as despisers of the grace of the one Lord and host. Scarcely has the king entered when such an one falls under his eye, who is therefore named as a first specimen of the *many*, ver. 14. It was indeed told to him, as to all the rest, that every one must put on the wedding-garment offered to him; but his own dress appeared to him sufficient, and in this he has intruded himself, thinking that he may offer this to the most gracious king. He has not indeed despised the feast, but will enjoy it along with the others; however "he wants to belong to the number of the happy, while he will know nothing of terms or conditions." (Dräseke.) At least of the one principal condition, namely, that he renounce what belongs to self. That which belongs to *self*, however, is before God sin; the wilfully hypocritical pride of goodness is in His sight the worst shame and nakedness. That Christ, by the man who has not the wedding-garment, means in the first place a despiser on *such* grounds is clear, although we may suppose at the same time a further reference to all to whom in any way the wedding-garment is wanting; for the parable is not meant to say *everything*, but only brings forward a principal feature and breaks off. What now is the garment? One might say, The course of life,

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the works,—if that is understood aright, as it is meant in Rev. xix. 8. But quite as well may we say, with Luther's marginal gloss, This is faith—but faith that is genuine, loving, sanctifying; as Wesley very well expresses it, "the righteousness of Christ, first imputed then implanted." To have put on Christ, as the Apostle says: *If so be that being clothed we shall not be found naked* (2 Cor. v. 3)—this is, and must ever be, however, a matter of the inner man; in the last instance only known to ourselves, and manifest to the Judge of hearts. Therefore we do not find here the servants exercising this discrimination; they merely offered the garments according to their commission, and turned away from the door such as were evidently for coming in beggar's rags without any change of raiment; many others, however, passed before them in the crowd whom they could not discern. The King's eyes of flame see differently, and as He sees the unworthy guest, so He judges him. The still half friendly ἑταῖρε, just as at chap. xx. 13, is certainly not meant either here or there in a bitter and derisive sense (see chap. xxvi. 50). Even in the mouth of the Judge there is still the condescending, convicting question; and a sufficient answer and excuse would still be accepted, if such were possible. "*How* camest thou in hither, how hast thou dared even to enter, not to speak of sitting down, *without having* a wedding-garment? Thou knowest well that this was prepared for thee according to the right and favour of this feast, and that thou hast despised it."[1] This is the sin which alone is judged; not the first sin with which we come, but the not receiving of the grace that covers and cancels it.

Vers. 13, 14. The διάκονοι, different from the foregoing δούλοις, are here the angels, as in chap. xiii. 39, 49. The man bound by these strong ones can make no resistance; just as when struck dumb before the countenance and word of the King he could not justify himself. The outer darkness, with the weeping and gnashing of teeth, was already spoken of, chap. viii. 12; it recurs again at chap. xxv. 30 (xxiv. 51). Thus far the king in the parable; the concluding saying is added by the Lord Jesus in His own person, taking the place

[1] The negation μὴ ἔχων indicates this knowledge, as Winer rightly observes in his Grammar.

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of this king;[1] just as in Luke xiv. 24 He Himself spake the concluding word. We are already acquainted with this saying concerning the few who are chosen; as in chap. xx. 16, addressed to the disciples, and here to the Pharisees in the presence of all the people. After this parable there is no need for a word being said against the *gratia irresistibilis* of an absolute decree, which is only put by violence into the words. In like manner the πολλοὶ κλητοί or κεκλημένοι are certainly in the first place only in antithesis to the ὀλίγοι; and what is meant to be said is, It will happen to many as to this one here described! That our Lord, according to the original decree and its final execution, calls *all*, is also in the parable at least provided for in the wide commission,—Call *whomsoever ye meet!* Say to no one, Thou art not meant and invited! but if any one asks, I also? let your answer be, Yes, certainly all, all, whosoever will come! But as the Gospel is preached gradually to all in *due time* (1 Tim. ii. 6), as the calling of many is not manifest on earth, we cannot therefore speak *historically* of a calling of all. *This*, at all events—with the reserve which the Scripture generally maintains regarding the state of those who are not called upon earth—the πολλοί here might indicate; for the narrative of the prophetic parable hardly reaches to the last end of the ways of God—the general and last judgment properly speaking.

CHRIST'S ANSWER RESPECTING THE TRIBUTE TO CÆSAR.

(Matt. xxii. 18–21; Mark xii. 15–17; Luke xx. 23–25.)

The preceding formally official question of the unbelieving Jews, with which after three years full of rejected testimonies and signs they would begin anew, had issued ill for those who put it; the Respondent had shamed *them*, arrested and caught them in their own words and in their own judgment. Notwithstanding, part of them, here called the *Pharisees*, acting always with the same unity of compact and determined resistance, lay a plot, in the incorrigible folly of their evil hearts, for entrapping *Him* by words which they would craftily tempt Him to utter! He has not yet said enough to them; they are bent upon bringing

[1] Thus we see that the *King* (ver. 11) is the Son who ascends the throne, whose oneness with the Father is thus indicated.

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yet greater shame upon themselves. Such questioning in order to entangle and take Him in an answer had indeed been an accustomed device of theirs (Luke xi. 53, 54). But now, in these last days, the evil one especially tempts them to this scheme; not knowing that all the yet remaining testimony for the truth was only thus to be obtained for the world from the mouth of Christ. What is said in Ps. xli. 6–10 must go on fulfilling itself.

On this occasion, it is properly speaking the *Pharisaic* party, as such, which in a formally deliberative assembly, *συμβούλιον*, contrives the new artifice. The rulers keep themselves for all issues wisely in the background, they only send *their disciples* as *ἐγκαθίτους* or suborned listeners; these, however, are in cunningly-contrived fellowship with the people (in other respects hated by them) belonging to the party of *Herod*, who had just come to the feast at Jerusalem. (Of these Herodians we have already spoken, Matt. xvi. 6.) Ecclesiastics and politicians, orthodox and liberals, pietists and free-thinkers—all who, in ordinary circumstances, go separate ways, are here found in friendly combination against Christ. The knaves address the *Master* (the Pharisees, of course, being spokesmen, for *this* they will not allow to be taken from them), as if they would *learn* from Him, and as if they would submit themselves to an utterance of His authority. The second word is again their "*we know*"—not indeed "that thou art come from God, the Messiah"—but "that thou art *true*, and teachest the way of God *in truth*."[1] Twice do these hypocrites and liars compel themselves to take into their mouths without shame the word which judges them; but this only aggravated their wicked falsehood, just as the devil speaks the worst lies even when he utters truth. "Thou judgest not according to men; and accommodatest thyself to no man," —as they indeed had often enough experienced! "When it concerns teaching the way of *God*, thou regardest not the person of *men*"—all this taken together is indeed the highest praise of a *teacher*, perfectly applicable only to the *faithful Witness* (Rev. i. 5). And it is here accorded to Him by His enemies, who lie when they speak the truth, and who, on the other hand, must

[1] In St Luke it is somewhat of a circumlocution: *ὅτι ὀρθῶς λέγεις καὶ διδάσκεις*, *i. e.*, Thou speakest privately and in particular every word, and publicly and in general all thy teaching,—according to truth.

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needs speak the truth when they think they lie. The wretches think they can cozen Christ with praise as if He were one of themselves; they imagine thus to be able to gain His confidence—as if He stood in this relation to them! As if He—seeing that the truth is in Him—must not also know what is in false man! As if He would give His confidence to *these* men whom He has so long known, when they now all at once strike this new note! No poet could portray united falsehood and folly with more psychological depth and striking effect, than these miserable men depict them in themselves, by a word or two from their own lips, in the simple narrative of the Evangelists.

And now what will they learn from Him; what is the question which follows this fine preface? It is in truth, in the then existing circumstances, a very puzzling question respecting the giving of tribute to the Roman emperor. "*Tell* us now, with thy well-known frankness, which we doubt not thou wilt show on this occasion also, here in the temple before all the people—tell us ὀρθῶς and ἐπ' ἀληθείας, *What thinkest thou*, what is thy doctrine on this point? Thou carest nothing for Cæsar; and nothing for these *Herodians*, if thou knowest them. Thou knowest that we Pharisees are not at one with them on this subject—judge now between us a true judgment. It is with us an important matter of conscience whether it be *lawful* or not; nay, rather, it appears to us Pharisees actually a sin to give tribute to Cæsar, to pay poll-tax,[1] seeing that we already give our δίδραχμα to the temple of God, and that the people of Jehovah ought to be subjected to no heathen government."[2] After the first question, ἔξεστι δοῦναι ἢ οὔ, in which the case is proposed, there follows in St Mark the urgent repetition of the question, δῶμεν ἢ μὴ δῶμεν; "We want a clear and categorical answer, Yes or No! to this 'burning question' about *paying* and *giving*, which is of so much consequence to all the people." With such ludicrous boldness do they expose themselves to the Holy One, who has already so often judged them and put them to flight; in the vain imagination that He cannot escape from

[1] In Luke φόρος, which, as distinguished from τέλος, indicates always personal taxes.

[2] Against the Idumean Herod the entire Sanhedrim, appealing to the passage Deut. xvii. 15, had declared their protest.

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this cunningly-twisted snare. Displease *one* party He certainly must, they think. For, should He say *No* (which was the answer they expected, and wished for), then the *Herodians*, who were favourably disposed to the dominion of the Romans, would be witnesses to the accusation against Him; while the Pharisees would be ready, as "impartial, honest" people, to be joint witnesses with them in such a case; and the cry would go forth, He has decided that we should not *give* (comp. Luke xx. 20 with xxiii. 2). Should He say, Yes—then He would compromise Himself with the people, who were expecting emancipation from the yoke of Rome. And if He should not answer at all, that would not equally serve their end. This is their plot, and they fail because their wickedness has blinded them.

Vers. 18, 19. They do not need to wait, their answer comes immediately, but very contrary to what they expected. With one glance, and in majestic calmness, He tears in pieces their net, repels with becoming dignity the flattery of their lips; while He accepts the truth that lay in their words, and gives them forthwith to their face the desired proof of the fact that He truly speaks without regarding the person of men. "Why *tempt* ye Me, ye *hypocrites*? Ye represent yourselves as tenderly conscientious people (Luke δίκαιοι), and yet hide beneath this pretence the most perfect malice!" This first word, accompanied with the majestic glance of holy judicial anger, would have been quite sufficient to send them away speechless. But the Lord will not merely triumph over these enemies by such a direct demonstration of power; He will condescendingly *teach* them to the last, even when it is malice that bids Him; He will yet obediently do the will of Him who sent Him to testify for the truth (John xviii. 37). Thus does His victory become a manifold and complete one; thus does His love beat down their malice, His humility their impudence, His wisdom their folly; thus does He bless His enemies with a salutary rebuke, if they would only receive it, and utter a great and most momentous word for Israel and for the whole world. That word He will utter in a thoroughly convictive and memorable way, placing it in concrete connection with something palpable, so that it may be no mere word. He will damp the warm and passionate eagerness of His interrogators—as was becoming to

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Himself, and beneficial to them,—before the utterance that requires hearing ears comes from His mouth. He will, finally, make the tempters themselves, taken in their own snare, produce the symbolical and real decision of their own question! Thus does He, in one moment of simple wisdom, discover more reflection than they have done by their long deliberation. "*Show* or *bring* Me the coin with which ye (in spite of your scruples) pay the tribute!"—St Mark and St Luke say at once δηνάριον, which is the same thing. The former makes Christ use the word φέρετε, because they would actually have first to fetch and produce a Roman denarius; which Christ indeed foresaw, but yet in His *word* will not presuppose (as this would somewhat impair its dignity).[1] Meanwhile the expectation of the people is on the stretch; there is a solemn stillness which admonishes all who can and will give heed, to open their ears and their hearts.

Vers. 20, 21. And He does *not* yet answer with the first word, does not say Yes or No, as they had asked of Him; but puts another question in return,—What money is this? *Whose is this image and superscription?* We see how He catechises the hypocrites again, as simply as in that other place (chap. xxi. 31). They shall and they must continue to testify against themselves; and by the extorted answer, "*Cæsar's*," lay the ground upon which He suddenly takes His stand with the judicial word which, without Yes or No, more than sufficiently settles the whole question: *Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.*

If there be any one who feels, or will acknowledge, no fulness and depth of meaning in this wondrous word of Christ—we pity his feeling, his understanding, or his exegetical caprice. When Dr Justus Jonas calls this Gospel (the 23d of Trinity) "the troublesome Gospel which has bitten so many preachers"—we can understand this only of a pitiful anxiety on the part of poor preachers to find a definite and sharply pointed *sensus simplex* in the pregnant words for a short and plain sermon.

[1] Bengel infers from what St Mark further adds: ἵνα ἴδω—*that I may see it*—that Christ till this time had never had such money before His eyes; but this seems far-fetched and open to easy confutation. The expression simply means:—We will see how the matter stands; give Me the *corpus delicti* that I may examine and give judgment upon it.

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But when the *Wandsbecker Bote* says,—"*Andrew*,[1] what a fulness of meaning in all that comes from his mouth! It reminds me of those boxes, in which every one is found to inclose another"—we heartily agree with the observation. But we shall not be satisfied with merely remarking this; we shall venture to open the boxes one after the other, and to look into them; in other words, to consider and develop the fulness of the meaning in due order.

The first and most direct sense, then, in answer to the question (seeing that the imperial coin had been shown, and that this was what was spoken of), is certainly, *Render to every one his tribute!* This connects itself immediately with the proof given by their hand into Christ's hand that they have *two kinds of coin;* the Roman, with Cæsar's image and title, and the holy Temple-money with another stamp: This proves two things: the right of Cæsar to his money; and the freedom of the temple and the temple tax, which indeed Cæsar had not yet taken from them. Olshausen speaks from exegetical caprice, which cannot reconcile itself to words being taken typically in many senses, when he boldly affirms that "every reference of the τὰ τοῦ θεοῦ τῷ θεῷ to the temple tax of half a shekel disturbs the point of view of the entire narrative." For if τὰ Καίσαρος means at all events first *the coin*, and then figuratively much more (which, in opposition to the universal preaching on this text in Christendom, he cannot and will not deny), the same must surely hold good of the antithesis in the other member. The jejune Michaelis is also right when he demonstrates this first sense. According to him,[2] there lay in the question something of the casuistical, genuinely Pharisaic scruple: "the *yearly poll-tax* belongs to *God*, who has imposed it upon us in His law, and we have conscientious scruples against *giving to Cæsar what is God's.*" But the emperor at that time did not yet require, as Vespasian did afterwards, the half-shekel to be given to the Capitol instead of the Temple. Our Lord first of all indicates this: "*Such* money is not even received in the Temple, it is in fact the coin of the emperor current among you; ye may with good conscience, nay ye ought, to give to each of your two

[1] The above quotation is from a *dialogue* in the works of *Claudius*. Andrew is the name of one of the speakers.

[2] Mosaisches Recht. Part iii. § 173.

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masters his own tax and coin." A rabbinical rule says, "The coin of the country shows the master,"—*i.e.*, actual subjection follows from the currency of the accepted coin. Accordingly Christ says to them in effect:—Ye do not in other respects despise the emperor's money, ye acknowledge his dominion by your making use of it; if your conscience were so tender, then the difficulty must have occurred to you sooner, and such money should not at all have been used by you.—This, then, is the first meaning, and that which lies most evidently on the surface; but is it, as Michaelis thinks, the sole, the entire meaning, "only more concisely and elegantly expressed," without τὸ νόμισμα? We protest strongly against this, and proceed still further to open the boxes.

A Dr Am Ende preached from these words in the Kreuz-Kirche at Dresden, 1756, before Frederic the Great, and drew from them as his theme the Prussian Motto, *Suum cuique.* Quite justly; for in the τὰ Καίσαρος τὰ τοῦ θεοῦ, with its *widening* circle of meaning, Christ really intends further to say this, and to mark the true distinction between God and Cæsar. He will show that the two services are quite compatible the one with the other, leaving no room for any scruple of conscience; as Solomon, Eccles. viii. 2, has said of the *king* of Israel (which indeed was not quite the same) and the *God* of Israel. The questioners have in a manner set *God* and *men* in opposition to each other; so that the answer, from this point of view, should allow nothing to Cæsar, because his dominion was contrary to the way of God with Israel. It is not, however, so; and our Lord connects together the service of God and men, although in other respects He will know nothing of two masters. What a comprehensively general proposition is this! Even if, as He does not say exactly τὰ τῶν ἀνθρώπων, we should understand no more than all *human ordinance and authority* (1 Pet. ii. 13); for so much our Lord will certainly include in what He says as applicable to all nations,—those also which are not Israel, and whose rulers are not precisely called Cæsar. But of course He *separates* by a just *suum cuique*, even while He *connects:* to give to Cæsar what is God's, or *vice versa*, He will certainly not permit. And how so? This is just what the hypocrites do, even when they suppose they do it not, and Christ rebukes them *for this* first of all. Make the true distinction between

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the things which pertain to Cæsar and those which pertain to God! Make not the kingdom and government of God over you to consist in outward things, such as paying or refusing a tax; do not confound politics and religion by the unseasonable application of theocratical ideas, seeing that, as ye know, the dealings of God with His Israel have often enough been by foreign dominion. Only we must here guard against a misunderstanding of this saying, which was formerly more frequent than it is now, namely, that what is outward and earthly should be, as it were, thrown over to the state, as being of no importance. Thus our Lord would be made to say: "Ye have enough to do with God, ye who, as true δίκαιοι, would act according to My advice. What matters to you the tax of Cæsar, and other such things? Only *surrender* without concern everything earthly and outward, money and land, body and life, to your king, whoever he may be, how much soever of these he will have, and keep the soul for God!" No! far be it from our Lord thus to degrade government, thus falsely to sever the outward from the inward![1] He teaches quite as decidedly on the other side: "Seek and maintain the *true unity* in your duty and obligation toward God and man! Serve Cæsar for God's sake, who has placed him over you, as once He did Nebuchadnezzar over your fathers." Thus does it harmonise with Jer. xxvii. 6–11, xxix. 7, and Rom. xiii.; 1 Pet. ii. 13, 14, as also John xix. 11. To be a dutiful subject of Cæsar, and to be an obedient servant of God, are *quite compatible the one with the other*, so far as, and because, God has given dominion to Cæsar; consequently, to give Cæsar his own for God's sake, means properly, only to obey God. Thus does Christ decide,—in cases of collision arising from hypocrisy, selfwill, or fanaticism,—against all carnal zealots or falsely spiritual Quakers; while it is evident that the very same words decide upon every genuine case of collision in which the obeying of God rather than man must take effect.[2] The second clause, in which He gives the con-

[1] Rud. Matthäi calls the Lord's saying "a command which indeed expresses the subordination of Cæsar to God, but *not* the separation of God from Cæsar."

[2] Mendelssohn (in his Jerusalem), however, was very wrong when he thought, that this utterance of Christ exhibits an evident case of opposition

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firmation of the first, continues indeed at the same time the *limitation*, expresses the true limits of obedience. This inner connection of the two clauses thus apprehended leads, however, again a step further into the depth of the meaning.

The distribution of the clauses by Wesley is not altogether wrong:—Ye Pharisees render to Cæsar his due! Ye *Herodians* especially render to God His due! This, however, is only the application that lies on the surface, for Christ will certainly say also to the Pharisees, nay to all men, *Give to God what is God's!* If now we consider *this* word first in its own depth of meaning, and bring it into its own analogous relation to the question respecting the *image* and *superscription* in the first parallel clauses, new and important thoughts will result, which, indeed, Christians even from early times have not overlooked. The striking question asked by our Lord respecting the *image* cannot have been without special purpose and significance; it was by no means intended merely to bring out the proof of this particular coin being *Cæsar's*, for we know the manner in which Christ is wont to connect spiritual truths with outward and sensible objects. He who will not go beyond the coin, must also, for example, limit Luke x. 41, 42 to the meat. But there Martha understood better what was the one thing needful; and here the Pharisees are astonished at the way in which Christ, in every answer, baffles and rebukes them.—Therefore, "That which bears *Cæsar's* image is, as belonging to Cæsar, to be given to him; but that which bears *God's image* belongs to God!" At first, indeed, it might appear as if the answer of Christ really said nothing, and as if now the controversy properly begins, as to what *is* God's and what *is* Cæsar's. But why did the hypocrites not proceed to ask this? Because they had still a conscience! The Lord speaks for and to the *conscience*—therefore He can and must be understood! This is, in general, His manner. Here, with all its depth, nothing was simpler or more natural than this sudden advance which He makes; for it is the capital doctrine of Moses, at the very beginning, that *man* was

and collision of duties! No, the counsel which Christ here gives is truly no Pharisaic advice to serve two masters, to halt between two opinions, to carry the tree on both shoulders—as Mendelssohn received for answer from Hamann (Golgotha and Scheblimini in Roth. vii. 63).

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created after the image of God. The usual dogmatic account of the entire loss of this image, however, is not found precisely either in Moses or elsewhere in the Scripture; but rather the opposite (see Gen. ix. 6; Jam. iii. 9; Acts xvii. 29). The comparison of the entire man to a stamped coin is one which came from the lips of Christ once before, Luke xv. 8, 9 (which will be explained in the next volume). Here, however, He speaks not in the first place of a restoration of the image (as Clemens Strom. 6. 644, ὁ δίκαιος νόμισμα κυρίου γενόμενος καὶ χάραγμα βασιλικὸν ἀναδεξάμενος), but of the stamp as being still there, and on account of which the *rendering to God* is required. Cæsar is satisfied with money and goods, obedience and honour rendered in the outward act; but God requires the whole man, the entire heart in every act. Ye men, give yourselves to God!—thus does Christ teach the whole way of God for all in truth. Chiefly, ye *men of Israel* (who, as belonging to God, would refuse yourselves to Cæsar), who, in addition to the image, bear in yourselves a special *superscription*, which holds forth that image and makes it known.[1] They desired that He would show them the way of God; He willingly does so, even in answer to *such* a request, and it is the same way of righteousness which the Baptist had already preached to them. Yet not as if, with Ebrard, we were to take the word too superficially as meaning,—Give *repentance* to God, that is His tribute and due! No, in repentance, in faith, in obedience, give *yourselves* entirely to God. "Thou must give thy money indeed to Cæsar, but thyself to God; for what will remain over for God, if everything belongs to Cæsar?" (Tertullian Idol. c. 15.) Ye belong to yourselves just as little as does the tribute money which is due from you. What a significant answer to these hypocritical zealots, who (to speak again with the *Wandsbecker)* have something to ask regarding the silver image of Cæsar, but nothing about the image of God! Herein, finally, the last idea opens itself up as the innermost *kernel* of the complete, altogether sufficient answer; namely, the explanation *why* this seeming contradiction to their dignity as the people of God is imposed upon them, why what is relatively not right

[1] Although image and superscription may also be understood severally of the feeling of God remaining in every man, *and* the knowledge corresponding thereto, now indeed very indistinct.

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has come to be right, why Israel should and must pay tribute to the Roman emperor. *If ye had done the second*, then the first would not have been required of you: If ye had given to God what is God's, then ye might have been quite free to serve only this your King! "That ye have two masters is the penalty of your sin." (V. Meyer.) Is not this again the clear doctrine of Moses and the prophets; is it not the way of God with Israel, ever and anon since the period of the Judges, that the departure from Jehovah has been punished by subjection to a foreign power? Here again speaks *Claudius* with surpassing excellence: —"In general, the question as a whole was a very awkward question; and just the same as if an adulterer were to ask whether it is right to pay the penalty affixed to the crime of adultery."—This principle of God, this rebuking demonstration of that principle, stretches back to the setting up of the Israelitish kingdom with Saul, which was originally not according to the will of God. They had even then rejected the Lord their God, that He should not be King over them; God gave them a king in His anger, and made this the occasion of a new display of grace and glory, in the abundant vouchsafement of His gracious guidance under David and Solomon. But this people never accommodated themselves to the way of their God. Already, in the wilderness, when God said, Go up that ye may possess the land! they would not; but when He said, Go not up! then they went and were smitten (Num. xiv. 40–45). When God was their King they rejected Him; when He gave them over to the hands of strangers that they might know what is the service of God and what the service of the kingdoms of the countries (2 Chron. xii. 8)—then they rebelliously resisted, instead of seeking deliverance from the Lord in repentance. In particular, the questioners on this occasion were, properly speaking, people who were inclined to submit to the authority neither of God nor Cæsar; and yet the dominion of Cæsar had been imposed upon them on account of sin, to bring them back from sin to God. Verily this answer of Christ's was truly scriptural, conformable to the law and the prophets, theocratical, orthodox, and to be received without contradiction.[1]

[1] As Lex expresses himself on this point in Otto's Denkschrift des Herborner Seminars for 1849.

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See, now, in this type immediately referring to Israel, but of general application, how the wise and faithful Master, as Teacher of the whole world, here actually in one or two plain words, which merely take up the matter as it lies *before* Him and lay open its inner significance, gives the true answer to the ever-recurring question of proud, obstinate man, who seeks a false freedom in what is outward: Shall we pay tribute, obey, be subject to, emperors and kings? In this answer everything on every side is duly proportioned, and the inexhaustible text develops itself ever anew and ever richly as an answer, according as the question is put. The *question of right* is turned into a *question of history: How* came we under such dominion?—Again, grasping this still more deeply, it becomes a *question of conscience*, running thus: But *wherefore?*—And an oppressed people must *begin* by answering the last, to which "neither historical nor juridical knowledge is requisite."[1] All revolutionary spirits have here their answer, which teaches them that reform must begin from within and proceed outward to the one thing needful; condemnation is pronounced equally upon so-called passive resistance refusing to pay tribute, and upon active insurrection, from which it in fact does not essentially differ. All who are inclined to a republic (in the period of the new covenant, when the theocracy, plainly shown to be an impracticable attempt so long as sin remains, has given place to the kingdom of Christ) are referred not only to the image upon the coin, but at the same time (which is also implied in this) to the image of God in the earthly majesties, to the necessity that εἷς κοίρανος ἔστω, of there being, in general, one safeguard and security for order and unity in lawful traffic, as every one cannot stamp the coin. All Papists, who, with their church as a self-constituted unwarranted theocracy, would swallow up the state, and all Hegelians, who would let what is called the church be absorbed in the state, receive their answer here respecting the true relation determined by Christ between the two; the same doctrine which the Reformers, and before them the Apostles, taught, according to the mind of Christ, concerning the right and distinction of worldly authority. But all servile Herodians, and flatterers of princes, together with hypocrites before God, receive the admonition to be subject *only* in so far as it is right

[1] See Zeller Monatsbl. 1850.

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in the sight of God; and for conscience sake to pay to Cæsar also the tribute of testimony to the truth, by reminding him that power has been given to him from above, only for righteousness. In short, "the ultras on all sides are justly repelled by the short answer."[1] Oh that they would not merely let themselves be repelled, as was the case with these tempters: They were astonished, *left Him* (as He had left them, chap. xxi. 17), and *went away!* Here, again, they received the one, first and last word, of the Son who came to seek the fruits: *Give yourselves to God!* But this they will not hear, they will not go this way of God, they will not know and learn this truth; therefore they go away, instead of becoming the honest *disciples* of this *Master*.

ANSWER RESPECTING THE RESURRECTION.

(Matt. xxii. 29–32; Mark xii. 24–27; Luke xx. 34–38.)

The *Sadducees* were certainly not present on this occasion to hear how He had stopped the mouth of the Pharisees; therefore their mouth is still open, as if inviting Him to deal in like manner with themselves. On *the same day;—i.e.*, still in these last days, when all these things happened, and during which no one would be behind in attacking Him,—they brought their question for His discomfiture; and thus drew from Him for the world a great word, the profound answer to all unbelief in the living God of the living. These were those who, with error equally bold and foolish, said that there was no resurrection of the body; and, thence, according to all the ideas entertained among the Jews (and according to the truth of God's word, which does not separate the two), that there was, in general, no immortality, no continued existence of man after death as πνεῦμα; see Acts xxiii. 8.[2] They bring before Him as actual history a curious case, which was at least possible, in order to put their question in the keenest form:—a case which was probably not then for the first time imagined, but which was already a common and

[1] The Friedensbote from Hamburg 1822, p. 68.

[2] This is plainly meant there; not that in general they deny "spirit," in the sense in which the word is now used with us, *i.e.*, "the reality and truth of the spiritual world."

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hacknied jest against the resurrection, as indeed the like are current enough among the Sadducees of this day. *Moses has said:*—thus they begin their incontrovertible demonstration (although cunningly, scarce suppressing a smile, they afterwards only put a *question*), that Moses, in this as in all his laws, could not possibly have presupposed a "resurrection." Seven brothers had all married one wife successively, without issue: all those who followed married in order to raise up seed to the first; *i.e.*, according to Moses' meaning, to raise up, so to speak, his after-growth out of his grave[1]—beneath which, however, according to the design of the wilful inquirers, there lies a half-restrained sensual sneer at the whole Mosaic ordinance. They all died, however, without effecting their object, for the woman was barren; last of all the woman *died* also, as, indeed, all men die. And now, if with this dying all is not over, as we say, then in the *so-called* "resurrection" (St Mark, ὅταν ἀναστῶσι, ironically for *si*—on the so-called last day, in which we would so willingly believe, if thou wouldst solve our doubts in regard to it), how strange will be the claim of seven men to one woman; whose then will she be? The same question might be asked in the case of every second marriage of a widow or a widower; but they take their stand here upon the *commandment of Moses*, and *therein* lies the emphasis of their question: Did Moses, then, when he made such ordinances for this life, take for granted another life after this, and prepare such confusion for that life? We may well admire the patience, gentleness, and wisdom of the Lord Jesus towards this folly, when we hear His answer!

Ver. 29. The same thing which He here at first answers to these fools, who *honestly* made a show of their folly, He might, in a deeper sense, say also to the Pharisees; indeed He said it to them in a certain sense as often as He referred them to the Scripture, which was read, but not known or understood by them. Yet there is a well-founded difference to be observed in the expression. With keener rebuke He concedes to the Pharisees a certain *knowledge* of the Scriptures (possessing the key of knowledge, Luke xi. 52), although, indeed, not the *true searching* into them which is first of all required (John v. 39); at all events, *their* error is more manifestly shown to be a culpable

[1] As Lange rightly explains it.

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error, a *not-willing*. In the case of the Sadducees, on the other hand, although with them also the more deeply underlying ground of their *ignorance* and *error* is only to be found in the evil will, He yet alleges against them, first of all, the gentler charge of neglecting all, even the least searching of the Scriptures, an inconsiderate passing over them without the thought that *there* is the *Scripture*, consequently also the power of God. Wherefore it is that He says so often to those Pharisees,—Have ye readers and knowers of Scripture never read or known this or that? While to these Sadducees He says only,—Ye read the Scripture not at all with understanding as ye ought! To those He says beforehand, *Ye hypocrites*—to these, as parallel with that, Ye *err*. Thus does He give to every one his own; to the "enlightened," with their pride of better *knowledge*, He ascribes precisely the worse *error*.

This *erring* which, in a spirit equally gracious and severe, He ascribes to them, was not merely the special error as to the resurrection,[1] which they had frankly brought before Him (with a sincere conviction, and in so far better than those hypocrites), but the fundamental erring as regards the knowledge of the *living God* in general, of which, as He soon shows to them, their *saying that there is no resurrection* was only the natural result. Not to know and acknowledge God in His eternal power and godhead—this is pre-eminently and, properly speaking, the innermost error of the unbeliever. From that proceeds all further folly of unbelief; all ignorance of every doctrine which stretches beyond the life of the senses; all despising and transgressing of the Divine commandment, which has power and meaning only for immortal men; all theoretical rejection of doctrine, and practical violation of morality, as these go necessarily hand in hand, not merely in the consistently developed Sadducees of the time of Christ, but in all who are like them in every age. Now it is true that the voice of the living God ever speaks in reason and conscience, even to the natural man who has corrupted himself through the lusts of error (Ephes. iv. 22), and goes on

[1] Or after all even (according to Hase, himself not knowing the ancient Scripture)—the *Sadducean*, probably old-Mosaic (therefore truly orthodox!) supposition of a *kingdom of shadows*, which Christ had refuted here, not with Scripture, but *only with dialectical adroitness!*

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corrupting himself, seeking death in the error of his life (Wis. i. 12);—and in so far it might be said also to the heathen,—Ye err because ye know not the truth which is yet in yourselves. But our Lord speaks here to the Sadducees who live in Israel, and can talk of that which Moses has said; therefore He at once calls the superadded *revelation* of the truth by the true God, *Scripture*. Where this Scripture is, with the outward knowledge of its existence, there the sole and essential reason of every error in Divine things is nothing else than the not knowing of this Scripture: this has been proved in a thousand ways down to our own day.[1] In this first word (omitted by St Luke) of the answer, the μὴ εἰδότες in St Matthew is designed at all events to indicate the *reason* of the erring; as St Mark gives prominence to this in the form of the question, οὐ διὰ τοῦτο πλανᾶσθε;

The revealed word of God then takes away all error by its truth; and in particular this word, as being written by the Holy Ghost, and summed up in the Scripture:—let this *axiom*, here unconditionally expressed and taken for granted, in the mouth of the true and faithful Witness, be well considered! All philosophy and all so-called theology which has no Holy Scripture,—which is not built upon His foundation, and does not learn what it knows from this source,—is, when it opposes the existing Scripture with λέγειν μὴ εἶναι, *with saying what is and what is not*, a foolish not-knowing, a great error. When Christ puts the Scripture, rightly known, in opposition to all error, He thereby declares it to be itself *free from error* and *infallible;* namely, in its unity and totality as ἡ γραφή which cannot be broken. (John x. 35.) He says here indeed τὰς γραφάς[2] in the plural; but this is partly to bring to the recollection of the Sadducees the other Scriptures, besides those of Moses, which were still more mistaken by them, and partly to point to the necessity of connecting one Scripture with another,—as is done by Himself in this very instance,—whereby alone their

[1] Καὶ γὰρ ἐντεῦθεν τὰ μυρία ἔφυ κακά, ἀπὸ τῆς τῶν γραφῶν ἀγνοίας· ἐντεῦθεν ἡ πολλὴ τῶν αἱρέσεων ἐβλάστησε λύμη, ἐντεῦθεν οἱ ἠμελημένοι βίοι, ἐντεῦθεν οἱ ἀκηρδεῖς πόνοι. Chrysost.

[2] Not τὰ ἀληθῆ τῶν γραφῶν, according to the apocryphal understanding of the words, as if it were intended "to distinguish what is false in the Scripture from what is true." Indeed Hilgenfeld makes out precisely this to be the genuine form, altered in St Mark!

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complete truth can be ascertained.[1] Already in the article τὰς the unity is sufficiently expressed. This unity, however, distributes itself over the entire multiplicity of the canon: this entire canon, then, existing and accredited among the Jews, Christ here *confirms*, in all its separate books, when He says αἱ γραφαί,—speaking of course of the same writings which were so called at that time. Let this, too, be well considered! All that is true of the one saying of God in Moses, which He here interprets as indeed ῥηθὲν ὑπὸ τοῦ θεοῦ according to the power of God, is therefore true of every saying and verse of the Jewish canon, which He has beforehand comprised in τὰς γραφάς.

Ye err! This He, in whom there is no error or sin, testifies against the erring ones, sadly accusing them, loftily judging them! This is more than if one professor should now say to another, "You are mistaken, Doctor, as it appears to me." Against *His* "Ye err," there is no appeal; whoever, then, declines His authority, in order first to inquire whether the Lord Christ may not Himself err—let him see whither he will carry things, and where he will stop by so doing! *Ye err because ye know not the Scriptures!* The second word in this utterance, spoken by Him who has, from His youth upwards, learned all truth from these *Scriptures* by the Spirit;—not acquiring it indeed in the regular course of the students of that day from the teachers, whom, as a youth, He had perplexed by his questions, but yet all the more truly *learning* it, so that He is now more learned than the learned (John vii. 15). He speaks thus, all whose thinking and speaking, from the first to the last word of His mouth, moved upon the deep basis of Scripture and amid its unlocked treasures; to whom the Scripture had been His rudiments, and would be His prayer-book on the Cross. When He puts the unerring Scripture in opposition to all error, when He declares these books to be *true* in the same word which says to the people who preserved them, *Ye do err*—more is thereby affirmed and decided than by all the well or ill meant *locis de Scripturâ*, and theories of inspiration propounded by dogmatists and reformers and apologists, or their opponents. But the *third* word comes in addition to the second, and belongs essentially to it, as giving ground and emphasis for

[1] Οὐδεμία γραφὴ τῇ ἑτέρᾳ ἐναντία ἐστι. Justin M.

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us to the decisive affirmation, so that we may understand *wherefore* and *how* the Scripture is to be learned and known:—Ye know not the Scripture *nor the power of God!* All commentators who, hastily passing over this, find here only a reference to the ἀνάστασις that was denied, are themselves deeply in error, overlooking the fact that *Scripture* and *power* are here in the first place correlates, as letter and spirit. Our Lord certainly means to say: These are indeed books written by men, in the language of men; but yet, unlike other books, in them the power of God witnesses and attests itself, in this word and letter lives and speaks the Spirit, in the γράμμα is the πνεῦμα. This, then, is the order and connection of the ideas:—The power of God, in which the Scripture is written; of which, therefore, it testifies; and according to which it is also to be understood and interpreted (2 Pet. i. 20, 21). (See shortly after Matt. xxii. 43 ἐν πνεύματι). If the Jewish scribes, following the expression of Josephus, called it alone true wisdom to be able τὴν τῶν ἱερῶν γραμμάτων δύναμιν ἑρμηνεῦσαι—so thinks also the Master in Israel; but He, in the true spirit and the true power, and they, the erring ones, in the slavish adherence to the letter. One can become a τὴν δύναμιν τῶν γραμμάτων ἑρμηνεῦσαι δυνάμενος only by yielding up his heart to God: in proportion as thou renderest to God what is God's, will He show and give to thee what is His, and what is to become thine, even Himself as *thy God!* "Our eye must be directed to God and His mind; this gives to the Scripture the power which it always has in itself." (Berlenb. B.) "Beneath all the letters of the Scripture lies the Spirit: he who takes all together with upright heart will not miss the Spirit. But they miss it who separate what stands connected, namely, the Scripture and the power of God." (Oetinger.) Therefore, more particularly, because every word of the Scripture proceeds from the Spirit and mind of the ever-living God, so also, in its innermost sense, does it return to this, that we should live before and in God, otherwise the Scripture, as the word of God, would be a contradiction of itself. *According to the sense of the Spirit the entire Scripture aims and points at eternal life*—certifies the denied resurrection. Hence the word of Christ here declares the same thing which Augustine has otherwise expressed: Oculi in tan-

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tum vident (in Scriptura) in quantum moriuntur huic sæculo; in quantum autem huic vivunt, non vident.[1] Unbelief knows not the eternal power and Godhead of the living personal God out of and above nature, therefore, also, it knows not the supernatural power and meaning of the Scripture, in which the *I* of this God speaks to us, reveals and imparts itself to us. But the power of God is an omnipotence which quickens what is dead (Rom. iv. 17; Acts xxvi. 8), and the raising again also of the flesh is performed by the same Spirit who speaks to us and dwells in us (Rom. viii. 11). It is by the power and in the power of God (1 Cor. vi. 14; xv. 43). Certainly, "the resurrection is no process of nature, but a miracle of omnipotence." It is not metaphysical reasons drawn from the simple and indestructible nature of the human soul, it is not proudly speculative dreamings which make the spirit of man to be God, or such like, that Christ here lays down as a basis from which to confute the Sadducees of all times; but the will expressed in the word, the power attested by the word of Him who is the ὁ μόνος ἔχων ἀθανασίαν (1 Tim. vi. 16), but who hath said to man, "I am thy God," and therefore man also lives. "Man should see the *possibility* of the resurrection in the power of God, and the *reality* or truth of the fulfilment in the Spirit of the entire Scripture, in which it has been promised as the aim and end of the Divine decree." (Kleuker.)

O how severely does this interpretation of Christ (not at all like Doppe's Hermeneutics of the New Testament "writers") rebuke the pitiful error of all those blind critics who can hardly find an immortality in the Old Testament from the beginning, nothing more at best than a notion about a resurrection which found its way into the Old Testament from heathen sources! The *Law* of Moses, as such, if we look in the first place at the isolated letter of it, knew only of cursing and blessing within the limits of the earthly life, and a very proper point of view from which to regard this has already been plainly shown by Warburton: it was the most striking legitimation of this law for the carnal people that its threatening and promising was to come into operation directly upon earth. But inasmuch as the living God,

[1] Zinzendorf: "Reason digs beside it, levity sweeps past it, pride flies over it."

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the Eternal, by this immediate distribution of reward and punishment, placed Himself in most direct intercourse with His son Israel, this temporal rewarding and punishing could appear only as the *pledge* and *type* of an eternal. For that which God gives or does, in blessing or cursing, cannot be confined within a span of time. Can we suppose that the Lord, who visits the sins of the fathers upon the children, should have prepared no judgment for the fathers themselves who are spared upon earth, or, on the other hand, that the piety of His faithful ones should have its entire reward in—long life and prosperity on the earth? The letter of the law, which raised this question, thereby already indicated in the spirit the answer. The "life" promised by *God* through Moses must already have been life *eternal;* as Christ acknowledges and confirms (Matt. xix. 16, 17), not as an after-interpretation, but as the opening up of the sense belonging to every word spoken by God according to the power of God. As Calvin, in his two excellent chapters de similitudine V. et N. T. and de differentia unius testamenti ab altero (Institt. lib. 2, cap. 10, 11), with penetrating clearness, lays down as the first of the three principal reasons for the similitudo vel potius unitas:—Non carnalem opulentiam ac felicitatem metam fuisse Judæis propositam ad quam *demum* adspirarent, sed in spem immortalitatis fuisse cooptatos; atque hujus adoptionis fidem illis fuisse tum oraculis, tum lege, tum prophetis certo factam. And Pascal says:—"In the promises of the Old Testament every one finds what lies at the bottom of his own heart, temporal blessings or blessings of the Spirit; the first, however, with, the second without, contradiction." The key to the enigma of Job's history, which Moses had already in the wilderness known and written for Israel, is to be found in Job xix. 25–27, where *Vaihinger*, again *erring*, finds an immortality without a resurrection, which is inconceivable not merely in the entire Word of God, but even in true philosophy.[1]

But if any one will begin from below and inquire concerning the "Hebraism," rather than concerning what God says to this people from above, let such an one hear a man whose writings still wait for their proper disciples, the profound thinker *Molitor*. "The supposition that the ancient people of God lived only in the outward, and had no idea of immortality, is in every case

[1] Philosophie der Geschichte oder über die Tradition, 1. 202.

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extremely inconsistent. *Granted* that Moses had borrowed the idea of his law from the Egyptians, and that the whole Mosaic legislation was merely the project of a great national leader, it would, in fact, be *incomprehensible* why, even as a politician, he did not introduce into his legislation rewards and punishments after death, especially as faith in these had been taught not merely in the Egyptian mysteries, but had even been a common popular idea in Egypt. To a people, however, who, in the midst of heathen nations, could be inspired with the sublime idea of rising to the one only invisible God (without form and likeness) —to such a people the faith in immortality cannot have been so high and remote a thing, but must have been quite congenial to their inmost nature. This faith is even so natural to mankind generally, that there never was a people altogether without the idea of a future life, otherwise they must have been sunk to a level with the brute creation." Far beyond what is implied in the phrase, "gathered to their fathers," which is said even of those who were not buried with their fathers—far beyond the popular conception of the dark realm of shadows parallel to that of the heathen—far beyond this reaches the view of an Abraham, whose God the Lord was, and who spake with him as with a friend from whom He can conceal nothing. Resting in his God as a child on its mother's bosom, he knew most assuredly by simple *faith*, without much γνῶσις, that the mother will not readily destroy her child. In the offering up of Isaac he even rose in *thought* to the re-quickening of the body by the power of God. But Abraham's God could set before the seed of His chosen servant, as the end of their faith, nothing less than the eternal recompense, instead of the enjoyment of sin for a season. All *concealing* of, and thereby removing, the limits between the present and the future life in the promises and threatenings of the law and the prophets, was not so much a withdrawing as rather a *bringing near* of the future life to the present, a certain embodied descent of the eternal recompense into the sphere of time. The hope of life in God after death "rested on the inward feeling of trust in that God who is love, and on the conviction of its being impossible that all the glorious manifestations of His grace towards those who honour and love Him could be wasted only on vanishing shadows. It was the Spirit of God,

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then, which assured them also of eternal life."[1] They said, "Thy mercy, O Lord, endureth for ever;" and to the sigh of the soul, "Forsake not the work of Thine own hands," the answer was given, "I cannot and will not forsake it!" Quæ divinitus injuncta illis fuit vivendi conditio, assiduum erat exercitium quo admonerentur, se omnium esse miserrimos si in hac modo vita felices essent. (Calvin.) And this inner spiritual experience of the faithful,[2] strengthened and exalted from time to time by addresses and monitions from God, was the *secret tradition* of the δύναμις θεοῦ in the γραφή. With all which, however, we will not deny the difference expressed 2 Tim. i. 10 between the Old and New Testament, between the struggling, misgiving faith of the fathers, and the clear, firm footing which we have on the resurrection of our Saviour from the dust. "It was quite the reverse with the Israelites" (from what it was with the heathen who believed in an existence after death in general, yet not in a coming to God), "inasmuch as with these, faith in a *living God* takes the *first* place; and the faith in a future life, necessarily included in this, very seldom appears, and not at all as a *doctrine*, but, as it were, grows and increases with the ever more clearly appearing promise of the Sun of Righteousness, and in the fulness of time shines forth with full splendour."[3] The reader will pardon this excursus against the Sadducean error, as concerned with Old Testament exegesis; we do not think that we have thereby digressed, but have merely referred the emphatic "Ye do err," which Christ here speaks, to those to whom it properly applies at this day; and at the same time supplied all the fundamental ideas necessary to the understanding of His subsequent exegetical inference—viz., God is not a God of the dead!

Ver. 30. Ye *Sadducees* then do err: since, according to the power of God, the Scripture holds forth an eternal *life*, there is also a resurrection of the *body;* for, without the body, there is

[1] J. G. Müller vom Glauben der Christen ii. 202.

[2] For assuredly "those only can speak of immortality in a purely religious way who have already in themselves the higher life which alone is worthy of the victory over death." Schleiermacher Reden über die Religion, p. 202.

[3] Krummacher, die christliche Volksschule im Bunde mit der Kirche, p. 291.

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as yet no life of the entire man.[1] After His introductory words, with which everything was already said, Christ now, in the first place with unoffending calmness, speaks of the certain *resurrection*, in opposition to their ἐν τῇ ἀναστάσει, spoken in mockery, and accepts the word from their sneering lips in simple earnestness. (St Mark has also ὅταν ἀναστῶσι, precisely as the mockers have before said.) After this comes a still more special proof from Scripture: ὅτι ἐγείρονται, that the dead rise again. But while Christ here annihilates at one blow the ridiculous difficulty of the Sadducees, He at the same time refutes the carnal conceptions of the Pharisees; for the Talmud sometimes speaks of those who are raised, with as much grossness as the Koran does.[2] The resurrection taught by Christ and the Scripture certainly does not restore the present flesh and blood, which cannot inherit the kingdom of God. Whatever *hath sprung from the fall*,[3] and exists on account of death and in connection with death,—such as the present connection of the sexes in order to the generation of new mortals—that is *done away with!*[4] Here St Luke has a more exact and noteworthy exposition of the saying which is simply abridged in St Matthew and St Mark. *The children of this world:* —that is, as the antithesis shows, not in the same sense as Luke xvi. 8 and elsewhere; it does not mean that those who are in other respects worthy of attaining to the other world, *i.e.*, the children of God, should not marry on earth,[5] but that the saints in the flesh marry and are given in marriage, so long as they have not yet *become partakers* of that life in the spiritual body. Where there is no more "dying" (as in the case of the seven men and the woman), there is no more need of a propagation of the race, no

[1] As the reflection 2 Macc. xii. 43 ss. knows as yet of no other *continuance* after death, than what consists in waiting for the *resurrection*. When Judas cares for the dead as still alive, he has precisely the resurrection in his mind.

[2] For example, Sohar: A woman who has had two husbands in *this world*, is, in the other world, given to the first.

[3] A new proof here of this truth indicated in Moses; for what is conformable to the original image of God in man, cannot be destroyed in eternity.

[4] As may certainly be found taught also in Jewish writings, differently from that adduced before; see the passages in Sepp iii. 268.

[5] As the heretic Marcion perverted the passage, educing from it even a *Deus illius ævi*, who prescribes to His people *jam hic non nubere, quia non sunt filii hujus ævi.*

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more quickening the seed of a mortal life from the work of the flesh and of *death*. (On this analogy between generation and corruption, information may be obtained from physiologists, as Schubert.) *Children of God*—this means here the completed *υἱοθεσία*, including also the body (Rom. viii. 23; 1 John iii. 1, 2), and is parallel with *children* or heirs, partners of the resurrection, to whom the children of death stand opposed. (Children of God and of the resurrection—in other respects there are no longer *children* and parents.) At the same time, according to the usage of בְּנֵי אֱלֹהִים, the expression reaches beyond this so as to comprehend the likeness to the *angels*, the assurance of which the two first Evangelists alone have preserved. They are not *ἰσόθεοι*, but *υἱοὶ τοῦ θεοῦ*; nor have they, as the saying now runs, *become* angels, and yet as glorified men they are certainly *ἰσάγγελοι*. As the *angels*—those powers of God that streamed forth in personal form in the first creation, of whom, although they are mentioned in Scripture (even by Moses), you Sadducees affirm also a foolish *μὴ εἶναι*. Is this too an accommodation to current fictions, on the part of Him who rebuked every error?[1] He speaks, indeed, of angels as being quite as truly personal, as the actual persons of men who married in this world. But it is self-evident that He can, and does, understand this likeness to the angels only of those who are raised to blessedness. There is certainly, as St Paul afterwards teaches, agreeing with the Pharisees, a future resurrection of the dead, both of the just and the unjust (Acts xxlv. 15); or as Christ, agreeing with the prophets, expresses it, "a resurrection of life and a resurrection of condemnation." John v. 29; Dan. xii. 2. The everlasting shame and contempt, however, does not deserve to be called a resurrection in the higher sense; but the condition of the body of the damned is a fearful mystery. Therefore also does the Scripture conceal it, and the New Testament speaks chiefly of the resurrection of the just (Luke xiv. 14). When the resurrection is spoken of in general it is called *ἀνάστασις νεκρῶν* (Acts xxiv. 15–21, xvii. 32; 1 Cor. xv. 12, 13, 21; Heb. vi. 2); the superiority, however, of those who inherit life is denoted by *ἀνάστασις ἐκ νεκρῶν*

[1] Somewhat as Bahrdt interpreted: "they shall then become such beings as you represent to yourselves in the angels," forgetting that the words were addressed to Sadducees.

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here in Mark and Luke, as in Phil. iii. 11 ἡ ἐξανάστασις τῶν νεκρῶν. That this *resurrection* properly speaking, of the just *out of* death, to the true, eternal life, takes place partly also in time as a *first* resurrection, is elsewhere taught; but whether all who are not condemned have already part in this first resurrection, must, on a careful consideration of such passages as 1 Cor. xv. 23, 24; Rev. xx. 4–6, 12–15, still remain a question. Consequently the ἐκ νεκρῶν is not, with Olshausen and others, necessarily to be explained of the priority of time—(from the collective mass of the νεκροὶ some are raised first)—it is already founded on the essential distinction, that the just are no longer νεκροὶ; while the unjust become in the complete sense of the term νεκροὶ, when they are raised to eternal death. If (with Nitzsch in his System) we reckon Luke xx. 35 as one of the passages which prove a first resurrection, it is yet in the letter one of the least distinct; and the καταξιωθῆναι (just as at Luke xxi. 36) can also, in the first place, be understood only of the resurrection of the blessed. So much, however, our Lord plainly says, that those who are raised to blessedness in that glorious new world shall be as the angels of God *in the heaven* or *in the heavens*, *i.e.*, as the unfallen angels in their original and preserved glory before God. Hereby is at least assuredly affirmed, that the angels also are not (according to that unscripturally strange conception which corresponds to the equally inconceivable naked immortality of souls) mere "spirits," but have a heavenly *corporality*; for how, otherwise, could those who are raised in the *body* be compared with them exactly in reference to this? Nay more, it can hardly be denied that the form of their corporality must be analogous to the heavenly form of man, although not absolutely the same; see, in proof of this, Rev. xxi. 17. The first point of similarity lies certainly in this, that *they neither marry nor are given in marriage*: —what was animal and θανατώδες in marriage passes away, what was spiritual, angelic, only remains. But this discontinuance of marriage is far from being the *sole* point of comparison; we are not at liberty even to understand that such as are raised shall be *without distinction of sex*, as the angels certainly are in the full sense; for there is a *physical* difference of sex entering into the entire being of the *human* individual, which can hardly cease. Immortal as angels, in a certain measure sexless as angels: this,

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however, does not yet exhaust the import of the ἰσάγγελοι thus strongly expressed chiefly in St Luke. "That our angel-nature should consist merely in celibacy, is as incredible as that crowns make kings, because all kings wear crowns."[1] The ὅμοιοι αὐτῷ, like *Him*, 1 John iii. 2, points even still higher up into the heights of glory, where the words, *it doth not appear what we shall be*, express all that we know or understand of it. Our Lord cannot as yet disclose the full mystery of the future state of man, from natural reasons of propriety; but it is to be observed, as showing the gracious gentleness of the Redeemer, that He here attractively holds up, even before these Sadducees, the resurrection which they denied, first of all, in its *glorious* side.

Vers. 31, 32. And now first He turns to the universal and certain reality of the resurrection of the dead,—ὅτι ἐγείρονται οἱ νεκροὶ in general. He has already borne witness to this in His own exalted absolute authority; He now condescends, so to speak, to the special proof from a γραφή. Have ye not read? How many an enormous error might be removed by the right reading of a single passage of Scripture, if it were understood according to the power of God! Here it behoves that no word be overlooked, or superficially read, for God's words are indeed deep. It might be said that on this account our Lord does not here cite a passage from the *prophets*, who also plainly testify to the resurrection even in the letter, as Is. xxvi. 19; Ez. xxxvii.; Dan. xii. 2; but a word of God in the writings of Moses which announces the resurrection in the spirit of the letter.—In the book of *Moses*—as St Mark specifies; and with still more emphasis St Luke, "*even* Moses hath showed!" That the Sadducees, although their sect first arose after the closing of the canon, actually *rejected* all the sacred books, excepting the Pentateuch, was a statement of several Fathers who confounded them with the Samaritans; after having been long received, this opinion has been recently refuted on good grounds. Josephus says only that they rejected the παράδοσις τῶν πατέρων in opposition to the γεγραμμένα (or γραφαί).[2] But from their position and character it may still be conjectured that

[1] Kleuker, menschlicher Versuch über den Sohn Gottes. p. 179.

[2] See on this recently Hävernick Einl. in das A. T. 1. 1. 74, as also Winer's Realwörterbuch.

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they held chiefly by Moses, and treated slightingly the prophets, who were unintelligible, nay adverse, to their system and practice. This middle view, already propounded by Corrodi,[1] Paulus,[2] and others, rests on good ground, although it has not strictly historical testimony. Even Neander thinks it very probable that the Sadducees at least subordinated the prophetical writings to the Pentateuch, and accepted proof only from the latter;[3] Lange has adopted the same view; while Sepp, quite uncritically, determines to abide by the "ancient opinion." This passage, it is true, contains no proof of the rejection of the prophets by the Sadducees; but it hints at the neglect of these exhibited by the persons addressed. For our Lord, all other reasons also being admitted, appears to have special reason for confining Himself to the book of *Moses* in dealing with these Sadducees, and for proving to them from it, in a manner entirely corresponding to their question, that even the lawgiver whose law respecting Levirate marriage they found to be incompatible with a resurrection, yet knew and testified of a resurrection. He would have directly chastised the manifest and bold *contradiction* to *prophetic* testimonies respecting the resurrection, if it had not been His design to presuppose the erroneous theory of the gainsayers, namely, that whatever does not agree with Moses is of no authority in the prophets. *Moses has said*—thus did their objection begin; in opposition to this, Christ puts before them a ῥηθὲν ὑπὸ τοῦ θεοῦ, which the same Moses has received and recorded. Moses has not merely given laws; God also has said many things which Moses says and writes. The Rabbinical formula of quotation, designating the section, ἐπὶ τοῦ or τῆς βάτου (Mark and Luke), as Rom. xi. 2 ἐν Ἠλίᾳ, is not to no purpose; but it points, at the same time, to that bush as itself a significant emblem of miraculous preservation in the midst of destruction, given on that occasion when the God of the fathers appeared and spake.[4] Moses calls the Lord by the same name as he tells us the Lord

[1] Beleuchtung des Bibelcanons, p. 110.

[2] Komment. über die Evang. i. 196.

[3] Leben Jesu. p. 56. In like manner in the Church History at the beginning, in spite of the arguments adduced against it by Winer.

[4] At that time, in the first place, Israel in the furnace of Egypt, but the prophecy of the symbolical vision stretches further.

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had called Himself. Moses is acknowledged to be the author of the writings that bear his name. But what we read in his writings God had said; it had been actually spoken by God, and that not to Moses merely, but ῥηθὲν ὑμῖν—the Lord speaks it to the Sadducees, and even now to us. The inference, finally, which our Lord draws from the simple utterance of God,—which they had certainly read often, and yet never thus understood,—is by no means merely an inference supplementarily drawn from it, but rather the innermost meaning and kernel of the Divine word which Moses also certainly understood. It is no mere *hint*, no mere *intimation* lying deeper beneath the surface, as the ἐμήνυσεν in St Luke is wont to be understood (with Luther[1]); but an open declaration and exposition of what this word was designed emphatically to say. (Comp. John xi. 57; Acts xxiii. 30; 1 Cor. x. 28.) Moses, when he wrote down this word of God which he had heard, could evidently understand it of nothing else, and could mean to testify nothing else by it, than that before the God of the living even the dead whose God He calls Himself must live.

This exegesis of Christ has been much slandered by ignorance, much censured by impudence, but, even by intelligent and believing readers, oftener admired than clearly understood. So much must be clear to every one on the surface; If Abraham, Isaac, and Jacob no longer lived, *i.e.*, if they were annihilated, as the Sadducees fancied, then the appeal to the promise which had been given to them also, far from being confirmatory of the faith of Moses and Israel, was rather a bitter irony on the part of God against Himself: "I who have not delivered even those from death!" If this ῥηθὲν ὑπὸ τοῦ θεοῦ is to be understood in any way worthy of God, then must the fathers still exist as *persons*, as their *names* indicate, inasmuch as He thus speaks of them. The ever-living One must otherwise be truly *ashamed* to be called a God of beings who existed only for a short span of time;—as, already during the period of their lives, He was only therefore not ashamed, because they desired an eternal salvation, and He had prepared an eternal salvation for them. Heb. xi. 16. For, although the Present which many lay stress upon,

[1] By myself incorrectly in the first edition.

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"*I am* their God"—not merely I *was*—is not found in the letter of the original text, it yet lies in its spirit: God fulfils even *to the fathers* His promise given to them, inasmuch as He redeems their seed, blesses them, leads them into the goodly land;—and this is precisely what He means to say. But this very circumstance, that the fathers were already dead when God nevertheless called Himself their God, is by no means, properly speaking, the nerve of the interpretation. It merely strengthens the argument; but, independently of it, the same inference must be drawn even from the word of God to the living Abraham, "I am *thy God!*" This is the deepest ground of the inference. I am in the habit of thus simply explaining it to my catechumens: If the King of Prussia were to say to a protegé and favourite, "I am *thy* king!" this person might reckon on the king's entire power and favour, with all that he has, so long as he is King of Prussia. Therefore *thy God*—with all that I, as God, am and can do, *so long* as I am and continue to be God. In order to receive and experience this, the sum and substance of the Divine promise, nothing less than eternity is necessary; for what the Lord blesses is blessed for ever (1 Chron. xviii. 27), he to whom God gives Himself has therewith given to him an eternal life, so that he *lives to God*, as God is God to him.[1] Now from this there seems indeed to follow, in the first place, only a continuation of existence, and not a resurrection; but it only seems so until, in addition to the word "God," we rightly read the names Abraham, Isaac, and Jacob. The living God gives, by His power, life to His own; but Abraham's *soul* is not the entire Abraham, and without body Abraham is not entirely living.[2] So long as the body lies dead in the earth, the entire man is still reckoned among the *dead*. "In this state the expression, I am thy God! cannot be entirely fulfilled *in the man*; for God is not a God of the dead, but of the living." (Roos.)

Again, on the other side, God's promise is, from the first be-

[1] On this "centre-point of all the proofs of immortality" Lange speaks well in his philosophische Dogmatik (p. 259)—which in other respects, indeed, we will not acknowledge.

[2] Nam ipse Abraham, quantus quantus est, et in quantum Abraham nominatur, *i.e.*, non Abrahae tantummodo anima sed etiam corpus, cui sigillum quoque promissionis inditum est, habet *Deum*. (Bengel.)

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ginning till the consummation, gradually fulfilled. It has already always a certain truth; and as Abraham still lived in the body of death before God (Gen. xvii. 18), so does he yet *live* also in the intervening period without body, because he is not without his God. This word testifies against a sleep of the soul, as Lavater rightly remarked; and in like manner against an "inactive repose" of the dead, as J. G. Müller says in reference to certain false representations of the "rest in God." But not *this* alone: the word applies in the first place indeed truly to the elect, and to believers; but it further includes all men whose God the Lord on His part offers to become; hence our Lord takes it as a proof of the resurrection *of the dead* in general—ὅτι ἐγείρονται οἱ νεκροί. "God is not a God of the dead, but of the living," means finally: As surely as all men whom God has created as persons, and whom also as persons He wills to save, are God's, so surely are they His not as dead—even those who are relatively dead are not properly dead before Him; hence St Luke rightly concludes the idea with the words, "for *all* live to Him." They *should* live to Him, as all Israel, according to its calling (and—which indeed remains as yet in the background—all mankind), would if what belongs to God were given to Him. They must and shall live to Him, at least for the judgment; and every one, according to the whole man, διὰ τοῦ σώματος (2 Cor. v. 10) must give account of this, that God has said to him: I will be *thy* God!

Our Lord, by this designation of the covenant-God—a designation which still continued in daily use among the Jews, and which God had given to Himself,—chiefly reminds the heretics in Israel, who had apostatised from the living God, of that first great covenant-word before and at the giving of the law, "I, the Lord, am thy God!" When a superficial unbelief would extort from Him the wretched inference that the law of Moses has no regard to a living on, and living again, of the dead through the power of God—He in holy earnest leads the erring ones by one stroke into the very centre-point of the matter, where the answer lies open as day to every one who still acknowledges a "God." Yes, the resurrection stands in connection with the *giving of the law*, in so far as precisely in the law the personal God makes men to be the ever-living covenant-children of the eternal God.

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(See Lange iii. 207.) Thus does Christ teach them to understand the ancient Scripture,—law and promise ever with and in each other—as on Sinai, according to the power of God; and He refers these miserable men, to whom the word "God" can certainly be only an empty name so long as they do not suppose they shall live beyond the short span of time, to the power of this single name for men, a name which includes everything, not excepting the resurrection. Because the giving of the law by the first word upon Sinai, and the accomplished redemption of the seed out of Egypt, stands in closest connection with the promise to the Fathers, Christ evidently places in the foreground the fundamental idea of the *covenant*, in which law and promise again become one;—namely, that God calls Himself the God of a man, and therefore in reality is so. If the God of Abraham, of Isaac, and of Jacob is the one true living God—and this His only begotten Son here again solemnly testifies! comp. John viii. 54–56; Acts iii. 13—then does the vindication of the honour of His name, that He is not a God of the dead, extend to the place where all to whom He hath revealed Himself are represented as again alive before Him; some, indeed, for the angel-like glory of eternal life, the rest—? The Lord preserve us from having to experience the consuming fire of the living God, as the dead who cannot die.—

In St Mark we find still a conclusion which returns to the beginning: Therefore do ye Sadducees (ὑμεῖς as ῥηθὲν ὑμῖν) err *greatly*, properly πολύ; as in the article of the resurrection, so in many ways in all your other errors, and all for this one reason. But what would Christ say now to those who, more *consistently*, indeed, than the Sadducees, will acknowledge no living, personal, revealed God, and who substitute for the *power* of the manifest *God*, who graciously wills to give Himself to man in order to eternal life, "the *hidden* being of the *universe* which has *no* power in itself to offer resistance to the boldness of science, but must disclose itself at its summons,"[1]—only however for a moment, so long as this individual *I* lives thus bold. We cannot see that the highest courage of science consists in knowing human personalities without the *original Person*, by whom they

[1] So the motto to Hegel's Philosophy taken from his lips, in extracts by Franz and Hillert.

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are and live; for, Are living men but the changing soap-bubbles of a dead God? Is the universe no *universe*? We do not presume entirely to know and to judge of the hidden meaning of the master; but to the scholars who deny the personality of God as distinct from the world, and the individual existence of men after death, so frankly that one can understand them,—to the λέγοντες μὴ εἶναι πνεῦμα, with all their noise about spirit, we say in the name of the Lord, This is no longer error, but—either a frenzy in which you have lost yourselves, no longer to know that *we live and move and have our being in Him*—or there remains nothing else but Satan's conscious lie against his Creator, "*Thou* art *not* my God! *shalt* not be my God!" notwithstanding which lies, however, he, too, cannot and will not die throughout eternity, for even Satan as Satan *must* live to the judging God.

ANSWER TO THE QUESTION, WHICH IS THE GREAT COMMANDMENT?

(Matt. xxii. 37–45; Mark xii. 29–37; Luke xx. 41–44.)

Although the Pharisees would be quite willing to see the Sadducees put to silence, they are yet not satisfied that this should be done by *Jesus;* His piercing answer provokes them anew to deliberate whether there be then no way at all in which they can get at Him! One of their number, who had taken part in this deliberation (for so must we understand St Matthew), brings forward a new question. He is a Pharisee by sect, a νομικὸς or νομοδιδάσκαλος (Luke v. 17; Acts v. 34), *i.e.*, one who knows and is a teacher of the law, by office (Tit. iii. 13); though, as this was only an inferior class of γραμματεῖς, St Mark terms him εἷς τῶν γραμματέων. *At the same time*, however,—and it is quite consistent with this, and was observed by St Mark immediately before,—the man asks his question not with a bad but a good intention, from an interest peculiar to himself, and with a satisfaction at Christ's former answer: this is precisely what qualifies him for being the ἐγκάθετος to the others who have thus pushed him forward. There is no necessity, therefore, of giving a different interpretation to the "tempting" in

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St Matthew (as Olshausen, "from a well-meaning spirit of inquiry"), but the expression must here certainly retain its bad sense. St Matthew views the incident as a whole, and regards this question, apart from the disposition of the questioner, as belonging to all the πειράζειν now set on foot against Jesus. The interrogator himself seeks instruction; the others however are ready in every case to *dispute* upon the answer, because they actually hold the question to be a disputed puzzle-question not to be solved.

Like a genuine νομικός, in disposition as well as in office, who would zealously prosecute only the law (comp. this force of the title Luke vii. 30, x. 25) and knew nothing higher, he brings forward as μάχη νομική (Tit. iii. 9) a question which was at that time much disputed;—one of the highest importance indeed, when taken in connection with the true answer to it, but proposed by the present questioner only in foolish misunderstanding. Already, in the Sermon on the Mount, had Christ rebuked the distinguishing between *small* and *great* commandments, in so far as it was foolish; the fools, however, at the last begin anew with this, and give Him occasion to say something else in opposition to it. Instead of being humbled by the spiritual requirement of heart-obedience towards the one God, in which the entire law is a unity, they had endless quarrels about the question:—"If Moses has enjoined upon us 365 prohibitions, and 248 commands, making in all 613 different precepts and ordinances[1]—surely all these cannot be equally important, nor every transgression equally grievous! Which then are the important, and which the inconsiderable?" It was only indeed because they were conscious of transgressions that they asked such a question; they would gladly throw away at least some of these as trifling, and in their perversity they dealt thus precisely with the *weightier matters of the law*. (Chap. xxiii. 23.) This inquirer, in order to test the wisdom of Christ, presents his question in the most keen and difficult form; for as he will have a single commandment specified to which Christ

[1] So R. Simlai in the Tractate Makkoth: the prohibitions correspond to the number of the days of the year, the commandments to the number of the members of the human body, the sum corresponds to the word תורה (which, however, make only 611). See the specification in Beer's Geschichte d. Juden. 1, 246, 255 sq.

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concedes pre-eminence over the rest: μεγάλη ἐν τῷ νόμῳ, *i.e.* the absolutely great, the greatest, ἐντολή above all the rest. (St Mark, πρώτη πάντων, the latter to be taken as neuter,—the chiefest of *all* and of *every sort;* for πασῶν and πασῶν τῶν ἐντολῶν are only corrections which have arisen from not understanding *this.*) These νομικοί do not even understand the *unity* of the law in the spiritual meaning and ground of all its single commandments; therefore, of course, much less do they understand its *insufficiency* to make the sinful man righteous. Christ, however, again bears witness to both these truths, as He had already done in the Sermon on the Mount. In particular, he here again brings into clear prominence that fundamental law of perfect love which judges us; the fundamental requirement of the whole heart for God and our neighbour which *cannot be fulfilled* by us who are evil; and then He intimates whence alone the grace that is necessary in order to the *fulfilment* of the law can come, viz., from *Christ* who is come in it. He teaches, in the first place, nothing new concerning the *commandments;* for when any one asks Him about the law He never fails to refer back only to Moses. But that which is overlooked and misunderstood He brings forth into its true light. Christ has no other answer to give than that which was rightly given by the scribe (Luke x. 27). But this answer was unfortunately very much disputed; there did not exist (as Lange thinks) as yet "a harmonious view respecting it in the Rabbinical theology."

Vers. 37, 38. From Deuteronomy,—from the authentic interpretation of the letter of the Sinaitic law already contained therein, which afterwards takes the form of an exhortation to repentance, and ends with the promise of circumcision of the heart—from this book does Christ adduce the one greatest, all-embracing commandment. Moses has already expressed it so plainly that all questioning about it appears as blindness, in that place where, with the emphatic "*Hear, O Israel,*" he announces at once the fundamental doctrine of the unity of God, and the one requirement of this God from His people. Thus (following chap. v.) the interpretation of the *first* commandment begins with and is founded upon the covenant-word, which is placed in the forefront: "*I am the Lord thy God.*" St Mark, giving the citation in full, has the "Hear, O Israel," before it, which

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lays the foundation of what follows, and indeed belongs to it: even if our Lord had not here expressed it, He would yet bring it to mind, presupposing it in the citation of this well-known passage. As and because God is one, His law also, though consisting of manifold commandments, must have a unity flowing from His being and will; just as from the same ground the unity of the law and the promise is further deduced in Gal. iii. 20. The one God requires the whole heart united in itself (Ps. lxxxvi. 11 יַחֵד לְבָבִי) in one love, corresponding to His love and His alone loveliness. Thou shalt love the Lord thy God, thou—the *entire man*, inwardly and outwardly, with spirit, soul, and body: that is the meaning of the Hebrew original, where לֵבָב (as in such references is frequently the case in the Old Testament) corresponds to the innermost part of the man or the kernel of his being (which is then more exactly called *mind*); נֶפֶשׁ corresponds to the unity of all changing moods or states, therefore to the *disposition* of the ψυχή (proceeding from the will); מְאֹד, to sum up all, corresponds again to all the powers and capacities, of the *life* both of the soul and the body, carried into outward action. The Evangelists deviate here from the (also not quite suitable) rendering of the LXX, with which Luke x. 27 is to be compared. Καρδία is the correct rendering for the first; for the third, however, ἰσχύς is not merely not quite so correct, but (dividing the original word into two) there is besides the explanatory διάνοια which has alone remained in St Matthew. Since *heart* and *soul* have been already named, διάνοια can only signify what we found before in מְאֹד; hence we regard as profound and striking the too much overlooked remark of Grotius: διανοίας hic is est sensus, qui apud *Thucydidem*, διάνοιαν ἔχω πρὸς τὸ καλὸν τῆς πράξεως: id est, in id intentus sum. Idem autem valet, sive dicas pro viribus, sive *omni studio atque contentione*. *Beck's* interpretation amounts to the same thing, when he understands διάνοια of "the inner movement that impels toward outward objects, and works through them, the impulse of thought, and will, in its intercourse with, and relation to the outer world."[1] Luther means the same by his *Gemüth* according to the old usage: that is my *mind*, all my heart and mind is in it, and after it. *With all thy heart*—this is for the rest clear enough,

[1] Bibl. Seelenlehre, p. 58, comp. p. 110.

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in whatever way we interpret the following expositions, and this first thing is, therefore, constantly repeated by Moses and all the Prophets; only at 2 Kings xxiii. 25, is the original passage of Moses found complete with the שָׁמַר. And the principal word, properly speaking, which embraces all commandments in its unity—viz., *Thou shalt love!*—this God Himself spake at first from Sinai: To those that *love Me and keep My commandments* (Ex. xx. 6). Consequently in 1 John v. 3, there is *in thesi* nothing peculiar to the New Testament, but there is certainly in *praxi*, as regards the *βαρεῖαι οὐκ εἰσίν*.—*This* is the chiefest and greatest commandment; thus with simple majesty, in His decisive and instructive answer, does Christ testify, literally,—The *first* and *great*. To the *μεγάλη*, which was all that was in the question, he adds the confirmatory *πρώτη*, which of course cannot mean the same thing, but rather furnishes the exegetical proof of the *μεγάλη* drawn from the place which that commandment occupies. For, this commandment lies already in the *first* word from Mount Sinai, as afterwards in the *first* commandment (according to the explanation of it given by Moses, and confirmed by Christ, that all things which the heart loves besides God and out of Him are אֱלֹהִים אֲחֵרִים); it in like manner stands again *at the head* of the Decalogue, repeated by Moses in an admonitory form in Deuteronomy. It is the first in order of rank, because the first in the nature of the thing, and, indeed, *should* be seen to be the first previous to all questioning and inquiring about the commandments! If St Mark's version of the *question*, *πρώτη πάντων*, were to be taken as literally genuine (which, however, we are inclined to doubt), then Christ gives a different sense to the expression in the *answer*, which would then in substance say: Canst thou then as a *νομικός* be only asking *this*; hast thou not read what the word of God and of Moses has *put in the first place*? Now what is there called the *πρώτη is* the *πρώτη*, the *primum* praeceptum is the *primarium*—"the commandment put according to God's arrangement, in the first place, is also the most excellent of all." (Olshausen.) Nay, more, as we shall immediately see, it is the *only* commandment, the comprehensive sum of all existing or conceivable commands and prohibitions.

Ver. 39, 40. And now can there be in addition to this a *δευτέρα*

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ἐντολή, *a second commandment?* Certainly; for although the first and sole fundamental commandment were sufficient to say and to enjoin everything, it is yet not enough for the deaf ears and hard heart of man. If any man saith, I love God, and hateth his brother, he is a liar; but because we might all be such liars, *therefore* we have further this commandment from Him, that he who loves God love his brother also. The explanation of the enigma by which this commandment, at first represented as subordinate, as *second*, is then made *equally* valid with the first, and *one* with it, was a new answer on the part of Christ; furnishing more than the question required, but yet only thoroughly exhausting the point in question. The Pharisee presents himself with his burnt-offerings and sacrifices, his fasting twice in the week, his tithe of mint, anise and cummin; and utters the most fearfully frank lie of all human lies:—Do not I then love my *God* with all my heart, with all that I have and owe to Him, and rather beyond what is required than too little? In opposition to this stands the other commandment respecting the love of our neighbour, from the transgression of which the Saviour elsewhere seeks to bring conviction home to them (Matt. xix. 18; Luke x. 30). God indeed can say, Behold I, even I, am He, and besides Me there is no God! (Deut. xxxii. 39), but man must confess before God,—There are *others beside me!* There are men like me before God who has created them also, and, in holy right, loves them all alike, men who are to be esteemed equally with me. Therefore, before God, and for God's sake, ought I to give up idolatrous selfishness; and as I should and dare love *myself* only as God's creature, a vessel and instrument of His grace and honour, *in like manner* must I love my neighbour precisely thus, not more and not less, and also not otherwise. Therefore Moses had, in an earlier book and chapter, where, in the most proper sense, the instructive tracing back of the manifold commandments to their unity predominates, uttered the other great word which Christ now adduces and places beside the first:—Thou shalt love *thy neighbour* as thyself, *for I am the Lord!* (Lev. xix. 18.) If here, and in other places, the unity of the two tables of the law, the point of unity of all obligations and all conduct towards God and man, was distinctly *indicated*—yet this unity was first brought forward and

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made to shine in the full light of the New Testament by Christ. Already in the Sermon on the Mount, after adducing special commandments, He declares this word concerning the love of our neighbour in opposition to the Pharisaic addition which nullified it. Now, as a proper conclusion to all His teaching He says with the most perfect clearness—in opposition to the foolish manner of isolating and separating the enumerated ἐντολαί pursued by the *scribes and lawyers:*—The *second* not merely follows the *first*, and is placed after it, but is *like* unto it! Properly ὁμοία, ejusdem indolis, *of the same nature and origin*, quite as fundamental and comprehensive; thus it is also a πρώτη, although again only a δευτέρα which is comprehended in the unity of the first. The law is not an aggregate of all sorts of requirements:—"Thou shalt do this and that, and not do this and that!" as is the false conception of many people even at this day, but a living organism: as a whole (ὅλος ὁ νόμος) it is one *in these two* commandments, which are themselves again one through the one *love* of the whole heart towards God and our neighbour, towards our neighbour for God's sake. *As thyself* is not merely a limitation of the presupposed and existing natural self-love, as those think who again outwardly measure the words; but a complete removal and transformation of this natural selfishness, in which the slighting and hating of our neighbour was an essential element, so that a new love in God arises, which knows only of the equality of all before God's holy right, in God's blessing love. Then (but not before) it is the loving thy neighbour *as truly*, and *altogether* as thyself; so that everything which thou desirest to thyself from God and thy fellow-creatures, be also given and shown to them. God by no means requires and *commands* thee "to love thy neighbour *more* than thyself," for this goes beyond what is right;[1] nay it must be said, properly speaking, that all in this way which a spontaneously overflowing love can do, cannot be called *more*, inasmuch as I only benefit and satisfy myself and my innermost impulse of love in his sacrifice, just as God Himself does in His most condescending

[1] Therefore not as Sartorius expresses it: "one's neighbour in the place of oneself," which can only be understood of the *wrong* "self." But as Jul. Müller (Lehre v. d. Sünde i. 147, note) rightly acknowledges: "There remains also a valid self-love."

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love! Or, in giving thyself up for thy neighbour, dost thou actually *offend* thy true self? Then this would not be the reality of what is required; such love would not be pure and proper *love*.

That which St Mark (probably following his own development of the thought, as similarly elsewhere) merely in repetition expresses thus, "There is none other greater commandment than these"—St Matthew gives in what we must regard as the original expression of Christ, ver. 40. In *these two* commandments He has set forth the *Decalogue* as the permanent kernel of the law for all men, and designated it according to its *two tables*. The old controversy of the churches respecting the distribution of the particular commandments in the tables finds here its incontrovertibly clear decision, if men only could and would read it. Wherefore, then, *two* tables of the one law for the expression of these two fundamental commandments? The law is so entirely one, that not even its two tables are of two kinds, but the love of our neighbour also is required even by the first אֲנִי יְהוָה. Yet the second table is a second, because all true love of our neighbour springs from and consists in the love of God; and the saying of the moral-Pharisees, "I love my brother!" is, so long as they hate God, the God who reveals Himself, only the same inverted lie. The *five* commandments of the second table which are summed up in the second word we find written in Rom. xiii. 8–10: there remain for the first the five which speak of the one God; His true revelation without, and in opposition to, every likeness of Him made and contrived by man; then of His name; His day; and His human representatives and images. On these two commandments *hangs* the whole law, κρέμαται[1]—this may be, as is generally supposed, a latina locutio, as Fritzsche says: in hoc utroque praecepto omnium, quæ in V. T. leguntur, legum cardo vertitur; so that if we loose this one double band, the whole has nothing more to hold it together, and it falls to the ground.[2] It may have been a proverbially Rabbinical phrase, as Hartmann[3] cites from the Mischna vi. 53 an analogous תלה.

[1] Vulg. pendet—hence Bengel prefers κρέμαται to the κρέμανται, certainly as regards the sense rightly.

[2] The Greek usage also offers something similar, as in Plato (de Legg. viii.) ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολίτου.

[3] Die enge Verbindung des A. T. mit dem Neuen. p. 130.

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Christ, however, as also without doubt the Rabbinical saying, appears to us to point by the metaphorical expression to those symbolical tassels worn by the Pharisees on their garments, and enjoined by Moses as a memorial of the commandments: two as the two tables, in each many threads, but bound together in one blue string, *i.e.*, "many commandments of one indivisible heavenly law of love."[1] Finally, all the law *and the Prophets*? Just as is meant in the Sermon on the Mount (chap. vii. 12, and v. 17). And the Prophets—who in the Spirit testify further of the fulfilment of the letter, as Moses the first great Prophet does in Deuteronomy; *in the first place* here, in so far as they *demand* this fulfilment, insist on it, in order then to point to the fulfilling grace and the future Fulfiller.

For, as soon as the spiritual *unity* of the law is recognised by the man who no longer occupies himself with single commandments in order to self-justification, its *insufficiency* can and will also be perceived. Not any insufficiency or imperfection of the law in itself; for, who can conceive, command, or do anything more perfect, anything reaching higher and deeper than what these two fundamental commandments express? But *for us* the commandment is not sufficient to *give* us what we have lost in the fall,—the *love* of God, and therewith the love of our neighbour. We are rebellious children and disobedient servants from our birth; as our trespass against that commandment which is the connecting link of the two tables, and which in another sense is called the *first* commandment, Eph. vi. 2, declares. Not even the slavish fear, much less the childlike fear which is the beginning of wisdom, and which leads to love, is naturally present in us (Mal. i. 6), until at least a πνεῦμα δουλείας is *received* (Rom. viii. 15); but only the evil, rebellious, continually sinning fear of Adam *after* the fall. And yet it is, *Thou shalt—love!* This, although right and true as regards God's inviolable claim, is yet, as regards the fulfilment, a complete contradiction; for love is a free matter of the *heart*, to be

[1] Which interpretation given by Meyer we are inclined to prefer to that other in Lange, according to which the threads fastened together would be "the varying play of the feelings and thoughts." For, in Num. xv. 39, it is expressly said beforehand, "that ye may look upon it, and remember all the *commandments* of the Lord."

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produced and forced by no *shall*. Precisely this unnatural "*shall*" is the handwriting which attests our *debt*, our bankruptcy; if there were love, then there would be no need of this, and still less of its being carried out into mere details—Thou shalt do so, thou shalt not do so—of which, properly speaking, as the manifold legislation of Moses in Israel is designed to show, there is no end to be found, and yet all are in vain. Oh that they had such an *heart!* Deut. v. 29; xxix. 4. Let this book of the law be a witness against thee! chap. xxxi. 26. But the Lord thy God will circumcise thine heart, chap. xxx. 6. This alone remains—as already Moses says as a prophet. "Moses gave to you the law, and none of you keepeth the law; for ye seek to *kill Me* (John vii. 19), with hatred against God and the Son of Man, in one and the same manifestation of your sin:" this alone remained in Israel when Christ came, comp. Acts vii. 52, 53. With all thy heart, with all thy strength—this does Christ require of us; but the whole head is sick, the whole heart is faint, there is no soundness in it. (Is. i. 5, 6.) And if thou wert to treat thy *heart* as a *garment*, and to cleanse it outwardly in the mere performance of nothing but commandments; wert thou to carry the "categorical imperative" so far in thy virtue (which is to have all the more value the more it is extorted from an unwilling heart—O the perversity!) as to give up to the gracious God not merely ten pieces of the mantle out of the twelve, as Ahias gave to Jeroboam, but 999 out of 1000, etc., *yet* would the Lord answer, I cannot take it, it is not the whole! And, properly speaking, the whole heart with all its disobedience would be withheld with the tenth or hundred thousandth part that was kept back. For בְּכָל מְאֹדֶךָ means not "as much as possible"—namely for us weak, sinful men.

The Scribe frankly acknowledged that the Lord was right; repeated with all the delight of a new discovery the great truth long since known to him from the letter of the Scripture; and added, of his own accord, as a proof that he *understood* it, the words,—"*This* is *more* than all whole burnt-offerings and sacrifices; love and inclination is what is required, not service and work; all that is outwardly brought as an offering to the Lord is ordained and accepted only on account of the heart." In this he answered *νουνεχῶς* or *νουνεχόντως*; and therefore does Christ

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praise him, although (as Braune remarks) only with measured praise, which acknowledges the clear *insight* as good, and now exhorts to practical progress, to *entering in*. Thou art *not far* from the kingdom of God. Thou standest with this knowledge at the door; set thy foot on the threshold of repentance, and come within to faith! (Si non procul es, intra: alias præstiterit procul fuisse.) "I alone am what thou yet wantest!" (v. Meyer.) Mark x. 21.[1]

Understand we now, without going further, how profoundly the question concerning *the Christ*, which the Lord Jesus propounds in the following verses, is connected with the answer respecting the law? The Lord now lives and moves with all His thoughts in the profound unity of His final and conclusive testimony to Israel and the world; whatever presses upon Him from without He immediately weaves into this, and makes every thing a link of connection always leading back to the one thing. First: *Give to God* what is God's, yourselves also with your whole heart—this was the *requirement of the law*. Then, secondly: This God, who entered into a covenant with us already in the law, *is a God of the living;* He has already said to the fathers, as also to Israel, I will yet be *your*—the sinner's—God, and *give* to you what is Mine, what you have not, even to the extent of glorification in an endless life—this was the *promise*, the Gospel, in and before the Law. The third question, foolish as it may have been in its setting out from the external conception of great and small commandments, His wisdom so directs in the answer that He now at the conclusion combines the two, the Law and the Gospel.[2] He has announced the *Law* in its two fundamental commandments, as, at the conclusion of the Old Testament, Malachi declares the same, chap. i. 6 and ii. 10 (comp. chap. iv. 4). He has testified that God is

[1] Irenaeus gives an apocryphal addition (Haeres i. 17), according to which Christ is represented as having said: "I have long since had the desire to hear such words, and have not yet found the speaker."

[2] When Braune designates these three questions as belonging to *politics*, *philosophy*, and *morals*, it is only the opinion of the *questioners* that is thereby denoted—and then it would be better to say Dogmatics instead of Philosophy.

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love, in the *highest commandment* which can only require the same love; forthwith He shows how the same love gives itself to sinners in the *highest gift*, in the only begotten *Son*. They durst not ask *Him* any more questions (St Mark, ver. 34), for he who will not repent in presence of the Law does not ask willingly or earnestly about Christ; He, however, does not leave them, but asks the question Himself, in order yet to allure them to grace.[1] "Here the great Prophet at parting has represented the great sum of *the Law and the Gospel*"—we say with Bengel and all intelligent preachers on this passage.

Vers. 41, 42. You have in your Old Testament something else besides law and commandments. The Law and the *Prophets*—have I said; this, however, reaches further. The end of all prophecy, the centre-point of all the *Prophets*, from which the proto-gospel in Moses begins, with which Malachi ends, is the *Christ*, whom ye look for, and will not recognise in Me. How think ye of this Christ? *i.e.* not precisely, What think ye of the Son of Man, of Me? although after all the foregoing testimony of our Lord, and, according to the consciousness of the Pharisees, it is almost the same. "*How think ye? i.e. For what*, according to your conception and opinion, is a Christ to come to you, and am I come?" Ah! this they knew not indeed, because they knew not the law and their sin. "*Whose son* is He?" Thus asks the Lord, because He already knows what *they* will say to this, and what He will then say;—thus does He at once open up the way to His *God-human personality*, in which alone the grace and gift of God, that redeems from sin and establishes the law, could be given.[2] *David's son*—the name denotes their *Messiah*, according to all their notions, besides whom they know or at least are willing to know of none other. "For although the super-terrestrial nature of the

[1] St Luke has lost this entire connection; therefore he puts the testimony concerning Christ only as a continuation of a discourse of Christ without the intermediate answer.

[2] How lamentably is *this* signification of the fundamental and conclusive question, here appearing in the right place, evaded, when, for example, Hase can think that, "He *proved* to them His *dialectical* embarrassment by proposing a *sophistical* question on the Messianic signification of the 110th Psalm!!"

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Messiah was not entirely unknown to the learned (chap. xxvi. 63; John vii. 27; xii. 34), yet the principal thing to them was the *visible world-monarch of the lineage of David.*" (v. Meyer.)

Vers. 43–45. What David said ἐν πνεύματι (of which we shall speak afterwards) our Lord here interprets in a literally grammatico-historical way; and this was the only possible way, for in this plain and direct utterance no spiritual interpretation is needed,—the words and letters speak clearly of themselves. There is certainly a typical connection for this 110th Psalm in David's history (for that was still, generally speaking, the period of the type); and we long ago in another place thus traced it: "David restores in the conquered Sion the Salem of Melchisedec, as the successor of whom he may now be regarded; after all his sufferings and conflicts he fetches the ark of the covenant, acting as a priest, in order henceforth to dwell in, or beside the house of the Lord; he receives through Nathan that fundamental promise respecting the everlasting throne of the Messiah." But it is far wide of the mark to say (according to Hofmann's system), that the Psalm can *only* in the first place speak of this type, in which alone the prophecy is afterwards to be sought and found. The Spirit of prophecy rather makes these typical relations only a point of connection; inasmuch as He here (which is well to be observed) teaches the same king *David* himself to call *his Archetype*,—Him who was to come—not his son or descendant, but *his Lord*. Our Lord does not now go further than the beginning of the profound Psalm, though He includes also as a side-glance the threatening allusion to His enemies; that other word concerning the priesthood of Melchisedec the Spirit at a later period interprets in the Epistle to the Hebrews;—the last three verses only the last days will bring into clear fulfilment. He does not expressly say that the *Holy Spirit* uttered by the mouth of David what He here cites (as is true of the *unconscious* typical references to Judas, Acts i. 16); but that *David* in the Spirit called Him *Lord*, just as before Moses called the Lord a God of Abraham. Therefore He intimates that David himself meant to point to something by this;—that he had plainly in his mind the thought of a Divine dignity as belonging to a man. (2 Sam. vii. 19; 1 Chron. xviii. 17.) This appears still more strongly in St Mark: αὐτὸς γὰρ Δαυὶδ

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εἶπεν, David *himself* calls the promised son his *Lord*. It is true that Christ says according to all the three Evangelists merely κύριον καλεῖ or λέγει, and not expressly κύριον αὐτοῦ. This would have perfectly corresponded to the κυρίῳ μου in the citation, and the υἱὸς αὐτοῦ afterwards; and He might at the same time have pointed to ver. 5 in the Psalm, where the אֲדֹנָי actually recurs as אֲדֹנָי. Still, this remains uncertain; and at all events the main force of the demonstrative question lies in this, that even David ascribes, in reference to himself, the name *Lord* to him who, in other respects, is his son.[1] The proof of the Divine dignity lies, first of all, simply in the κυρίῳ μου; then, as doubling its force, in the sitting *at the right hand* of Jehovah.[2] Jesus might certainly have adduced many other "prophetic passages which declare the Divinity of the Messiah:" such as Micah v. 1, "the goings forth from everlasting" (which the high priests themselves testified of to Herod); Ps. xlv. 7, 8, אֱלֹהִים together with אֱלֹהִים similar to what we have here; Mal. iii. 1, the אֲדוֹן who comes to His temple; Is. vii. 14, ix. 5, the עִמָּנוּ אֵל and אֵל גִּבּוֹר; Jer. xxiii. 6, even יְהוָה צִדְקֵנוּ. But He takes as being most suitable the passage which comprehends David's Son and David's Lord in one Divine-human person; and Sir. li. 10, in the very remarkable words ἐπεκαλεσάμην κύριον πατέρα κυρίου μου, so corresponds to that passage, that it is plain believers under the Old Testament well understood it, and appropriated it to themselves, nay even by diligent search without the prophetic Spirit correctly carried it further out. The interpretation of this passage as a whole is not called for here, but belongs to a commentary on the Psalms; we have given it in our own, and now only observe how the concluding question of Christ, πῶς

[1] With great injustice, therefore, does Neander maintain that "the argument of Christ remains valid, even although it could be proved that David was *not* the author of the psalm" (which on historical and exegetical ground must be denied). Our "Rabbinical theology of the letter" against which he bids us be on our guard is, as we hope, also in accordance with the *Spirit* of Christ; our interpretation, it is hoped, refutes all such strange caprice as can take its rise and subsist only in the want of proper understanding of the word to be interpreted.

[2] Whereupon Bengel, with perfect propriety, mentions the just inference as regards the state of humiliation; "Ergo Dominus Davidis erat, *antequam ei diceret* Dominus: Sede."

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υἱὸς αὐτοῦ ἐστι; is intended to draw forth precisely that πατέρα of Sirach. "Am I then a blasphemer when I call *God* My *Father* and Myself *His* Son (John v. 18)? David testifies the same of Me as Him who was to come; He who sits at the right-hand is certainly the Son, to whom Jehovah as Father gives up the Kingdom (Matt. xxii. 2), to whom the same Divine dignity and honour are due, since only on this supposition can David already call Him his Lord (comp. John viii. 56)." The question implies by a plain deduction both these things: "Can He therefore be *only* David's Son? And how is this Lord of David yet *at the same time* his Son, as was *before affirmed?*[1] Is He not then truly the Son of the living God who has come in the flesh; and is not the throne of David promised to Him something different from what you would understand it, a spiritual kingdom of heaven which He will set up and govern from above (when ye shall have *exalted* Him)? Is He not *man and God?* And (which in the final sense and aim of all this is meant to be indicated) *must* not the promised Redeemer be this in order to *redeem* you from the curse of the law?" (Rom. viii. 3, 4.) Thus, in this last answer, does our Lord reach far beyond into future developments and fulfilments, while He here already lays down at least the same testimony concerning His person which He afterwards declared upon adjuration before Caiaphas.[2]

[1] For thus far indeed Hofmann (who, in other respects, perverts the Psalm and Christ's question founded upon it) sees the truth which lies clearly on the surface, and needlessly appeals in support of this to what Gerhard says: "that these words treat not (merely absolutely) of the Divinity of Christ, but of the taking of His *human* nature into fellowship with the *Divine* subsistence." (Weiss. u. Erf. ii. 195.)

[2] With a folly to *us* almost incomprehensible, or comprehensible only when viewed as the punishment of the rejection of the Scripture, the acute Schleiermacher passes by this dogmatical point, and so wrests the words as to make our Lord mean simply that He could furnish them with something to answer that would be embarrassing for the *Romans*. "As *they* interpreted the psalm *Messianically*, they could not answer otherwise than:—David might call the Messiah at the same time *his Lord*, *because* this was to be a *far mightier King* than he himself was." Apart from the notorious accommodation to the exegesis of that time, as well as its being unworthy of Christ "that he should have proposed any question only in order to embarrass" (as even Neander says here)—is there sense and understanding in the idea, that any one should call a future greater king than himself, therefore *his* Lord?

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In truth, only the faith which, in the same Spirit by which David prophesied, calls Jesus Lord, and recognises the God-man in Him, can solve the enigma of the being of this Son of Man, and find the salvation and the righteousness which the law cannot give. *What think ye of Christ?* This has ever been since then "the vital question of the ages;" he who does not ask it has it ever anew proposed to him by Him who is Himself the answer. This is the heart-question, the life-question that decides all; avoid this question and deny the answer, if thou wouldst one day become a footstool with the enemies! "Yes, if it could be said, pointing to Moses, Here is a greater than Christ! and pointing to the law, The office of the letter which kills and condemns has greater clearness than the office of the New Testament in Christ, which gives the spirit and preaches righteousness!—if it could be said, The Law has given Christ, the law is the end of Christ, the fulfilment of the Gospel, by the works of the law is man made just before God—then might one give the first place to the question,—Which is the principal commandment in the Law?"[1] But, because Christ alone makes truly alive by the Spirit those who are dead, and pours His love wherewith He has loved us, the love of God, into the heart, in order to the fulfilment of the commandments which have become new in Him;—therefore it remains that He, as the Son of God, who as man has redeemed us and as God sits at God's right hand, now and at the last day should make the great separation and decision between His right hand and His left. "If ye hate Me—there is sure condemnation for all My enemies. If ye love Me—then keep My commandments!" (John xiv. 15, where Christ takes the place of Jehovah, Ex. xx. 6; comp. John xvi. 23.)

Thus has our Lord left to us the fundamental article of the simplest *catechism* in Law and Gospel, as His last *doctrine* according to the *Scripture;* thus has He confirmed and repeated the two fundamental ideas of the Sermon on the Mount, namely, the *requirement* of a better righteousness than that of the Pharisees in the spiritual fulfilling of the Law, and the *promise* that He is come as the alone Fulfiller. The Pharisees contradict both, do not repent in presence of the law, and do not believe on

[1] Friedensbote, 1822. S. 130.

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Christ; therefore follows the now thoroughly prepared *woes* denounced against them, chap. xxiii.

But before proceeding to this we must be allowed a short and unavoidable digression, suggested by the ἐν πνεύματι! which we have reserved till now against the γραμματεῖς of the present day! Our Lord presupposes, as at that time generally acknowledged by the Scribes, and *confirmed* by His own recognition, that David, in the cx. Psalm, speaks of his Son, the future *Christ;* in like manner He takes for granted as a thing acknowledged the *Divine inspiration* of the Psalm, so that He can build the proof-question upon it. His ἐν πνεύματι, or, as St Mark has it, ἐν πνεύματι ἁγίῳ, is none other than the בְּרוּחַ הַקֹּדֶשׁ in the *Jewish theory of inspiration;* this is solemnly acknowledged by Him, and taken for granted as a common *truth* between Him and His enemies, and it therefore (although by ignorance reproached as *Jewish)* must remain also as thoroughly the Christian idea of inspiration. For it is that of Christ Himself. He does not here declare it as something new that David speaks and prophesies in the Spirit only *in this Psalm;* but He presupposes, with His opponents, the same prophesying by the Spirit throughout the entire βίβλος ψαλμῶν (Luke xx. 42, comp. 2 Sam. xxiii. 1, 2)—nay, as shortly before, throughout all the γραφαῖς. Here then is the *sedes doctrinae de inspiratione* according to *the* Teacher, whose authority exceeds that of all the Rabbins of that day, and all the doctors of this: what He here calls πνεῦμα is the δύναμις τοῦ θεοῦ before ascribed to the Jewish Scriptures. And can we, His disciples, call ourselves Christians, and Christian theologians, if we treat the Old Testament humanly, if we shun the offence of the prophecies in Him now, as the Jews did that of the cross? We are called Christians, and so long as in this the name Christ and Christianity yet lives, it points us ever back again to the Old Testament. The dogmatical question, What think ye of *Jesus?* becomes, when it enters into the *true* "Christian consciousness," one with the exegetical question which stands here, What think ye of *Christ!* For Jesus has said, I am *this* Christ! The Apostles preached that He is the Christ. Only on the *corner-stone* of the Apostles and *Prophets* is "the Church," together with its true consciousness, built. A Schleiermacherian theology without the Old Testament

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wants the ground-stone and cope-stone, so long as it does not go beyond itself.

The *idea of inspiration*, in its strictness and purity as attesting itself by the *Scripture* (the one Scripture of the Old and New Testaments in common), is a *fundamental* idea of theology; and not until theology has again completely recovered this idea, now unhappily almost lost, can it again be a truly Christian and Bible theology, both these being one. Not until the improper admissions and concessions even of believers on this decisive question come to an end, will their position, as opposed to the negative theologians, assume a fixed and decided form. It is, indeed, not agreeable to the present writer, "properly speaking to stand alone in an age,"—as long ago Umbreit said of me, and recently Dr Tholuck to the same effect—though it is even now *almost* true; yet, on the other hand, it is consolation enough to stand with Christ and His Apostles. It may be that my Scriptural writings are for a while longer "to have the fate of being more rejected than examined."[1] But this cannot possibly last long; for the fearfully consistent opposition of those who are entirely unbelievers will drive the orthodox, even for the sake of a like *consistency*, into the true stronghold, into the Scripture and power of God, which alone is impregnable to the Sadducees.

The inspiration, in the more limited sense, belonging to the Scripture, which is to be distinguished from the Spirit in the thinking and life of the Apostles and Prophets in general—this *inspiration*, properly so-called, we stedfastly maintain, and without it we know and acknowledge no Scripture. The theory of the orthodox school which has appeared since Calov and Quenstedt may on one side be very defective, inasmuch as, contrary to the evidence which science has now discovered, it sets aside human co-operation by the supposition of human passivity; but, on the other side, in as far as it sets up a specific difference between *revelatio* and *inspiratio*, it is most incontro-

[1] As yet, I am sorry to say, almost as much as possible ignored by the theologians of the chair; so that many pass through their studies and yet hear very little of me (or besides of J. F. v. Meyer, the great master of exegesis). A *different* class of readers, however, who are not ungrateful to me, is happily on the increase.

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vertibly right. He who denies this has to do neither with Calov and Quenstedt, nor with v. Meyer and Stier, but with the Lord Christ and all His Apostles, not to say all the fathers and teachers of the Church from the beginning. Of Dr Hahn's 24th paragraph in his text-book of the Christian faith, for example, an exact refutation may be found in Justin, Irenaeus, Origen, Augustine, etc., etc.;[1] apart from the fact that the proposition there laid down, to the effect that revelation and inspiration are *according to the Scripture* in substance not at all different, declares what is entirely false. The revelation and institution of the old covenant is not merely to be regarded as what generally speaking obtained and subsisted in Israel, not a spurious "Hebraism," which in a merely natural way accommodated itself to the historical development of the people; but it was specifically given and ordained by God through His servants for this people. More particularly, the ground of the canonical authority and supernatural import of their Scriptures is not what the Spirit of God wrought in general in these men, but what the Spirit in particular gave to them to write. David was not always "in Spirit" in the same sense as when he sang prophetic psalms. That their exalted activity, their being in the Spirit while composing these testimonies, stands connected with their whole general life in the Spirit is certain; and it is conformable with the psychological law of the operation of the Spirit of God in the human spirit. The one is as regards the other not a thing of indifference, for indeed they were *holy men of God*—but this is not yet *one and the same* with being specially *moved* by the Holy Ghost, *ὑπὸ πνεύματοι, ἁγίου φερόμενοι* (2 Pet. i. 21); this latter belongs specially to the *ἐλάλησαν, i.e.*, according to the clear meaning of the Apostle, equivalent to *ἔγραψαν*. For to read here, "As the holy men *spake* so also they wrote"—is certainly an exegesis which thwarts the entire connection with other passages; for see Jam. iii. 2. Did, then, those imperfect men who offended in word commit mistakes also in their writings? And who will judge as to these errors? The Spirit in us, which we have in

[1] And possibly very different from Tholuck's review in the new "Deutsche Zeitschrift," which makes short work of the subject. How many strong and decisive statements are there, too, against those friends of the truth who still speak sometimes obscurely and with wavering concessions!

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higher measure in order to this? Where, then, remains the idea of the *κανών*;[1] which yet Nitzsch, for example, holds fast, although his affirmation, that infallibility belongs only to the whole as such, seems meant by him as going even beyond the truth? So long as I can read and think, nothing will move me from the conviction, that our Lord ascribes an infallibility to the *single γέγραπται* as such, and that *because* it is a *γέγραπται*.[2] Christ, when He says *Δαυὶδ ἐν πνεύματι*, does not mean to say that David was *always* in the Spirit, but He certainly means that *his psalms* were written in the Spirit; again He means this, not merely of the Psalter as a whole, but, of the most special אֲדֹנִי and שֵׁב לִימִינִי, which stands in the 110th Psalm. The true theory of inspiration must, therefore, stand fast in that centre, from which in the New Testament the immovable word *ἡ γραφή* sounds forth; and in the mouth of Christ every *γέγραπται* receives its own *Ἀμήν*. And because the New Testament, as the completion of the Scripture, plainly puts itself on the same level of authority with that which it has before ascribed to the old Scripture (this every word breathes and expresses without special dicta, which, moreover, are not wanting)—so also is a special inspiration of *that which is written* here in like manner the only true conclusion. Although so many believing theologians still reject this, and (as for example Lange) declare the supposed "abstraction, whereby the inspiration of the writing is *separated* from the inspiration of the life" (but who is for making this separation?) to be "somewhat Talmudistic"—we yet know assuredly, and shall never grow weary of asserting, that all rejection of the specific miracle maintained in the *γέγραπται* is only to be wise above and against Scripture.

With respect now to *prophecy* in particular, the *substance* or *matter* of all prophecy in the Old Testament is that which God has determined, by the revelation of His Son, to accomplish in the

[1] Nullo modo posset Scriptura sacra pro regula vitae ac fidei haberi, si scriptores sacri non alia gavisi fuissent *θεοπνευστίᾳ*, cum homines etiam pii et sancti falli queant variisque erroribus sint obnoxii. Buddæus Institutt. i. 2, 10.

[2] Against Hoffmann, who, in his "Schriftbeweis" (i. 567 s.), will only admit the validity of the Scripture as a whole, according to its collective import, there remains this very serious question: What, then, is to be made of the special *γέγραπται*—?

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days of the new covenant, in the time of the fulfilment, or אַחֲרִית הַיָּמִים, and which therefore He announced beforehand in the time of preparation. (Acts iii. 24.) As the life of faith in the pious had, from the very first, no ground on which to rest without some expectation of eternal life with their God, in like manner all the temporal, provisional leadings and institutions of God, with reference to His people, have no δύναμις and no τέλος without the all-pervading reference to the coming of Christ. The looking forward to the coming of the seed of the woman, of the seed of Abraham for the blessing of all nations, of the Shiloh unto whom the obedience of the nations is due, of the Son of David who is to build the Temple and Kingdom for ever, of the Messiah, is, in a certain sense, one with the looking forward to the advent in general, as is rightly denoted by the *Jewish* theological עוֹלָם הַבָּא. This reference and annunciation consists, however, *partly* in the inner meaning and spirit of all the events and institutions in general, corresponding to the mind and character of the people, partly in *special testimonies* given from time to time. The latter, which is still to be distinguished, for example, from the true writing of history by the נְבִיאִים רִאשׁוֹנִים, is prophecy in the more limited sense. And what is the *aim* of these special vaticinia which *announce beforehand*, through the succession of ages in regular development, and precede, like their shadows beforehand, all the events of God's hand, but especially, with constant reference to Israel's election, progress, and destiny, the kingdom of Christ, and *the history of His person*, on which it is founded? In the first place, to strengthen and call forth the expecting faith of that time; to ward off a false resting in what was merely temporary; and graciously to hold forth a pledge of the knowledge of Him who was to come. Both those who immediately received these oracles of God (Ps. cx. נְאֻם יְהוָה), and those to whom they were further communicated, were, with anxious longing, to search into their meaning; for prophecy arose to satisfy this longing awakened within them *by God*, and did not arise in a natural way *out of* that longing itself (see Dan. ix.). The *principal aim* of prophecy, however, extended far beyond that imperfect understanding of its meaning which, even with the accompanying private interpretation of the Spirit, alone was possible, to the Advent itself. That Israel

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might certainly know the Messiah when He came, if only they would; that Christ Himself, as a man and an Israelite, might have a light for His path, a means of developing and confirming His faith, prepared by the Father;[1] that the believers of the New Testament might henceforth, in like manner, through the wondrous word of ages, fortify their faith in the unity of all revelations of God, even to the last in His Son, their certainty that He to whom they live is the one that was to come in the fulness of time, according to eternal counsel; *finally*, that in the last days the ancient covenant-people, returning from their blindness, might be convinced by its holy letter preserved even till that time:—all this is included in the design of prophecy.

The *source*, from which the predictions of the prophets in the more limited sense proceeded, is *not* to be found in the ἰδία ἐπίλυσις of a presentiment, conjecture or desire, which, although at first awakened within them by the Spirit of God, was yet further developed in themselves in a natural and human way. But it must be sought in the *speaking of God*, His word coming always *anew* into their human consciousness,—which, even to the end of the days, when every *mystery* of God thus spoken is fulfilled and ended (Rev. x. 7) might and was *intended to be* partly understood, and partly not *understood;* and which, precisely on this account, clothed itself partly in literally plain words, in words entirely understood by the prophets, partly, on the other hand, in dark hints, and in an *under-sense;* which only the Spirit of God Himself knew and could interpret. The *Spirit of Christ*, as St Peter says, was in the prophets, so that they must needs search into the words of their own mouth, and, on account of the darkness that hid other things, only abide by what had been revealed to them, namely, *that not unto themselves, but unto us, they did minister these things* (1 Pet. i. 10–12). But, because the word of the Spirit was yet a word coming through the mouth of men and the thoughts of men, therefore was the knowledge of these holy men themselves the *medium* of utterance employed by the Spirit; and that in a manner quite as conformable to nature as

[1] And yet there are those who venture openly to impute to Him a Jewish, and, on account of His humanity, national sphere of vision, in the belief and the understanding of the Scripture;—to *Him* who first brought to Israel and the world the full belief, the entire, true understanding of the Scripture.

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it was miraculous. Every Prophet speaks what is given to him; far as it may reach beyond his time, it yet as a whole bears the peculiar form of his time and person, which the same God, by the course of nature and grace, has wisely prepared with a view to this. The Prophet says, indeed, many things which he himself does *not altogether* understand, but nothing in regard to which he has no thoughts or reflections at all, and which is not in some way connected with his own consciousness. And thus, according to *this* theory of inspiration, the prophetic writings are truly "organic wholes, and living products of minds affected by the surrounding external and internal relations"—(in the words of Bleek)—if only we reckon among these internal relations the Spirit of inspiration very essentially *affecting* the mind.

The *Christ* of prophecy, about whom our Lord in the words περὶ τοῦ Χριστοῦ asks, as concerning a *person* who is the same with His person (Luke xxiv. 26, τὸν Χριστόν, and ver. 44, περὶ ἐμοῦ), is a figure and form which is complete and consistent in its totality.[1] It is not, therefore, that (one knows not what) "ideal" Christ who is made up of all sorts of presentiments, half agreeing and half disagreeing with each other, such as many at this day speak of. These, indeed, have also a kind of "prophecy;" the idea of which, however, does not at all agree with the idea of this word that obtains elsewhere among Heathens, Jews, and Christians, namely, "a foretelling of events, based on Divine communication" (see also Acts xi. 28, xxi. 11). Scriptural *prophecy* in this sense, in so far as it stands in the canon, is a product of a higher degree of inspiration, and its most evident proof; just as that "prophesying," or inspired speaking in another sense, which the Scripture speaks of, indicates a concentrated and stronger working of the Spirit of God on the human spirit. It is nothing to

[1] "Christ, the promised One, everywhere explains the Old Testament in the most essential respects of Himself, and applies it to His own person, just as a man points to a picture which represents him." V. Meyer, as editor of De Wette's Psalms, see Krit. Kränze, p. 396. Yet, as may be strictly proved by a genuine exegesis of the prophetical word, what Jul. Müller maintains is wrong, viz., "that the Messianic prophecy of the Old Covenant respecting the incarnate Son of God was fulfilled, but at the same time *infinitely exceeded.*" The fulfilled reality indeed exceeds the prophecy in clearness; in other respects, however—if only one reads now in this clearness—it has *nothing* essential, which had not been already indicated beforehand.

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the purpose that, in the original language of the Old Testament, there is no special term for the foretelling of the future. It has the thing itself, and the appeal of the true God to it as coming only from Him; and that precisely where this prophesying appears more strikingly than it had ever done before, in *Isaiah*, for example, chaps. xlii. 8, 9, xlvi. 9, 10, which therefore the present false theory can no longer believe and understand. By right no one should give to a *presentiment* of the future, developed from the *human* spirit—*præsagium*—the name of a prophecy or *vaticinium*, in the theological sense. On the other hand, this name is without doubt rightly applied to an intuition given in *the first place* in the natural horizon of the present, and the sphere of the national life, to which, through the *providence of God*, a *typical character*, flowing from the general character, adheres: *namely*, when this Providence, specially taking care of the canon, has *before provided* the *expression* of this intuition in the γραφή, and has, precisely by inspiration, given it a co-ordinate place with the more consciously direct prophecies. That the human consciousness of its meaning does not essentially belong to the idea of prophecy according to the more concrete use of the word in the New Testament, but that, all the more on this account, the idea of a Divine guidance and inspiration belongs to it, is evident from the case of Caiaphas. (John xi. 50, 51.) But the holy men of God were far from prophesying always unconsciously, and they never did so strictly speaking as Caiaphas did. This leads us into a province where the believing interpretation has been mainly combated and charged with the worst caprice,—into the miraculous province of that which the Holy Ghost speaks, while the persons by whom He speaks do not fully understand it. Here "the difference between the immediate and the mediate, between the unconscious and the conscious in the human spirit," as psychology shows what is analogous to it everywhere, is, at all events in the province of the Scripture, to be well considered and rightly understood. If too great emphasis is laid on the unconsciousness—then, forgetting the Scripture-inspiration, one finds only such "presentiments as the pious writers themselves were not able to master, were not able clearly and entirely to express, scarcely even to stammer out." This, then, is held "from its very nature, to be ever something general, indefinite, floating in

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the air;" and so the testimony of the prophetic Spirit adduced in the New Testament as in the highest degree clear, must be allowed to evaporate into an incomprehensible chiaro-oscuro, the exegesis of which is forbidden to every one. On the contrary, all that the *Holy Ghost*—so soon as we attach a definite meaning to this great word itself—has given to the sacred writers to say, remains most certain and definite, whether this be simply and plainly in their words, as information destined for the Old Testament, or whether it be an enigma lying deeper, reserved for the future. In the latter case, what is concealed becomes manifest, and the slight intimation, according to its original Divine *intention*, is exalted into the light of distinct definiteness; *i.e.*, in other words, the Scripture is *opened* (Acts xvii. 3; Luke xxiv. 45), so soon as *the same Spirit*, who there spake mysteriously, now becomes the *interpreter of His own words*. We see, also, that Christ and the Apostles cite and make use of such hyponoetic testimonies, without distinction from the others. "The formula ἵνα πληρωθῇ is frequently applied to types *the same as if* they were prophecies,"—says Nitzsch; from this it precisely follows, however, that they *are* prophecies, and the consciously prophesying subject is properly always in the end the Holy Ghost. As regards the *under-sense*, also, there is in it no essential token of its having been unknown to the inspired writer; this may certainly have been the case, but it may quite as well have been the contrary.[1] Only the man who holds no special inspiration will anxiously inquire what, and how much, the writers had in their own thoughts in connection with their words—*a question which can now never be settled*. We should think that when such a one reads honestly and uprightly the wondrous word of the Old Testament, he must find so much that is uncertain, obscure, and full of presentiment, so much that is invested and played around by a second sense, as to make him despair of at all interpreting the thoughts in these words. But he who proposes the grand question, What does the Holy Ghost testify here? considers, indeed, the historically personal references and media in the human consciousness, in so far as they present themselves to him; where, however, the word, read in the light of the fundamental intention and special interpretation of the

[1] See my Einleitung zu den Psalmen p. 8.

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New Testament, begins to loose itself from the natural ground of the time when it was written, he, notwithstanding, continues to read confidently without troubling himself much as to what the prophet may or may not have understood concerning it. We have now to do not merely with "the *train of thought* of the ancient kings, prophets, and other *mere* (?) theopneusts"—in which the person, history, and kingdom of Christ were already comprehended in extenso and concreto (Tholuck's Litt. Anz. 1836, 181) —but with the train of thought of the Spirit, according to which David speaks *in the Spirit*, or *the Holy Spirit by the mouth of David*. We "bring certainly the full colouring into the shadowy sketch"—for, therefore, has the σχιὰ τῶν μελλόντων been given to us, in its wonderful adaptation to the εἰκών; he who has the original sees, of course, a true shadow-sketch in the light of this original, and *this is precisely now the exegesis of the Old Testament in the light of the New.* Moreover, we must not suffer ourselves to be induced to take, as the criterion, whatever it may please a false theology, which does not even understand the Old Testament in a grammatico-historical way, to declare, as at any time the stage in the development of Hebraism on the whole, and, therefore, as the sphere of vision at the time in the particulars. It is, for example, a mere dogmatical dictum of unbelief which will not acknowledge the "inner relations," when De Wette[1] says respecting the *piercing* of the hands and feet in Ps. xxii., attested by the Masora, "If David did not suffer it, then he *could* not say it of *himself*, and a presentiment of the particular mode of death which *another* was to suffer after him could not with these words come into his mind." Wherefore not, if it was revealed to him that not only his life and sufferings bore a typical reference to the great One who was to come; but also, in particular, that the Spirit of the Lord spake of this One by his tongue? Why must that be called "unpsychological" in the highest and holiest sphere which, in a quite inferior degree, happens to the sons of men—even to many a Doctor, in spite of all his exact thinking—namely, that they should often say what reaches beyond their own thought. It would be interesting enough to seek out in many a book of the present day the under-sense here and there put in by God.

[1] Erbauliche Erklärung zu den Psalmen p. 29.

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Goschel's exegesis in reference to Goethe goes, indeed, too far; in general, however, we all apply with justice the *same* principle of interpretation even to our own classics. And, to return to antiquity:—one has only to look without prejudice at the wide natural sphere of the heathen oracles, and the oriental gnome-wisdom, in order to find in abundance even the grammatical double sense (this σκάνδαλον of the γραφή). Now that the wondrous word of the suggesting Spirit, employing and exalting *this* mode of natural utterance amongst men, comes to have, not, indeed, a "*spirit-like*" (as the Reviewer in Tholuck's Anz. loc. cit. thinks), yet actually a *supernatural, miraculous* appearance, is at the same time founded so *naturally* in the fact of the great miracle of inspiration,[1] that not only in the citations of the New Testament does what is cited acquire for the most part exactly this appearance, but in general to the believingly devout reader *every sentence of the Bible* is at times thus spiritually transfigured. Thus is that *interpretation* of the Scripture which completely understands it, properly speaking itself a prophesying and seeing by the Spirit, and not a *mere* reading and investigating by means of human helps, as in other books written by men. Such interpretation, like all prophecy of the second degree, lets itself indeed be *judged* by the same Spirit, on account of the error that is mixed with it, but it must certainly decline to vindicate itself against merely human wrangling and disputation.

What, then, did David in Ps. cx. know of Christ, when, *in the Spirit*, he called him *his* Lord? This Lord Himself, who also knew well about David, asserts, on the part of the Psalmist, a knowledge of the sense of his own words, in the little word "*his*"—which is, at all events, implied in the expression "to *my* Lord," as has been said above. As Moses, according to Num. xii. 6–8, had some understanding of the secret and far-reaching import of his typical laws and institutions, so, still more, did David *know*, since Nathan's prophecy, that he himself, also a prophet, spake beforehand, for example in Ps. xvi., of the *resurrection* of

[1] For the inspiration of the Scripture is, and remains the *miracle* in the sphere of human thinking, quite as indisputable, and at the same time incomprehensible, as other wonders of a higher imparting itself to a lower nature. In this way it touches upon what is analogous to it in a lower degree, and is yet, toto cœlo, different from it.

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this Christ who was promised to him. (Acts ii. 30, 31.) In like manner, in the 2d Psalm, he speaks of a world-ruler who is "the Son" in an incomparable sense, in whom to *trust* for salvation as in God is no idolatry. He knew even that the Spirit of God speaks in his psalms in general of Him who was to come. Read only 1 Chron. xviii. 17, and 2 Sam. vii. 19, aright as the words stand.[1] Consequently the *ἐν πνεύματι*, in

[1] True, even the old translators take the אדני יהוה in 2 Sam. vii. 19, as a Vocative; but, although this certainly occurs at vers. 18, 19, 20, 28, 29, it yet cannot be meant thus here (the second time in the same verse!), because then the remaining clause וזאת תורת האדם would have no proper beginning. When Hävernick, with Schnurrer and others, would read, "that such is a law for men" (as Seb. Schmid, idque ad legem homines) —we reasonably ask, in respect of the sense, What? how so? and can find no tolerable idea corresponding to the elevation of this chapter. Equally unsatisfactorily does De Wette dismiss the readers of his Bible, "Such is the way of men"—namely, to speak thus confidentially (as according to Grot. also Gesenius, Winer, Maurer), or even, Thus to care for their posterity! Zinzendorf, in his ignorance, may be satisfied with such an interpretation as, "Thou speakest with one, as a friend speaks with another" —but we cannot be so satisfied. The *question* of surprise, Is this the manner of men (namely, an eternal kingdom)? comes indeed nearer, but no such question is indicated in the text. It is enough to abide by that which Luther has hit in his marginal gloss: "Thou speakest with me of an eternal kingdom, in which no man can be king; He must be God *and man*, because He is to be my son and yet is to be king for ever and ever, which belongs to God alone." This future, as yet distantly future, Ruler of an eternal kingdom, whose Father (ver. 14) thou art to be, is God-Man! Thus we have the true parallel to Ps. cx. Let תורה be understood of the new law, the new revelation, the new order of the covenant and kingdom; let the האדם which is strikingly brought into prominence, and used personally, contrary to the usage of this word elsewhere, not be overlooked; and then let the passage be read in full (with Schmieder, Zeugniss von Christo in Predigten, p. 291),—Of *an* Adam, who is Lord Jehovah, a new beginner of humanity and representative of humanity. If any one thinks that this interpretation of 2 Sam. vii. is mystically put into the words, we ask him how he will dispose of the parallel passage 2 Chron. xviii. 17 (original text xvii. 17), where the sense maintained by us is still less to be evaded; it means evidently, according to the manner, form (the type) of the or a *man*, *who is on high*, who is Lord (and) God. The interpretation, "After the manner of an exalted man"—yields still less sense than the evasions before mentioned. Or, "After the manner of men, O Thou on high, God Jehovah"—which is already forbidden by the remarkable accentuation.

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Ps. cx., does not, in any wise, mean a state of ecstasy in which David himself was carried to the right hand of God, and in which, not knowing the import of his own words, he speaks as if he himself had become his own Lord. Nor are the words "to *my* Lord" to be understood as "an Israelite's intuition of the glorious and efficacious fellowship of the king with Jehovah," *i.e.*, in another person than his own, as Hofmann thinks; for, on the contrary, Christ[1] here says that David spake these words in his own person, concerning another, viz., *the Christ*. Although it is not thereby affirmed that David knew and understood *all* that we can read and find in the inexhaustibly profound word of the Spirit by the mouth of David, now after the actual exaltation of the royal Priest to the right hand of God.

WOE TO THE PHARISEES. ALL BLOOD UPON THIS GENERATION. FAREWELL TO JERUSALEM.

Matt. xxiii. 2–39; Mark xii. 38–40; Luke xx. 46, 47. (Luke xi. 39–52; xiii. 34, 35.)

We must once more, and for the last time, protest against the constant hypothesis of Olshausen, who consistently maintains the improbability that an entire discourse, such as St Matthew gives here, was actually spoken by our Lord; and, moving in a *circle*, reminds us, here as everywhere else, of the usual manner of the Apostles "thus to combine the sayings of Christ." We still maintain the same conviction as to the theory

[1] To whom Dr Hofmann will hardly answer: "*Thou errest*, for thou knowest not the Scripture and the weakness of men so well as I!" We are glad to find Delitzsch at one with us in the testimony that the authority of Christ (from which Hofmann tries acutely, but in vain, to release himself) here recognises a designation of the Messiah as κύριος in the mouth of *David*. Thereby certainly "the chain of progression, as Hofmann has constructed it, is at once broken in pieces, the *exclusively* typical principle of his interpretation of the Psalms entirely shaken." (Delitzsch Biblisch-prophet. Theologie, p. 186.)

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that St Matthew has "with art and insight arranged into a new whole" the scattered sayings; we hold it to be an art forbidden to the Evangelist, a false insight on the part of the Apostle, who must have known that it was not permitted to him to compile for the Church of Christ the formal discourses delivered by his and its Lord on His entering upon His work and taking leave of it, and then simply to say of them: Jesus opened His mouth and spake thus! The Τότε of St Matthew, therefore, stands firm here also; as much so, at least, as the account of St Luke, who informs us that Jesus had already spoken at an earlier period much of what is said here. Nay, St Luke himself, as also St Mark, at the same place where the discourse of St Matthew stands, gives a brief notification of that discourse. When St Luke, chap. xi. vers. 38, 45, 53, narrating exactly according to the occasion and connection there indicated, inserts the earlier kindred discourse of our Lord against the Pharisees and Scribes, it is *to us* not merely in the highest degree probable, but certain, that he is quite as right as St Matthew, and St Matthew quite as right as he:—that is, our Lord (and this has a very profound significance, if only we will admit it) publicly repeated and arranged in this, His farewell discourse, what He had already, perhaps often, here and there uttered in private.[1] At least let tenable reasons be given against this, instead of an indefinite assertion of its improbability. Was not the case entirely similar with the parable of the guests who despised the call? We shall, therefore, interpret the discourse spoken at the entertainment in St Luke as belonging properly to that time; yet we shall there, for the most part, have to consider and explain only the different position and connection of the particular sayings in relation to the concluding discourse in St Matthew.

But we must not forget that even the formal apostrophe to Jerusalem as the killer of the prophets, and the announcement, "Your house is left unto you desolate! Ye shall see me no more!"—to remove which from its place in St Matthew would

[1] Even Hase acknowledges this discourse as authentic, and thinks it to be "so conformable to time and place that it by no means has the appearance of being a compilation of Matthew." Schleiermacher, on the contrary, thinks that on this day there was no longer *time* enough for such a discourse.

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contradict all sound feeling—is likewise to be found at an earlier period in Luke xiii. 34, 35, in definite connection with a word going before, at ver. 33. What shall we say to this? It certainly bears very much the appearance as if Christ had spoken thus only once, and that most naturally where St Matthew records it; nay, we cannot quite comprehend Olshausen, when, with obstinate consistency, he curtly says of these words, "In St Luke *they* have *without doubt* their original place!" How natural is it to doubt whether Jesus could there and then from afar have thus addressed *Jerusalem;* whether He could already have addressed a *farewell* to those who *would not!* When we find that St Luke has, without regard to chronological order, interwoven with the so-called narrative of the journey (*i.e.*, the particular section chap. ix. 51, to chap. xviii. 14) much that was spoken elsewhere,—for example as we found at chap. xi. 14–36 (yet only so as that ver. 37 retains its truth in so far as something similar was then said), and perhaps chap. xiii. 18–21, as also other places,—it is surely natural to suppose that in connecting also chap. xiii. 34, 35 with ver. 33, he *might* have anticipated. More than this, however, it does not become us to say; as even Schleiermacher, in his lectures on St Luke (as my notes inform me), "could not do otherwise than let it stand as *doubtful.*"[1] It is at least much more certain that St Matthew is right in giving this as Christ's *farewell word;* and our feeling, sound and true as we think, rebels against the idea that he has presumed, on his own authority, to remove the earlier saying to this place where Christ *would have* spoken it beyond comparison more suitably and effectually. When again, however, we find that in Luke xiii. the words may be well understood (even ver. 35) in *another*, and at that time quite suitable, sense (of which later on St Luke), if we only cancel the already critically suspicious ἔρημος—we can make up our minds to suppose, with Bengel, that our Lord had already, at an earlier period in Galilee, addressed in precisely similar terms Jerusalem, the murderer of the prophets, when speaking of His death which was soon to be accomplished there; and, finally, that at a later period He purposely repeated, with reference to a more remote future, a word

[1] In the *published work* on St Luke he inclines still more strongly to the opinion, that St Luke has only inserted the discourse here.

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that was there meant for His triumphal entry which was soon to take place.

But to proceed with St Matthew. According to his account, our Lord spake here *to the people and to His disciples*, notwithstanding the address to the Pharisees and Scribes and the entire evil generation, which begins at ver. 13 and continues to the end of the chapter. This implies, first of all, that He *began* as we see by addressing the people (ver. 3), and His disciples (ver. 8–11); but then it is meant to denote, that in fact the woes denounced against the Pharisees were meant less for them than as a warning for the people and the disciples. Mark xii. 38 brings into prominence the still listening and unsusceptible people; Luke xx. 45, in addition to these, the disciples. Both Evangelists, moreover, not less concisely than profoundly, intimate this as the proper and innermost point of the entire discourse, when they begin it with a Βλέπετε, προσέχετε ἀπὸ τῶν γραμματέων. This connects itself (besides Matt. xvi. 6, and Luke xii. 1) exactly with the conclusion of the Sermon on the Mount (Matt. vii. 15)—that Sermon on the Mount which (as we have there seen) foreshadows in general, in its progress and conclusion, the progress and conclusion of all the teaching of Christ; to which, in particular (as we shall see), the woes here denounced significantly correspond, as contrasting with the blessings there promised. The sentence of condemnation which the Pharisees, *in the hearing of all the people*, must needs take away with them,—so that by this publicity it already foreshadows to them the great judgment of that day,—is meant to exhibit a most solemn *warning example* for all future times to the eyes of all the people, and especially the disciples of Christ (*i.e.*, as in the Sermon on the Mount, such as are so already, and such as on hearing it will become so):—this is the main design and fundamental import of the entire discourse, *Let it not be so with you!* This must be said even here to the disciples of Christ; therefore, it is not merely, Beware of these and such hypocrites wherever you may meet them; but even, Take heed that *ye become not as they!* For, according to 1 Cor ix. 27, there remains

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even to a Paul the threatening danger of continuing to preach outwardly to others whilst inwardly he is himself rejected, of holding forth the prize to which he himself does not attain.

As, at Is. v. 8–30, there followed upon the parable of the vineyard a sixfold woe against sinful Israel, so now, in exact contrast with the Sermon on the Mount (to which we shall find besides many particular allusions), Christ utters *seven* woes, with a superadded *eighth*, against the hypocrites and blind guides at the head of this generation upon which judgment is about to fall. This has not been arranged, here any more than there, by the "art and insight of the Evangelist." It would be folly, indeed, in us, as in St Matthew, to trouble ourselves with the question whether Christ spake every immaterial particular, and everything literally as it stands here; *e.g.*, whether He mentioned the φυλακτήρια first, and not the κράσπεδα. We may certainly rely on this, that the *whole*, in its essential meaning, connection, and progress, corresponds through the Spirit of inspiration with the original discourse of our Lord.

It divides itself not less evidently than significantly into *three* parts. The first gives, by way of introduction and warning, the *description* of the Scribes and Pharisees, and that in contrast with the disciples of Christ (vers. 2–12). The second, as the kernel, properly speaking, comprehends the *seven woes* upon the hypocrites and wilfully blind, which are introduced by a sudden change of the address (vers. 13–28). The *concluding* part passes, —in the *eighth woe*, which combines all the seven in one,—from the persons hitherto addressed to the *entire* generation of *Pharisaic Israel*, upon which judgment is about to fall; and ends in the terrible farewell to Jerusalem and the Temple, the city and habitation of God! (vers. 29–39). In harmony with chap. v. 20, in the Sermon on the Mount, the "righteousness" of the Pharisees—as it is there ironically called and rejected, that is, their unrighteousness and hypocrisy—is first of all depicted. "Those I mean, *who are so*"—says Christ, and thereby meets the question, which was yet a groundless question, viz., whether and how He can thus condemn the whole class and the whole sect. Those who are *not* so—He does not mean, and therefore does not condemn. He begins with the quite *general* mention of those who sit in Moses' seat (still, at the same time acknow-

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ledging the right and truth of the *office*), whose word, in so far as it is conformable to that seat, is to be done by the *people*, notwithstanding that they themselves do it not. (Vers. 2, 3.) Thereby is already opened up the more special delineation of their character as it appears outwardly in *their works*, and that now in warning contrast with the *disciples of Christ*. They *do not* what they (more or less rightly) say; what they do however (their righteousness) is hypocrisy before the people. (Vers. 3–5.) Examples which make this manifest are to be found in their affectedly holy garments, their sitting in the upper seats, and their love of titles (vers. 5–7). Now comes the strongly convictive, specially corresponding antithesis, applied from what is outward to the internal character: *Be not ye so!* (vers. 8–10). But ye know what I have said to *you* (ver. 11), as also *to them and you together* (ver. 12). The last sentence, that namely of ver. 12, has comprehended both the Pharisees and the disciples at the close of the direct warning, and already prepared the way for the sentence of degradation upon those who sit on high, the *woe* that now breaks in.

The sevenfold woe divides itself into two parts; in the first of which there are four, and in the second three woes. The first four have respect to the pernicious *effects*, the last three to the evil *nature* of their hypocrisy.[1] They *rob* men of eternal salvation in the kingdom of heaven, under the pretext of being placed in charge of it—*nay even* of their earthly goods, under the pretext of making prayers for their souls[2] (vers. 13, 14). They give to men for this the destruction of hell, or a character

[1] By a similar division the promising *blessings* (Matt. v.) proceeded from the inward disposition to the outward expression; the rebuking *woe*, on the contrary, sets out from the outward expression, and proceeds to the inward character. The parallel, as *specially* carried out by Lange, between the blessings promised and the woes denounced, appears to us strained, and in some instances artificial. We think that such exact references would not accord with the solemnity of our Lord's holy wrath at the time.

[2] Ver. 14 is not to be put before ver. 13, for Bengel very aptly observes here, that the discourse must begin with the *kingdom of heaven* with reference to chaps. iv. 17, v. 3; we observe, in addition to this, that ver. 14 brings up a higher degree of turpitude in order to the *greater condemnation*. Still less is ver. 14 to be rejected as having been inserted from St Luke, as Grotius thought, for St Mark and St Luke have here retained this περισσότερον κρίμα, as the principal saying.

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which deserves this (ver. 15)—and that by *false doctrine*, which (in every case as in these examples) puts what is unessential and outward in the place of what is essential (vers. 16–22). *Blind guides:* this sums up the pernicious outward expression of their hypocrisy, and stands therefore along with the "hypocrites" (ver. 23–25). Now first, pressing closely home, their evil *disposition* is denoted in a threefold woe: They neglect, in the most trifling outward observances, the principal thing (vers. 23, 24)—and that with *conscious* hypocrisy: as they cleanse the outside instead of the inside (vers. 25, 26), so they are themselves *whited sepulchres!* (vers. 27, 28.) The death in them which is now exposed forms the connecting link for the third and concluding part. This part, of course, again, begins in the first place with the Scribes and Pharisees, the guides of the whole people, in order to extend the eighth woe over *their* heads into a judgment upon the entire generation. They fill up with all their false holiness only the measure of the sins of their fathers: they pretend indeed to renounce the guilt of their fathers (vers. 29, 30), but yet are like them (ver. 31), nay fill up their measure in order to condemnation (vers. 32, 33). And thus does the entire generation fall with them into judgment; they will also reject the last messengers of Christ (sent *to them* only to afford a proof of their incorrigibleness), and thus draw down the final judgment upon all former crimes of bloodshed (vers. 34–36); chiefly Jerusalem would not receive the grace, which sought in vain to *allure* them, even to the last, and this grace now withdraws itself from them, *until* there shall be a penitent return of Israel to its *Messiah*, which lies in the remote future (vers. 37–39). Thus does the rejected Messiah turn away from them; thus does He declare the judgment beforehand; yet not without something conciliatory at the close, in the gracious look which He casts upon the children of these condemned parents, who shall one day be restored—everything in one comprehensive view of this people and generation, as one whole under the leading of God.

Vers. 2, 3. We are not to conceive of a *magisterial* power and dignity as belonging to the persons here rebuked; for our Lord uniformly showed an exalted humility towards all whose subject

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He was, and, on the special ground of His own royal dignity, did not even make use of the right of the Prophet to rebuke and inveigh against the holders of power. He reprimands them not in so far as they had still in any way to *judge* and *rule;* therefore it is not the "High Priests and Scribes," so that it should be necessary to understand the Sanhedrim, but the "*Scribes* and Pharisees,"—the words being purposely in this order. Of "an organised *political* influence," which He would prevent the people from opposing in a revolutionary way, He does not speak here; He does not in the remotest way denote the school and sect, which indeed was then the dominant one, as the holders of the "collective *theocratical* power," not even in order to acknowledge that power. For καθέδρα is neither a θρόνος nor a βῆμα; but generally, the place which any one fills, and here the pulpit or desk in school and church, as we now say. To sit in the seat of any one is to occupy his place with its rights and prerogatives (see Sir. xii. 12 in the Greek); then to become his successor in office in so far as an office is spoken of; for a transference of a transferable office is certainly presupposed therein. But there was at this time in Israel no *seat* of the *prophets*, no outwardly constituted right of succession; for, Samuel's schools of the prophets existed for a time only by the Spirit, and even Elisha was not called by Elijah, but by the Lord through Elijah, just as Amos the herdsman was (Amos vii. 14, 15). There was, however, a *seat of Moses*, *i.e.*, an office with the right and duty belonging to it of declaring the law to the people, of enforcing it, and applying it to particular cases: this Moses did first of all in person (Ex. xviii. 13, 20), and transferred this power (which was then also a power to judge in cases where *the law* declared punishment) as to the rulers (ver. 21) who acted with him, so for the future to the Priests, and Levites, and Judges (Deut. xvii. 9–12). But our Lord cannot mean here even this *priestly* or *judicial* office proceeding from Moses (Mal. ii. 7; Deut. xxxiii. 10) as such, for times and things were changed since then; after the return from the captivity, since the time of Ezra, the first scribe or סֹפֵר, another seat had been set up for declaring and interpreting the law (Neh. viii. 4–9), namely, the pulpit in the synagogues, and the right of the instructed in general to teach the people. *This* Christ calls quite properly the present seat of

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Moses, which the *school*, as we now say, had occupied; more particularly, however, the specific *sect* of the Pharisees, which had obtained the upper hand in the school, so that no Sadducæan *Scribes* were acknowledged, although Sadducees also sat in the high council. It matters nothing to the point, whether the Rabbis and teachers in the Temple and synagogues sate or stood (St Luke iv. 20); the ἐκάθισαν denotes the occupying of this place in general. As Christ at the beginning acknowledged the masters in Israel (Luke ii. 46; John iii. 10), so now, at the close, He lets their authority pass undisputed for the little while it has yet to last (till the judgment, ver. 12); He will not Himself thrust them down before the time, but let them sit as now they *sit*. Whether, moreover, the form ἐκάθισαν is intended to denote "that they were *self-elected* to their office"—they have by assumption seated themselves, and actually sit—is still a question; there is certainly something of this in the background, as afterwards ver. 12 comes into prominence. But at first our Lord seems to speak only in the way of *acknowledgment*, just as at chap. xxi. He acknowledged the keepers of the vineyard in order to rebuke them. For the order of the development from Moses downwards to the present time, notwithstanding all offence in the individuals, was yet, on the whole, true and legitimate: if there was a seat of Moses in Israel at all, who sate in it but the Pharisees? Although they may have arrogantly seated themselves and now sit (for example, they called the ignorant rabble John vii. 49, as עַם־הָאָרֶץ, their footstool), yet they were the real, and fundamentally, still orthodox representatives of legal Judaism; hence St Paul afterwards connecting himself with them could appeal to their influence. Inasmuch, therefore, as our Lord, leaving out of view the Sadducees and Essenes, speaks thus here of the Pharisees, He *honours* them (as in all His former controversy with them) at the same time that He rebukes them. "Notwithstanding His decided renunciation of what was dead and ungodly in Pharisaism, He yet had grafted His teaching only on their and on no other Jewish sect."

From this will be rightly understood the following confirmation by Christ of what these Pharisees *say* for the people, which from a want of clearness has been much misunderstood. That in the πάντα ὅσα ἄν their false human statutes, which make void

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the commandment of God, are by no means to be included, is evident enough afterwards from vers. 16–22; and no one should so understand it after statements such as chap. xv. 3–20. What, in that case, would be meant by the προσέχετε, addressed to the people as well as to the disciples? "Christ commended the sheep because they listened not to the murderers and hirelings" —and can it be that He should now unconditionally direct them to these shepherds? Certainly, our Lord had, since the Sermon on the Mount, "placed the mass of the people above their representatives," and this is no "incongruous and revolutionary perversion of relations." It was the true reformatory relation, which Christ will assuredly never suffer to be abolished among the people of God, so as, after the genuine Romish fashion, to surrender the ignorant multitude blindly to human authorities. We cannot understand, again, how Olshausen, with the contents of this and the 15th chap. before him, can yet say here: "Their statutes contained in themselves nothing sinful; they were only very burdensome, but whoever entered into them faithfully and earnestly could receive no harm from them!" There lies, therefore, in the important οὖν between vers. 2 and 3 the already self-evident limitation, viz.: All that they say to you as in Moses' name from this seat, *conformably to this seat*, as true readers and interpreters of the law,[1]—"lest the people might think that the Pharisaic traditions were of equal validity with the precepts of Moses." Luther's marginal gloss runs: "If any one teaches otherwise and more than Moses, he sits not in Moses' seat; therefore Christ rejects afterwards *their* works and doctrine of men." This discriminating recognition furnished the true complement to all His controversy with them hitherto; and our Lord therefore now expresses it to prevent all misunderstanding

[1] This alone is what we find in it; namely, the acknowledgment of the office, and of all the teaching which was actually in accordance therewith. Roos, as if he had in his mind the pastors of his time, yet hardly according to historical truth, would understand a great deal too much. "From the *desk* these people say nothing wrong. Their human statutes, perverted interpretations, bad counsels, they spread abroad only in their decisions and conversations, or they bring them before their students in a learned shape. In the desk (in the pulpit) *all is as yet well enough*. There they are afraid. There God still keeps His hand over them!" We doubt very much whether it was so.

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of His words (as in Matt. xv. 17). The people needed, and need at all times, in so far as the legal economy of God extends into the New Testament, such readers and interpreters of the word that has been given by God. Our Lord, therefore, at the same time, confirms by anticipation the similar office in Christendom; and declares it as His will that, in all times, the occupiers of any seat of Moses (not certainly a seat of Christ, who knows no representatives) should be honoured on account of the office, notwithstanding all personal unworthiness, just as parents and magistrates are to be honoured. Even although something human, unprophetical, pertaining to the letter in human fashion, should cleave to it (as Moses himself, at the same time, bore in the prophetical spirit the office of the letter), yet so long as it does not go directly *against* the word and commandment of God, it is to be tolerated,—but not further. What they tell you to *keep*, already with the gentle irony rightly expressed by Luther, "that *ye* should keep,"—as preparing the way for ver. 4. Yea, that observe and do *ye*, faithfully on your part, in order that it may not remain undone (see the like expressions Ex. xviii. 20; Deut. xvii. 10, 11), although they do it not themselves; but ye must not do according to *their* works! Here the τηρεῖν passes significantly to the inward disposition, which is different from the outward ποιεῖν, and first of all required;—also testified to by them against their knowledge and will in the word of the law, for it corresponds to the Heb. שׁמר.

Vers. 3, 4. They themselves continually *say* what the law says, but they *do it not:* this is the first all-embracing designation of their hypocrisy, a hypocrisy which is developed and intensified, according to psychological law, precisely by this saying and not doing. With this ver. 4 is immediately connected epexegetically; though by an almost universal mistake and in opposition to the plain word, these imposed burdens have been understood of their human statutes. It is only a figurative carrying out of ver. 3, according to the usage of the term (see on chap. xi. 29), and means nothing else than the saying and not doing spoken of immediately before: They proudly and with pleasure give forth the law in all its strictness, they delight to thunder it out severely, as from Sinai,—Thou shalt! thou shalt not! without ever thinking of their own obedience. (Rom. ii. 21–23.)

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Just as the moral-Pharisees of the present day preach endlessly of duties and evermore of duties! They lay upon the shoulders of the poor people burdens which they themselves will not *touch* with *one* finger (Luke xi. 46), or move from the spot; not to speak of taking them in their hand and laying them on their own shoulders in order to carry them.[1] Does this, then, correspond to their *statutes*, which even Bengel would understand as meant here? No, in *their* self-chosen works, ver. 5 (now first comes the transition to these!), they indeed go zealously before the people. We should in that case have to understand Christ as going on to say in ver. 5: "I have said to you that they *do not;* verily, they do indeed outwardly, on account of the people, but that is not the right doing." But this sense, however true as respects the Divine law, yet has respect to this law only as requiring a spiritual obedience; and not to those statutes which actually require only an outward observance, and for the overscrupulous doing of which, not proceeding from the heart, ver. 4 would be a very unsuitable expression. The true explanation of the whole is found afterwards in ver. 23, where the real *βαρύτερα τοῦ νόμου* certainly correspond to the *φορτία βαρέα* here; in like manner, Rom. ii. 21–23, rightly understood, Thou stealest, committest adultery, and robbest God in heart, although not in act before the people. In their own hearts the commandment of God is to them an intolerable yoke; not merely in the deep sense of the truth which an honestly striving Paul finds (Acts xv. 10), but with a contemptuous putting aside of the commandment, so that they do not even lay a finger upon it in order to the true keeping of it before God: still they find their pleasure in the *δεσμεύειν* and *ἐπιτιθέναι* on account of the office. Of an actual *adding* of their own commandments Christ does not yet speak *here;* else He would certainly have expressed Himself more distinctly upon this important principal point, so as to distinguish between ver. 3 and 4. This, however, is already at all events implied in the idea; viz., that the Pharisees, with self-seeking pleasure, make the commandment of Moses a matter of conscience as *their* commandment; that in *their* binding and imposing, they already *make*

[1] "In what an entirely different light does the Saviour appear, who Himself sought to bear the heaviest burdens, and by His love to make everything easy for His people."—Stein on St Luke.

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something else out of it; instead of being a call to repentance in order to the knowledge of sin, they rather make it a laying on of all sorts of burdens. In *this* way they indeed *falsify* the law; and they bind its commandments thickly together without *mercy*, ver. 23, so as to be an intolerable burden as coming from their hands. (Chap. xii. 7.) Here the Jurist Grotius is for once a better interpreter than most theologians; he refers to the *benignior interpretatio*, everywhere conceded by Moses, but neglected by his interpreters,[1] who on the contrary only "omnem operam impendebant ritibus *urgendis* et *ampliandis*." Now, in so far as this *ampliare* had more or less a real foundation, at least in the Mosaic *letter*, Jesus will not all at once do away with it before the time, God having permitted the letter to become thus sharp and unbending in the hand of His stewards. With an admirably wise moderation, He *finds fault* with the rigour of the interpreters, yet He stirs up no one of the people to offer resistance to the received interpretation. According to Luke xi. 45, 46, Christ said the same thing expressly to the νομικοῖς, who, as a distinct class (it is there expressly attested), applied themselves to the written law in preference to tradition. Compare, finally, Jer. viii. 8, in the original text, in order to understand the entire relation of the סוֹפְרִים to the תּוֹרַת יְהוָה, as our Lord here views it.

Vers. 5–7. Of the inward *doing* before God, such as the law requires even as declared by them, they will know nothing at all; but what they do as *their* works, *i.e.*, *now* reaching further, what they do according to God's command *and* their own invention, they do only for display before the people. We have here a direct resumption of the Sermon on the Mount, chap. vi. 1 (πρὸς τὸ θεαθῆναι literally as there); and it is to us a confirmation of the reading δικαιοσύνη in that place. *Look at them*, and you will at once see this; for they make it grossly palpable to all! Most appropriately and with no slight scorn, resting upon pure truth, Christ mentions first of all the most outward and trifling observances, because it was precisely these that they made a dis-

[1] For example, in regard to the tithes, it was not agreeable to the intention of the law to extend them to the smallest herb; because these would hardly yield an emolument to the Levites, while they entailed the most grievous vexation on the tithe-payers.

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play of; only read and observe the description and delineation of Pharisaism as a whole in its pomp and parade, to be found in Buxtorf, Lightfoot, Schöttgen, Lundius. St Mark and St Luke mention only the περιπατεῖν ἐν στολαῖς, which is wanting here, and is to be understood chiefly of the wide טַלִּית reaching even to the soles of the feet. The φυλακτήρια, or תְּפִלִּין, still in use, were bits of parchment upon which passages from Moses were written, Deut. vi. 4–9 (and therefore that spiritual fundamental commandment held before them by Christ!), xi. 13–21, Ex. xiii. 2–10, 11–16, not however to remind them of these, but for mere outward show. They were inclosed in two cases, bound round the forehead and the arm; and originated in a literal interpretation of Ex. xiii. 9.[1] They are called in Greek φυλακτήρια *not* because they were preservatives or amulets, as, according to ordinary Greek usage, it might be taken. Justin, for example, so misunderstanding it, found fault with these phylacteries on this ground, and indeed such a superstition may at that time have connected itself with them; but, originally, they were only means of *remembrance* or memorandum-papers. Schöttgen, therefore, is more correct than Wahl: quia observatoria quædam erant et hodieque esse debent, ut legis divinæ memores sint. The κράσπεδα are the צִיצִית or tassels, which were spoken of before in chap. xxii. 40. There could be no more striking example, and at the same time symbol, of the triflingly *outward* manner in which they handled the Divine commandment than the fancied fulfilment of the earnest admonition of Moses, by the wearing of memorandum-papers and all such frippery. That they make these *broad* and *large* is also symbolical of all their life and action: in the one (which was actually literally enjoined), at least broader and larger than Moses meant, only for show before others, instead of to remind themselves; the other, moreover, was only an exaggerated interpretation of the proverbial saying, Ex. xiii. 9; Deut. vi. 8, 9, comp. Prov. iii. 3; vi. 21; vii. 3.[2] The two together delineate completely their relation to the

[1] The Jews give it a more sacred observance than it receives on the plate worn by the high priest on his forehead; for, the name יְהוָֹה is there only once, but here it stands 23 times!

[2] Hence the טוֹטָפוֹת in the Sept. are not yet called φυλακτήρια; but in the Targum on Deut. they are already called תְּפִלִּין.

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Torah. See the capouches, tonsures, cowls, rosaries, crucifixes in monkery, with all that is similar to these in heathen Bonzes and Brahmins; ever the same folly of the human heart, betraying itself in these things, such as Christ must needs ridicule and rebuke in these Pharisees in Israel! Decorating the body with all sorts of ornamental appendages is the symbolically significant expression of the Pharisaism of the human heart in its lowest stage, often practised childishly by the heathen; and thus now do even the priests and masters in Israel act in their own fashion! In like manner there is everywhere the same petty desire of honour and place, to which the chief *seats*, with *names* and *titles*, are all-important. It was necessary even to rebuke the *immoderate* ambition which led them to seek and hold fast the chief seat in the synagogue, although that was assigned according to office and right; but the same ambition betrayed itself doubly in this, that they transferred the place in the synagogue also into common life, and even at entertainments contended with each other for the uppermost seats, as in Luke xiv. 7. And now comes the pitiful desire for those titles which have existed from the earliest times, and exist to this day, in the world and the worldly church, with their Excellencies and Eminences, but which the servants of God and interpreters of His word should leave to the world; or, if such titles must exist, should at least not *love them*, but should know better what a mere *being called of men* signifies! Our Lord only begins here to delineate this with the first and most general title *Rabbi* (the repetition of which was especially formal, as is to be seen from Mark xiv. 45), in order to carry it out further in the prohibitory warning addressed to His disciples.

Vers. 8–10. That our Lord does not forbid the outward use of the words and names, but only the disposition expressed in the φιλεῖν τοὺς ἀσπασμοὺς τούτους, and all that is further connected therewith, is so evident that only a Quakerism, which is itself Pharisaic, could misunderstand it. Will Christ, then, forbid children to call their fathers by the name of Father, as would be the case were we to understand the words literally? Even the spiritual children He will not forbid to call their spiritual fathers by the name which properly expresses this relationship (see 1 Cor. iv. 15). He must, in that case, have forbidden many more

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names, such as Lord and King, and whatever, "*upon earth*" among men, is merely a reflection of Divine honour and dignity. The words are spoken in the first place of the office of teacher; and as surely as Christ afterwards appointed manifold offices in His Church, must these offices also bear their corresponding names. (Acts xiii. 1; 1 Cor. xii. 28; Eph. iv. 11.) This, therefore, He does not forbid, but He says: Ye are *not even to* let yourselves be named Rabbi in *such* a manner, with such *fondness for* and *pretension to* personal authority, as the Pharisees.[1] Between the twice-occurring μὴ κληθῆτε, He puts the equally valid μὴ καλέσητε; therefore that they are not to acknowledge and yield to the like assumption in others.[2] The three titles are a graduated exemplification of what was then in use: *Father* (a natural expression of reverence for superiors occurring from the earliest times, both among Jews and Gentiles) was then in particular a higher title given to the heads of sects; and καθηγητής denotes (although, perhaps, the then existing practice did not exactly correspond to it) a *leader*, to whom others are to be unconditionally subject in matters of knowledge and religion (see Rom. ii. 19, ὁδηγὸς τυφλῶν). There lies, however, in the *threefold* title, and what is connected with it, something more for the disciples of Christ: in the first clause, διδάσκαλος (as the invariable rendering of Rabbi) is certainly the true reading, and ὁ Χριστός to be cancelled, for Christ cannot have needlessly repeated Himself. One is your *Teacher*, because ye shall all be inwardly taught of God (John vi. 45, xiv. 26); that is therefore the *Holy Ghost* in the heart (comp. Jer. xxxi. 33, 34, with Ez. xxxvi. 26, 27). Therefore there follows then the *Father* in heaven, and *Christ*, the one Leader or Forerunner; hence, as Richter perfectly well observes, "a hint at the threefold *I* in God, before which every proud I must disappear."[3] It is, however, not

[1] "Only this is His righteous will, that we desire not the higher place on its own account, and the names Teacher and Father merely on account of these names." Rud. Matthaei.

[2] Lange finds in this change of the expression actually the fore-knowledge, on the part of Christ, that not many would *claim* the name "Father," but that many might wish in a wrong way to ascribe it to others.

[3] When Lange (iii. 210) refers the title "Father" to the *administration*, that of "Leader" to the *Reformation* of the Church, he certainly puts his own idea into the words!

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enough that only One, as the Triune, is to us the true Teacher, Father, and Leader; Christ adds directly, as the inference from this and as the test of it, But ye are all *brethren!* The great and little, the high and low in place, the masters and beginners are, in respect of their call and immediate relation to God, placed upon a level; therefore, "teachers and learners have the same holy inward Teacher,"[1] all being as yet only learners, children of the one Father, followers of the one Leader. The spirit of this commandment of Christ for His people is not merely that it does away with all those barriers that fence round schools and learned castes in His Church,—which stands not in such things, whose servants and members are to derive their authority and dignity, which the gift of God alone imparts, as little from any faculty whatsoever, as at that time from the Synagogue, —but, moreover, all *respect for men* which, with assumed authority, would force itself between God and us, is done away with. And this is in reality the main thing:—Whoever *assumes* this to himself sins, and even so whoever concedes it to others. "No one is at liberty to take the place of Christ in the Church, and to let himself be called so and so in this sense. The Spirit Himself whom He hath given to the Church must take it of His own, and show it to us. We know of no teacher in the Church besides and beyond Him, and no philosopher in the school to whom we could entrust ourselves."[2] Observe now again how our Lord, abolishing all Old Testament tutorage, brings in a new state of things in the true liberty and equality which is founded on humility before God, now fully revealed and accessible to all; and how He Himself thus exaltedly makes Himself equal with the Father in heaven. What becomes, then, of the primacy of Peter, what of the most Holy Father in Rome, what of the father confessors and generals of the orders, who give themselves out for guides of souls with the demand for unconditional obedience? Every dominion in one's own name falls before Christ; every misuse of the name of God and Christ in order to one's own dominion cometh of evil, proceeds from the same evil heart, as all Pharisaism did once, even though it should again creep in as plausibly as, for example, Zinzendorf's title

[1] Olshausen, Christus der einzige Meister, Konigsberg 1826, p. 14.
[2] Gräber, in the Sermon before the Rhine Provincial Synod, 1838.

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"Papa" in the Moravian fraternity. Christ will have in the New Testament[1] a directly free and near relation of all to Himself, without human interposition and tutorship. "All, even the weakest, are to be directed to this one true Master, who casts out no one. The point of view from which the teacher is to be regarded must ever be that according to which his hearers shall learn to say, with the inhabitants of Sychar: We believe now, not on account of thy saying; we have ourselves heard and known that this is indeed the Christ, the Saviour of the world."[2]

Vers. 11, 12. This one Master, however, has often and long since told you what alone avails in His kingdom, and says it to you once more as the true Forerunner. See chap. xx. 26–28, xviii. 4; Luke xiv. 11, xviii. 14. This is not accomplished by the *title* servus servorum; rather is this holy fundamental commandment of Christ thereby quite as shamefully and foolishly perverted as at that time the *Hear O Israel* was by the phylacteries. No saying stands in these and other words so often in the Old and New Testament as that concerning humbling and exalting; in this place the first clause has a special significance for those who were arrogantly sitting on Moses' seat, and predicts for them the being cast down, and the coming of others into their place, just as Ez. xxi. 26, 27 already testified. Christ goes before as Leader in humbling Himself so as to be exalted;—*Satan* was the first who exalted himself so as to be humbled.

Vers. 13, 14. They come not into the kingdom of heaven, or rather of their own will *do not enter into it*:—this stands before, and is itself the first *Woe* (as antithetical to the first *Blessed*, chap. v. 3); the immediately following fulfilment of what had just been said, viz., that whosoever will not humble himself in spiritual poverty can also not be exalted. But, in the case of these occupiers of Moses' seat, it is immediately added to this, that they prevent others from entering; nay, the aggravated hypocrisy, consisting in the false pretence of promising help to the people

[1] As already in the Old Testament God the Lord promises to His Israel that He alone should be their Father, and not even Father Abraham or Israel was to be accounted of before Him, Is. lxiii. 16.

[2] Olshausen, at the place cited above, p. 10.

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into a kingdom of heaven, in order to plunder them of their earthly goods, brings with it forthwith a περισσότερον κρίμα as a second Woe. Observe here, again, the true order of these two verses; as well as the proof that the Οὐαί are not phrases and interjections of passion, but the deliberate announcement of the *condemnation* (ver. 33) upon those who will not go into the kingdom of heaven.—How they shut the kingdom of heaven against men had already been remotely indicated in chap. v. 19; then, in chap. xi. 12, the further development of the enmity against Jesus. In Luke xi. 52, Christ had thus expressed it: Ye have arrogantly appropriated to yourselves the key of knowledge, and taken it away from others (ἤρατε); *i.e.*, not a special key in order to γνῶσις, but rather the key of the *kingdom of heaven*, as the following words show. The *knowledge* is precisely this key; and while the Scribes had usurped to themselves a monopoly of knowledge, they misused it for shutting instead of for opening. In general, the true interpretation and application of the law, that is, consequently, the knowledge of the true way of salvation by repentance and faith (Luke i. 77), is the open door into the kingdom of heaven; and they had stolen and falsified both of these before Christ came. With obstinate consistency they completed this robbery in the days of John and of the Son of Man; had snatched away from the poor people by their authority the acknowledgment of the Messiah; and said to those who wished to believe on Him, and who rarely defended themselves with such bold independence as that blind man, *We know* that this man is a sinner, that must be enough for thee! John ix. 24. They shut the door ἔμπροσθεν τῶν ἀνθρώπων, they do not let in the already quite near εἰσερχομένους (Present: who are actually on the point of willingly entering);—as they afterwards continued even till the judgment to hinder the preaching of the Gospel for the salvation of the heathen (1 Thess. ii. 16). That they should *say*, We have the key of the kingdom of heaven! and yet prevent others from entering, inasmuch as and because they *will* not enter in themselves—such conduct, on the part of the false teachers and guides, deserves the Woe, deserves the true *title* of *hypocrites*, *blind guides*, *fools*, and *blind*, which now come instead of those before mentioned.—And withal they are the holy ones with their many and *long* prayers; which

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cost them so much time that it is but reasonable to give them entertainments and gifts in return, all the more because they, as "devout intercessors," wish to let others have the benefit of their sanctity! We must thus understand something of intercession in these prayers, in order that the ἐν προφάσει, or εἰς πρόφασιν, may correspond to what goes before. Christ has in His mind perhaps such prophetic rebukes as Hosea iv. 8; Ez. xxii. 25; more particularly Is. x. 1, 2; Micah ii. 9. They hypocritically cozen poor credulous women so as to get their property and goods (somewhat in the same way as, Luke viii. 3, love to the Lord Jesus led the women to do; or even worse): the wide maw of their avarice swallows whole *houses*, *i.e.*, all the property and possessions of the widows thus defrauded, whom they ought to have protected! Is it not as if Christ had intended to prophesy, at the same time, of the gifts to the clergy in the middle ages, of the profitable traffic in masses for souls (also for the dead husbands of widows) even at this day? But those who thus gather treasures have thereby heaped up for themselves another treasure, the condemnation meted out to them all, the more fully because of the shameful *pretence!*

Ver. 15. As if these persons who are thus accumulating judgment were themselves altogether perfect patterns of holiness; nay more, as if they who thus robbed the people instead of leading them into the kingdom of heaven had already fulfilled their pastoral office in Israel, and had nothing more to do at home, they compass land and sea (a proverbial expression) to make proselytes! Again, an opus supererogationis proceeding from bare hypocrisy, as if an ardent zeal impelled them thus to draw people into the kingdom of heaven. "The Jews, before Christ, were not permitted to act as missionaries; their desire to make proselytes was contrary to the will of God; even Jonah durst not preach Mosaism, the Jewish religion of shadows, to the Ninevites, but only the wrath of God, in order to repentance." (Richter.) The σεβόμενοι or φοβούμενοι τὸν θεὸν, יְרֵאֵי יְהוָה, who, actuated by an inward impulse of truth, joined themselves to the Jews, and who, in the New Testament and in other history, are represented as a most praiseworthy class of men, through whom the transition of the Gospel to the heathen was

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instrumentally effected, but who were hardly acknowledged by the Pharisees, regarded by them only with envy and contempt—these were not the complete "proselytes of righteousness" *made* by the Pharisees, whom Christ here means. These latter were rare, because a heathen would hardly be induced to take upon him the entire yoke of the Jewish law. Therefore: "If ye have made one such proselyte, ye think ye have made a conquest of which ye may ever after be proud; therefore all your concern has been just to effect this, ye give yourselves no further trouble. And when (as in a rare case) ye have succeeded in your object, when one has entirely surrendered himself to you as his patterns, what do ye *make* further of this proselyte whom you have gained? *Twofold* more a son of hell, *i.e.*, one deserving of, and doomed to condemnation, than ye yourselves are!" A sharp word, but, startling as it may sound, nothing but the truth, as confirmed again by history in all times. Let it not be objected that surely the seduced were less guilty than the seducers, that it is at least enough if both fall together into the same pit; what Christ here means reaches farther, and justly so. He who could yield himself up to such Pharisees from heathenism, must have done so from the first with an evil conscience; and if he remained in the school what must become of him! The Pharisees for their own knowledge and conscience had the true word of God still near to them; but the Judaism planted by them *at second hand* had of course no longer anything of the true kernel, but, on the contrary, only the assumed mask, so that the poor heathen was better before as a simple heathen. They taught him systematically to act the hypocrite; therefore was he, "by being indoctrinated into hypocrisy," twofold a child of hell. Here also our Lord condemns, by anticipation, all that false proselyte-making of the pseudo-church which strives only after the outward increase of its body; all appliance of power without persuasion (instead of the apostolic πείθειν, 2 Cor. v. 11); and all perplexing of the conscience, so as to catch people without being able or willing to convert them.[1] For, every change of religion, without a felt necessity and conviction of the heart, is only a hurt and a loss;

[1] Comp. Nitzsch prakt. Theologie i. 288.

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as may be seen, not alone in the Christians made by the missions of the Jesuits, or even in renegades. Thus does moral corruption, false doctrine, and corrupt practice, become worse and worse when it is delivered from hand to hand, and everywhere we find the disciples and adherents worse than their masters!

Vers. 16–22. Now comes in the true order the *false doctrine*, which these blind guides implant in the people at home, and in the proselytes over land and sea; so that they come not into the kingdom of heaven but into hell. If, on the one hand, the Pharisees are severe in binding and imposing the law, they know, on the other hand, when to loose and to *dispense* with it; this, however, results in a still worse caprice. Christ, as we know, prefers to speak, not in abstract generalities, but in concrete examples; therefore He gives here, first of all, two designative examples with their refutation (vers. 16, 17, and 18, 19), then a further refuting counter-affirmation with reference to the same two examples (vers. 20, 21)—wherewith, finally, in connection with the last instance of their *outward* manner of dealing with the law, viz., "Whoso sweareth by *heaven*," He points to Him with whom alone we have to do in everything, the living *God*, to whom the Pharisees do not give what is due (vers. 21, 22). The Lord purposely selects examples such as those of which He had already spoken in the Sermon on the Mount, Matt. v. 34, and again afterwards, chap. xv. 5; for He will here, chiefly pointing backwards, draw the final inference and pronounce the decisive sentence. He selects them, also, as affording a striking specimen of the way in which the holy name of God is hid beneath formulas and webs of lies, and as a most suitable preparation for the conclusion of the entire discourse. These guides in Israel are, alas! *mere* servants of the *Temple* and *altar*, not of *God*, whom they forget in their regard for these; therefore that which alone they wanted to have is at last, after much long-suffering, *left* to them, viz., the Temple—but as *their* house, without the indwelling of God, consequently desolate! (ver. 38). And what now is this their house? Nothing else than what they have made of it, an abode of murderers, which must fall to pieces upon their blood-guilty heads! *Ye blind guides!* This, too, had already been said before, chap. xv. 14, and Luke vi. 39;

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here it is further intensified into *fools* and blind, *i.e.*, wilfully not seeing. Everywhere does Pharisaism and Jesuitism express itself especially in the wresting and misconstruing of the oath; and even now it is difficult to obtain from the Jews a binding oath, they have always in store many an *οὐδὲν ἐστιν*.[1] The gold of the Temple is not the gold which adorned its walls, but the rich Temple-treasure, which yet, according to their principle, must "ever be accounted poor," so that never enough could be made over to it—the Corban set apart for sacred uses; for, from motives of self-interest, these knaves gave the preference to the gold and the altar-gifts even in oaths. And how perverse! Is it not through the Temple that the gold becomes the gold of *the Temple*; is it not through the altar that the gift becomes an *offering*? The altar is most holy, Ex. xxix. 37.[2] Whosoever, therefore, swears by the *altar*, includes, of course, all that belongs to the destination of the altar, all that is upon it or that belongs to it; the altar is the *greater* in which the less is comprehended. And now ver. 21 is not merely parallel with the preceding, in which case Christ would have said "by the Temple and—the gold that is in it and on it"—but He here advances further, and suddenly rises higher, disclosing the ground of the whole in the words, "And by *Him that dwelleth therein!*" This leads further still: the Temple, which is itself sacred only through *God's* presence in it, is the dwelling place of this God only as a figure of the heaven (1 Kings viii. 27, 30). Therefore here also, as in the Sermon on the Mount, oaths by heaven are the same as by the *throne of God*. Finally, for these fools and blind it must even yet be added, "And by Him who sitteth on the throne;" otherwise, as in Moses' seat they forgot Moses himself, so in the end would they forget in the seat of God the living God Himself, and make empty oaths by the mere "*seat* of God." He who sits there will certainly one day thrust down those who sit on *their* seat; and He who sits above at His right hand, will

[1] As at that time even in Rome the Jewish casuistry was well-known and notorious; *hence* in Martial (xi. 94): Ecce negas, jurasque mihi *per templa* Tonantis; non credo: jura, verpe, per Anchialum.

[2] Yet we are not *there* to understand with many against the LXX.: *All* that touches the altar is thereby *sanctified*. This would correspond here indeed to the discourse of Christ, but compare Lev. ii. 3.

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one day make His enemies His footstool. By this simple word, "*He that sitteth thereon*," everything has been said to them. For the rest, we already know that Christ does not approve of oaths by the altar, Temple, or heaven; He only brings them forward because they are in use, and, tracing them back, shows that they are all in reality oaths by God. Whoso *swears* by the Temple means the Temple as rendered sacred by God; swears, therefore, as by the Temple, so in that very oath by Him who dwells therein. So also by the *heaven*—for all oaths by created things are otherwise contradiction and unreason—he can mean only the heaven where God is; therefore, in reality, only the living God who hears his vain oath. What patience on the part of Christ, thus again in *this* discourse, to enter so fully into the refutation of their folly! He thus condescends in order to say and show before all the people, by the one differently applied example: *This* and *such like* are your ordinances, which cannot bear the test of reason, and which have already been sufficiently refuted by Me! How great and how bad must have been the wilful neglect of what is of main importance in those miserably trifling pickings and choosings; the forgetting of God in the Temple and the heaven; consequently, the transgressing of His commandment which requires the heart, in people who believe such doctrine![1]

Vers. 23, 24. The first four woes are past; the three others follow in rapid succession, ever heavier on the head, ever deeper into the heart. Now comes first, properly speaking, the *personal* conduct of these blind guides, *their own* inward character and true state before God, when the bottom of their heart is disclosed to them. It was (Lev. xxvii. 30) doubtful as to the interpretation, and as to practice disputable, whether tithe was to be paid of all garden-herbs, even the least. The Pharisees, in such things, did rather too much than too little; but the *weightier* part of the law,—more difficult, indeed, even to touch than all outward obligation was to bear,—they had consciously long since entirely given up or left behind! Thus the

[1] Zeller (Beugg. Monatsbl. 1843, 5) finds in the hypocritical casuistry of these lax directors of conscience a *fourfold hypocrisy;* approving of unspiritual abuses—releasing from obligations—inverting religious ideas and Divine ordinances—making self-interest a rule of conduct.

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βαρύτερα does not certainly all at once mean only "what is more important, the main thing," but refers back to ver. 4; still, the expression of course passes over to this signification, for what is weighty and difficult is certainly what is important, and essential above other things. The form ἀφήκατε contrasts quite correctly with ἀποδεκατοῦτε; the one ye do ever diligently, the other ye have already let slip, put aside; as in many things ye have put aside the commandment of God, for the sake of your statutes (chap. xv.), so in those others, in which ye appear before the people as the scrupulous fulfillers of the Mosaic commandments, ye have neglected the inward, the *essential* part of the law properly so called. Whosoever has put this away from him, actually retains only time and inclination for zeal in tithes of cummin. The καί that follows, *explains* their wonderfully faithful conscientiousness, and discloses the evil ground of it. Again, with unconscious irony, speaking to them as it were in their own language, Christ sets in opposition to the threefold tithes *three* things to be given to God; as, but for this antithesis, He would, according to chap. xxii. 40, have specified only the love of God and our neighbour. In Luke chap. xi. 40, the saying *followed* that about cleansing the outside of the vessels which it here precedes; the connection, however, is in both places the same, for our Lord mentions here that to which these Pharisees attached greater importance than to inward cleansing before God. There *two* kinds of herbs were specially named (and then in addition πᾶν λάχανον); therefore also, in opposition to these, only a twofold inward character (and conduct proceeding from such character): judgment and the love of God; *i.e.*, in addition to the *righteousness* that judges true judgment (which always remains the first and foremost thing in the *law*), the love that *proceeds from God and is well-pleasing to God*, exactly in the sense of Matt. ix. 13, xii. 7. Here, connecting still more closely with that word, the idea in its trichotomy takes a different turn. It is *not*, however, judgment upon yourselves, mercy towards others, faith in God; for in this sense πίστις is no βαρύτερον τοῦ νόμου; if this third is understood of the "disposition of mind from which both proceed," then is the order of the antithesis broken. We apprehend the meaning of the words rather as follows. *First of all*, the κρίσις as that which at all events goes before, עֲשׂוֹת

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מִשְׁפָּט וּצְדָקָה (since Gen. xviii. 19, occurring so often in the law and prophets), viz., the *righteousness* that discharges all the debt of the law; but in so far as it rests on a true judgment which is just, and that again upon a thorough self-judgment applied first of all within, Luke xii. 57.[1] *Then*, further, the mercy or love which God teaches, requires, and gives as the spirit of the law rather than strict justice. Finally, with these there is joined a third and perfect thing, the *πίστις* as אֱמוּנָה; the reality and perfection of justice as of love, the *sincerity and truth* which stands opposed to the seeming faithfulness in trifling observances. (Bengel: sinceritas, quae opponitur hypocrisi, nam qui, c. xxiv. 51, dicuntur hypocritae, Luke xii. 46, dicuntur *ἄπιστοι*:—we compare in addition to this, *πιστός*, Matt. xxiv. 45.) Thus the whole becomes parallel at the same time to that prophetical word, Micah vi. 8;—the third not excepted in respect of its inner sense; for he who walks humbly before God is sincere and entire. The same contrast of outward trifles with what is truly essential is again presented by Christ in connection with another of the minutiæ to which the Pharisees attached so much importance. It was the custom to strain wine, vinegar, and all sorts of drink, carefully through linen cloth; so that not the smallest unclean animalcule, not even a יַבְחוּשׁ—(which, in the writings of the Rabbins, is the special name for a sort of insect in wine), might be drunk with it, and thus Lev. xi. 20, 23, 41, 42, be transgressed; as the Buddists in Ceylon and Hindostan do with drinking-water at this day. Now Christ Himself for once makes a proverb out of this: "Who strain out the gnats, even the smallest single gnat, and yet, without seeing it, drink down, swallow *the camel!*" He puts in opposition another *unclean* animal, and that an enormous one (chap. xix. 24); so as, at the same time, to denote the monstrousness of their hypocrisy which tolerated this, as before their greedy avarice was denoted by the devouring of houses. The sense of the passage in itself, after the foregoing verse, needs no explanation; but that there might be no misunderstanding, as if He meant to say that faithfulness in *little things* is not necessary, our Lord put between these sayings

[1] He who judges himself in his own conscience, and he alone, exercises justice and righteousness towards others. V. Meyer, Blätter fur höhere Wahrh. vi. 145.

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the words, *These ought ye to have done and not to leave the other undone* (ἀφεῖναι as ἀφῆκατε). Justice, love, and faithfulness—these are the principal things to be *done*; while the outward trifling observances are, just on account of the *faithfulness* which certainly imparts value to them, the things *not to be omitted*.[1] When the philologist begins with trifling minutiæ, and does not go beyond these, the reason certainly is that he has no sense for the spirit and meaning of the writer; this latter, however, being presupposed, he should then not neglect even a single iota. Thus Christ here means that the tithe of mint, anise, and cummin is also to be paid, *if* the conscience finds these in the letter and sense of the law:—I am in that case not even to swallow the *gnats*, and think the trifle may thus be disposed of. But He will have conscientiousness in what is least, only to proceed from inward faithfulness upon the whole.

Vers. 25–28. The Pharisees had already heard of the washing of vessels (Mark vii. 4); here it forms the transition from such things as still rest on the Mosaic commandments when pressed in the letter, to such as were self-chosen. Speaking generally, the advance which our Lord here makes from what goes before is manifold: while, by a slight connection, He passes from the strained drink to the drinking and eating vessels, He now makes use of this figure only more exactly to denote what is *outward*, and what *inward* (according to Mark vii. 15, 18–23); He then proceeds to apply the figure of the vessels to represent the men themselves, points them to their *own consciousness* of inward uncleanness in their hypocrisy. "Ye knaves know well what is in your so cleanly-washed cups and platters, how you have gotten it, and how used it; for both these, the sinful *getting* and sinful *enjoyment*,[2] are plainly meant by the ἁρπαγῆς καὶ ἀκρασίας (*this* and not ἀδικίας is the true reading).[3] If now, first of all, the *inside* of the cups and platters is to be cleansed (and that not hastily by giving a few alms therefrom,

[1] Such things must also be done on account of the commandment—says Sirach, chap. xxxv. 7. (In Meyer ver. 4, comp. the original text.)

[2] Which twofold idea Lange even finds to be indicated in the *cups* and *platters*.

[3] Not however with Grotius πάσης ἀκαθαρσίας, which follows at the end, ver. 27.

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as is said mockingly, Luke xi. 41; but as it follows there in ver. 42), it thus appears that the inner side and contents of the vessel also belong to the outside as regards the man himself and his heart; therefore quite naturally the vessel becomes a figure of the Pharisee, as was plainly said in Luke xi. 39 by τὸ ἔσωθεν ὑμῶν, and is indicated here also in ver. 26. In every sense—even in the outward vessel, how much more in the doing and inner being of the man—it is true that he alone who has cleansed the inward part, has also made the outward truly and actually *clean;* while he who only cares for the outward, is far from having therefore done all for the inward. Luke xi. 40, Tit. i. 15. Therefore look now at *your* inward part—there is *death!* A new and profoundly terrible figure, derived from the worst form of Levitical uncleanness, now follows, viz.: whitewashed *sepulchres*—which, at the same time, already, as it were, prepares the way for what is further said, ver. 29. A human heart can be a temple of the living God, or a grave;—a heaven, or a hell. The prophet, Ez. xiii. 10, spake of plastering the wall with slacked lime, which in Acts xxiii. 3 appears as a proverb, and Christ has here intensified the expression to the utmost degree; we know of no more horrible, and, at the same time, more appropriate, figure whereby to express the lying contrast between the outside and the inside in those hypocrites; it is also the last woe, the seventh, whereby they are completely portrayed and condemned. The tombs were spread over with lime,[1] less for ornament (although this also comes in at ver. 29) than as a necessary mark of distinction, that *pollution* might be avoided (for the Jews extended to the sepulchre what was true only of the corpse); Christ, therefore, will here say, Whosoever rightly considers and rightly regards your whitewashed sanctity, ought to beware of you, for he that touches you pollutes himself, touches death![2] Your whitewash looks, indeed, quite

[1] A practice which was even repeated yearly on the fifteenth of Adar.

[2] The figure in Luke xi. 44 was *otherwise* applied, although with the same fundamental idea; for the Pharisaic whitewash is indeed not seen by the people to be only the superscription, Here is a sepulchre! Μνημεῖα ἄδηλα—as the Talmud speaks of קֶבֶר חִנְמְצָא *i.e.*, sepulchres only found out to be such afterwards (Babyl. Sanh. Fol. 47, 2. Hieros. Nedarim 57, 4). A sepulchre marked out with painted bones is called קֶבֶר מְצַיֵּר as distinguished from קֶבֶר מְדוֹם.

seemly, ὡραῖοι, and gives no distinct portraiture of the dead bones within; yet the ὀστέα νεκρά and *all the filth* of corruption are within. *Such are ye*—is again declared with abundant plainness in ver. 28: Your δίκαιοι is nothing else than an ἔξωθεν φαίνειν. "Your religion is the whitewash," exclaims Wurster to the Pietists of the present day. Your morality, virtue, etc., is the whitewash—must we say to the hypocrites of all sorts.

Vers. 29–33. The eighth woe plainly comprises all the seven in the κρίσις τῆς γεέννης, connecting itself with the beginning, ver. 13; and includes the wicked seed with their wicked fathers in one collective sin, guilt, and punishment. *The hypocrites* (this remains their title now for the seventh time) protest, indeed, against this in word and deed; but before God their protestation is held for what it is worth, and is rather turned against them as their own confession. They repaired, adorned, even built anew the sepulchres of the prophets and pious men of old; just like our own time with its rage for monuments and jubilees. When the people are so busily occupied with such work it is an evil sign for the present. Men are fond of praising the dead witnesses for truth, whom, if alive, they would thrust from them; they are glad, so to speak, that they have only to build sepulchres and monuments for them. Thus does Christ view their conduct here, because He sees through the hypocrisy: Ye yourselves, even when ye protest against "your *fathers*," confess against your will that ye are the children of those who murdered the prophets. In Luke xi. 47, 48 the idea comes still more sharply out; not in the form of the protesting word, but of the confessing deed: Yea, the fathers were the murderers of the dead, and ye willingly come after to build the sepulchres of the dead; yet how glad ye are in your hearts that the prophets—the rejected enemies of all hypocrisy and trifling with the law, the messengers of God, witnesses for the truth and preachers of repentance—give you no more trouble! *Sit licet divus, dummodo non vivus.* Their writings ye read not as they ought to be read; their example you follow not, but set up fine sepulchres for them. *Those* were true men of God against whom our fathers sinned—so you say—but the present are false ones whom we now justly persecute and stone. "Ask in Moses' time, Who

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are the good people? they will be Abraham, Isaac, and Jacob; but not Moses—he should be stoned. Ask in Samuel's times, Who are the good people? they will be Moses and Joshua; but not Samuel. Ask in the times of Christ, and they will be all the former prophets with Samuel; but not Christ and His Apostles." (Berlenb. Bibel.) Instead of the penitent confession so frequently put into the mouths of the people by the prophets, We have sinned we and our fathers! the last and worst generation now protests in vain against its fellowship with the guilt of the fathers, which it rather carries out to its worst extreme, completes, and thus *fills up the measure.* (Acts vii. 52.) Be it so, *do this; i.e.*, ye shall do it, through God's permitting long-suffering, which afterwards has an end, and is turned into wrath. Thus does Christ speak to them as to Judas (John xiii. 27). A profound significance for the unity of the entire Scripture and the recorded dealings between God and men lies in this, that Israel's end is here denoted by the same which in the beginning was said of the *Amorites*, who were driven out before them; viz., by the filling up of the measure of their sins, Gen. xv. 16. The mills of the gods grind late, but they grind clean: this the heathen also knew, because history teaches it; so should we also, without false refinement, recognise in God's doings both of these things, the long-suffering which waits, and the wrath which at length breaks out. The Divine principle, according to which generations and nations are included in the reckoning of a collective guilt, and at length the collective punishment is made to fall upon the last, runs through all history; we shall not now deviate too far from the exposition by entering into the depths of this principle. The key lies already in the hypocritical word ver. 30, which becomes true only when inverted, viz.: If they had been in the times of their fathers they would also have shed all that blood. "He whose inward wickedness has risen to a high pitch, is regarded as if he too had done all that others have done from like wickedness." (Roos.) "A murderer comes into fellowship with all murderers, a whoremonger into fellowship with all whoremongers and adulterers. They all stand as branches upon one root, they all work to one end, they all approve of one another's works." (Rieger.) The fellowship of sin and punishment before God's judgment actually extends thus

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far, even to the descending connection of growing corruption; as is seen in a people when the children, not warned by the guilt of their fathers, continue it and carry it to its consummation. Therefore, afterwards, even all the blood shed *upon the earth* (Luke, since the foundation of the world), from the murder of Abel downwards, is reckoned to the last evil generation of the Jews. Upon this a book might be written: we deem it sufficient now only to point out that Christ thus affirms, in all its severity, this reckoning before God's judgment; but that He yet lays the principal emphasis, in order to conviction, upon the long-suffering which waited patiently and exhausted every call of grace before the filling up of the measure of sin. What He says in ver. 33 is almost word for word the first discourse of the Baptist (chap. iii. 7); for to this it returns, because every intervening call and invitation to repentance for the kingdom of heaven had proved *in vain*. Now, indeed, the πῶς φύγητε (as Alford has well reminded me), instead of the still warning τίς ὑπέδειξεν ὑμῖν, sounds stronger and more decisive. A further confirmation of the as yet more figurative γεννήματα ἐχιδνῶν which the Baptist uttered, is here added by Christ in the quite unfigurative ὄφεις; and the whole together means not merely *sinners born of sinners* (with reference to ver. 31), but speaks plainly, in the sense of John viii. 44, of him who at Rev. xii. 9 is called ὁ ὄφις ὁ ἀρχαῖος. Thus does it correspond to the γέεννα, whose κρίσις the περισσότατον in addition to the περισσότερον ver. 14 expresses; and designates as at ver. 15, the ἐκ τοῦ πατρὸς τοῦ διαβόλου ὄντας as complete υἱοὺς γεέννας.

Ver. 34. What is here meant by the διὰ τοῦτο? It is only trifling with the simple word to supply as follows, "in order that if possible ye may yet flee from the damnation of hell!"—for the impossibility of this has just been affirmed in the πῶς φύγητε; the filling up of the measure of sin has just been imputed to them, has been already predicated of them as certain; and the τοῦτο can alone refer to *this* import of the two last propositions. Therefore it must mean, *in order that* ye may kill them, *in order that* thereby all blood may come upon you, *therefore* are they sent. Yet not directly thus; for the decisive ὅπως, ver 35, is rather connected with *their* killing and crucifying, and not precisely with the sending on the part of Christ. The

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true force of the expression is, that the wisdom and long-suffering of the Lord who foresaw the judgment, *therefore* offers yet an opportunity of contracting the last guilt; in order that, on the one hand, the measure of grace may be filled up even to the last overflow, and, on the other, that, by the actually perpetrated sin, it might indisputably appear to all the world, that the condemned were deserving of their punishment.[1] This again is a principle of His justice belonging to the unsearchable ways of God (Rom. xi. 33); that He who might already judge every one according to all that he had done or would do, yet lets the sin exhaust and complete itself, before the judgment, in actual deeds.—The ἰδού already plainly shows, even before we read the Futures which follow, that it is no longer the former Prophets that are spoken of, but a new sending that is soon to begin. Observe the majestic *I* with which He who is still in humiliation, who is Himself to be first crucified by them, yet looking beyond this, puts Himself in the place of the God who sends the Prophets! (Is. xli. 27.) Here there is seen one of the significant differences between this last discourse and the earlier one (Luke chap. xi.), where Christ as yet veils His *I* under the "wisdom of God." Now, however, He *takes for granted* what the parable of the vineyard had said of the killing of the Son, who, although rejected, is yet exalted to be the corner-stone; what the following parable of the marriage had said of the new sending of Him who is yet to ascend the throne; and what finally chap. xxii. 24 had said of sitting at the right hand of God:—therefore is the crucifying of the Lord Himself entirely passed over, and at once comprehended in the emphatic ἐγὼ ἀποστέλλω.[2] The offence against those who are sent proceeds, first of all, by an anti-climax, from killing (and even) crucifying, to scourging (already signified to the disciples at chap. x. 17),

[1] Roos: "It depended upon a test. Christ had also prophets and wise men and scribes to send out. Now just as they did to these, so also would they have done to all the prophets."

[2] For "that the Saviour here includes Himself in the rank of those sent by God" is impossible, nor does He send Himself; we shall soon understand more particularly why He throws a veil over *His* blood. The fact that messengers of Jesus were *crucified* also before the destruction of Jerusalem, we learn here, as history does not record everything.

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and thence down to persecuting; in like manner the designation of the persons sent is according to three grades, here more concretely carried out than the *Prophets and Apostles* in Luke. The special apostolic dignity has its significance only for the new Church; yet all who testify of Christ and preach Him are His *messengers*, which could alone be meant also in St Luke.[1] On the other hand, there is here another difference from that earlier discourse in St Luke. The prophetic authority stands first in analogy with those old Prophets; then follow those who are not indeed equipped in the same way, but yet are furnished with a specially convincing *wisdom* of the Spirit; finally, the true "scribes" as opposed to the false ones (chap. xiii. 52), who, condescending more than the others to the manner of men and of the Jews, show to them out of their Scripture that Jesus is the Christ. Stephen was a *wise* man, Apollos a *Scribe*, the Apostles *Prophets;* while St Paul at least was certainly all of them together. The seeming anti-climax is now, however, changed into its opposite, when we understand the matter thus: the *killing* and *crucifying of the Prophets* was as it were a thing to which they were accustomed from of old, was only a continuation of their past doings; but, that *in their synagogues* (mark this particular) they should answer the undeniably God-given wisdom also of the *wise* men with *scourging;* that they should at least persecute from city to city even the *scribes*, in order thoroughly to suppress their quiet testimony,—in this the guilt of their resistance to the truth rises to a higher pitch. They leave unpersecuted not even the least one, who without preaching with prophetical urgency merely dares, by way of testimony, to interpret the Scripture against them.

Vers. 35, 36. Upon *you:* this comprehends, for the first, the wicked guides and heads of the people,—who also in the foregoing verse appeared as the originators of all persecution—with *this* entire *generation*, and that for the past and the future; for it is now said, Zacharias whom *ye* slew! (Comp. 1. Thes. ii. 15.) The expression αἷμα δίκαιον or ἀθῶον (chap. xxvii. 4), is one of very frequent occurrence in the Old Testament, which comes out with increasing strength especially before the Babylonish captivity, in reference to the guilt which drew down that

[1] Quite in the same general usage, which we find also John xiii. 16.

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judgment; see 2 Kings xxi. 16, xxiv. 4; Jer. xxvi. 15. The principal passage, however, which Christ has probably in His mind, and which the Spirit caused to be written in connection with that first judgment as a typical prophecy of the second, is to be found in Lam. iv. 12, 13. *Three times* in the one verse does the Lord mention *blood;* and now, from that point of view in which God regards the whole human race, lays to the account of this Jerusalem and Israel all the righteous blood shed *upon the earth*, just as His Spirit again does to the future Babylon, Rev. xviii. 24. The first righteous person[1] upon earth murdered through hatred of God and fraternal hatred was *Abel;* of his murder also is Israel guilty, for they have done worse to Christ than Cain did to his brother. *Zacharias*, however, is *certainly not* that righteous Zacharias, the son of Baruch, of whose murder in the temple shortly before the destruction of Jerusalem Josephus gives an account, Arch. iv. 19—as, for example, Hug formerly maintained, while even Richter still admits "a concealed prophecy" pointing to him—but probably that Zacharias of whom we read in 2 Chron. xxiv. 20–22. The distinct expression ἐφονεύσατε cannot be an anticipating prophecy; for, Christ now uses, in opposition to the expressly marked *future* in ver. 34, quite as expressly the *past* in ver. 35, in order then at ver. 36 to comprise both in the ταῦτα πάντα. A prophecy pointing to an individual by name (not to say that Baruch is not Barachias) seems forced, and highly unsuitable to Christ's present frame of mind; one can see no satisfactory ground for it at all. True, indeed, it cannot be objected to that opinion, that the Zacharias mentioned by Josephus was no messenger of Christ, for only *righteous* persons are spoken of by St Matthew; —still, in St Luke, it is certainly the blood of all the prophets. Finally, it is quite decisive to observe that Christ here, according to the *Scripture* (to which He makes such manifold allusions throughout the discourse), intended to bring together the *first* and *last* example which the Scripture records. It is useless to ask whether the Jews did not shed righteous blood, or the blood of prophets, afterwards; the circle of canonical history comprehends typically all that was done in Israel and upon the earth.

[1] See the interpretation of Heb. xii. 24, in my Brief an die Hebraer.

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It is worthy of remark that the designation *between the temple and the altar of burnt-offering* (not without reference to vers. 17–19 before[1]) agrees with the express words of 2 Chron. xxiv. 21; and it is further significant that precisely this Zacharias said when dying, The Lord will see it and *seek* it! (comp. in Luke ἵνα ἐκζητηθῇ.) There is even a Jewish legend which says that his blood bubbled up and flowed, and would not be stayed for 252 years, even till the burning of the temple in the city of the murder, until Nebusaradan had slaughtered there 940,000 priests, prophets, and chiefs of the people with their children: from which we may infer that this deed of murder in the holy city was regarded by the Jews themselves from ancient times as a proverbially fearful example. Such connection of a name well-known to the Pharisees and Scribes with the universally known name of Abel, is certainly much more natural than any special prophecy.[2] So much remains certain, that our Lord will here say what He at last seals with Amen: The great collective guilt of all the blood shed on the earth, as it is represented and shadowed forth in the history of the Holy Scripture from Abel to Zacharias, will break forth in vengeance *upon this generation* in a collective punishment, as well typical as real—this evil and adulterous generation which speaks as in ver. 30, and acts as in ver. 34! which thus fills to overflowing the measure of sin against the long-suffering of God! That is, indeed, first of all the *last generation* of this people, the wicked and adulterous generation possessed by the return of seven worse devils along with the first, which, in its sins, repeats and sums up all that went before; yet, in so far as the fathers are repre-

[1] In the most holy place of the fore-court, which also Josephus denotes: μίχρι τοῦ βωμοῦ καὶ τοῦ ναῦ.

[2] With regard, finally, to the entirely subordinate point respecting the name Barachias instead of Jehoiada (for the apocryphal gospel of the Nazarenes with its Jehoiada is of as little value here as the apocryphal fable concerning the father of the Baptist)—it is said that both names have the same meaning, as names are frequently thus varied; or it is found to be a later corruption of the evangelical text (only not on account of Josephus, for then it would be Baruch); or even an original error of memory, confounding this person with Zech. i. 1. To us the word of Christ is too solemn to admit of such disputes. For the rest, Theile's treatise in Winer's Journal, Vol. ii., speaks very fully of the whole matter.

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sented as only meeting their full punishment in their children, the γενὰν ταύτην here includes at the same time the entire people, of whom it is said (ver. 35), *Ye* have slain. It is a groundless assertion that γενεά, in the New Testament, can never signify "people;" see in chap. xii. 45 the same connection of this generation with their fathers, and then afterwards the remarkable passage (chap. xxiv. 34), according to our interpretation.

It may be asked, finally, Does not the *blood* also of the crucified Son of God in, and with, all the others, come upon this generation? If this question means, Wherefore does Christ not expressly or chiefly *specify* this here? the first answer is easy; for, even as regards outward propriety, it would be highly unsuitable openly to say such a thing at this farewell. For, this would be more than the word of Zacharias, The Lord will see and seek it! But the reason lies still deeper: partly, in the Saviour's feeling of love and compassion, which makes it impossible for Him to express this threatening of vengeance; partly, in the truth corresponding to this feeling, that in fact the blood of *Christ*, although His crucifiers call it down upon their heads, yet even to the last judgment of the world continues to speak better things than the blood of Abel, viz., grace and not vengeance. So that, in the restored Israel at last, this blood-guiltiness is yet cleansed away (Joel iii. 26); and the vengeance on account of the rejected blood of *reconciliation* extends to quite another sphere, belongs to quite another judgment, than that which is first of all historically represented in Israel.

Ver. 37. Did Christ Himself say, Behold here a greater than Jonas—then may also His interpreter say to the generation of this time, Behold here is something incomparably greater than, and different from, ought that has ever been uttered in accents breaking from the heart, and penetrating to the heart, in all human poems and histories. *Jerusalem! Jerusalem!* Thus cries the Messiah, the God and Lord, and Saviour of Israel in the flesh, who sent all the prophets, who is Himself come, and will again send Apostles, who will soon, by the hands of His enemies, hang upon the cross, by His own and the Father's Divine power will rise from the opened grave, and sit upon the throne of heaven—thus cries Jesus over the sinners who will not

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have Him and His grace, but cleave to their sin and their judgment. What a *tone* and *sound* for the hearers must this word have had when it came from the mouth of Christ: the already filled up measure of all Divine grace and Saviour-love, in opposition to the measure of sin, now soon to be filled up by the children who, centuries long, had been nourished and brought up in vain—that first call of the Creator, "Adam, where art thou, whither wilt thou?" breaking forth inconceivably intensified from the heart of the Son of Man moved with human passion —the most perfect unity of alluring love and judging wrath in this double lament, *Jerusalem! Jerusalem!* Hear, ye heavens, and give ear, O earth! for—*the Lord speaketh!!* And are we to take away these words from *this* place, in His farewell, which alone is their proper place; are we to believe that the Evangelist has presumed to elaborate and improve the Divine drama? Rather would we believe that Christ had already uttered three times—ten times before (which would not be so wrong) this word which He now utters for the last time with most striking emphasis.[1]

The word as a whole is a prolepsis of the decisive judgment, stretching beyond the preaching of the Apostles, the rejection of which Christ already knew beforehand: the Jerusalem which He means is the entire people, including past times, viewed in its centre. Vers. 34 and 35 are now connected in one, as also already ver. 36; therefore the ἀπεσταλμένοι, as opposed to the former prophets, are the new messengers who should yet invite the guests to the marriage in vain, and the first of whom was at once *stoned* (Acts vii.) as Moses commanded that the *false* prophets should be stoned.[2] Between Prophets and Apostles then comes the exalted *I* of the incarnate Lord, who is, at the same time, *above* Prophets and Apostles; for, this Lord it is who has always sent, and now sends, and who Himself also came and

[1] Dorner says, moreover, correctly: Haec verba a Christo dicta esse non eo loco, quo Lucas vult, sed quo Matthæus, verba ipsa indicant; tunc enim dicta sunt, cum ultima voce Christus discederet e templo numquam eo rediturus.

[2] In the construction πρὸς αὐτήν, which is also according to grammatical usage, there is expressed here, at the same time, a bitterly complaining, unconscious *turning away* of the countenance from the murderess of the prophets; after which it turns to her again

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called in all His messengers. The *I* of Christ embraces at the same time all the past, even as ver. 34 the future. "He never forgets His part,"—to speak foolishly for the sake of the fools; He can never, at any time, deny who He is, and even when He appears most human, the consciousness of His eternal Divine dignity shines through with all the more immediate reality. *Thy children*—that is, at the same time, all the people of this sacred metropolis scattered in the country or over the earth. It would be a very false narrowing of the discourse as a whole, to explain the words *How often!* of Christ's frequent visits to the metropolis at the festivals; it speaks in a higher and more comprehensive style. *How often!* includes at the same time all the calls of the former Prophets, with all the invitations of those afterwards sent, and known beforehand to be in vain; although it places the calls and invitations of Christ Himself in the centre. Our Lord would ever from time to time have *gathered* them all as His people into His kingdom, to His heart. But not by force; in this way no one is drawn into God's kingdom, to God's heart; even Israel's Messiah is only a Saviour who at last passively offers Himself, who must leave it to the will of men to come or not, and must go away when they will not and do not come. As an *eagle* stirreth up her nest,[1] fluttereth over her young, and then beareth them herself on her wings—so did Jehovah at first, Deut. xxxii. 11, and afterwards ever more kindly and lovingly offer His sheltering wing to His people, in the word of the prophets (Ps. xvii. 8, xxxvi. 8, lvii. 2, lxi. 5; Is. xxxi. 5, 6; Mal. iv. 2)—until, with most familiar tenderness, Jesus, here speaking in the person of Jehovah (which is to be observed, see especially Is. xxxi. 5), would spread His wings over them as a *hen* over her chickens, ere the birds of prey, as other eagles of judgment, come.[2] The wings are still spread even for the murderers of the Prophets, while Christ now speaks; even for the stoners of Stephen, as was shown in the case of Paul, He will still spread

[1] עֵר, νοσσιὰν αὐτοῦ, comp. Luke xiii. 34, as also both together, τὰ νοσσία and ἡ νοσσιά, Ps. lxxxiv. 4.

[2] Lange expresses the sense of my remark when he calls it the antithesis of *actively training* and *passively saving* love; only he does not specially enough bring out that the eagle also *bears* its young and *keeps* them from falling. It is rather a climax than an antithesis.

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them out. But what He Himself has experienced will be the result, upon the whole; that, namely, which He expresses in the words, *Ye would not!* (Is. xxviii. 12, xxx. 15, and many places in the prophets.) The grace that still remains will indeed gather others in their place who *will;* but they who *would not* what Christ would fall into the condemnation. "The power of the Almighty appears as impotence before the obstinacy of the creature; and has only tears (Luke xix. 41) wherewith to overcome them." Whose *heart* dares here to answer with the dogmatics of the *head*: "Thy willing and drawing was not in earnest; Thy lamentation but a mockery and a sport; for Thine irresistible grace was not there to give them the power to will."

Vers. 38, 39. The second *Behold!* in addition to the first, ver. 34—the text of the prophecy that soon follows for the disciples (chap. xxiv.). The *house* is, in the first place, the Temple (Luke xi. 51, οἶκου); but, together with it, the entire holy city as *one* habitation, the whole country of which this is the metropolis; people and state, with all their possession and property, in the same wide sense as Acts i. 20; for, it is through the Temple that all subsists. Now it is no longer the Temple, no longer *God's* house; but, *your* house is left to *you*, as ye would have it. As yet in Matt. xxi. 13 it is *My* house—now, however, it is no longer so. Ἔρημος often elsewhere, and first of all, signifies *empty*, deprived of its proper contents (which then stand beside it in the Gen.); here, therefore, in the first place, *templum sine numine*. From this follows, indeed, the *desolation* and dispersion; because, when God departs only the punishment of sin remains,—as was already said to Solomon, 1 Kings ix. 7–9; see further Jer. xxii. 5, and especially Jer. vii. 6, 11, 13, 14, which prophecy now for the first time finds its second and complete fulfilment. Of course, the seat of Moses is thus thrown down; and the Rabbins of Babylon or Jerusalem are acknowledged no longer. Ἰδοὺ ἀφίεται—that begins at this moment: for, *I*, the Lord of the Temple, now go out and away from you! (chap. xxiv. 1). Although they saw Christ afterwards until His crucifixion, it was no longer in the Temple, but merely as a suffering Sacrifice. They will be compelled to *see* and to acknowledge Him in His judging power (chap. xxvi. 64); but otherwise no longer, the risen Saviour did not show

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Himself to all the people. *Ye:* that is, again, the entire generation of those who obstinately reject Him, including also their posterity, as ver. 35 their forefathers; but not including all who do not persist in this rejection. Finally, however, there is here also a comforting "*until*" annexed to the long judgment upon the children and the children's children; as, in chap. xxii. 44, there was a threatening *until*, in connection with the priestly sitting of the King. That He will forsake them is therefore *not* the *last* word of Christ in this farewell! To understand what He here says only of a compelled acknowledgment of the coming Judge, is rendered impossible by the εὐλογημένος and the entire 118th Psalm; it can only mean,—Until ye (the late posterity of this generation) one day acknowledge Him who is now rejected, joyfully welcome Him as Messiah, and cry Hosanna in truth, not like the empty Hosanna a day or two before. Because it was empty and vain, Christ cannot express Himself thus, Until ye *again* say. He takes leave of them not merely "with the feeling that He can return to the Temple only as Messiah or never" (according to Hase); but with the clear-discerning prophecy that, one day, the people of God will honour Him. The still future restoration of Israel according to the flesh is announced throughout all the Old Testament, from Deut. iv. 30 on to Zechariah (for Malachi points back to the punishment upon the sinful people); he who has not read this is not yet able rightly to read the prophets. (2 Chron. xv. 3, 4; Hos. iii. 4, 5; Zech. xii. 10, xiv. 8–11.) But of a "*final* victory of the Saviour over *all* His adversaries, whom He so punishes as to *gain them to Himself*"—of this we find nothing in the whole Scripture, neither in Ps. cx., nor in the final close of Christ's discourse (Matt. xxv.), nor at the end of the Scripture, Rev. xxii. 15, 19, 21 (not μετὰ πάντων, but πάντων τῶν ἁγίων). Nor is the restoration of Israel by any means a typical pledge of this; as if there may not remain for many only the sentence, Ye would not! —all the less, since Scripture announces that restoration as contemporaneous with the judgment upon Gentile-Christendom.

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CHRIST'S PROPHECY OF HIS COMING.

(Matt. xxiv. and xxv.)

This prophecy appears here, indeed, as an *answer* to a question of the disciples; but this question was itself called forth by the declaration of Christ—that of this beautiful and solid edifice not one stone should remain upon another. True it is, again, that the disciples drew from Christ this emphatic confirmation of what was said in chap. xxiii. 38, by a question addressed to Him (see especially Mark xiii. 1);—yet all the Lord's words were no other than a natural continuation of the preceding sayings, which denounced judgment upon Israel, Jerusalem, the Temple; nay, it was certainly provided for beforehand, that Christ should leave for *His disciples, i.e.*, His church in all future time, a complete prophecy of the *end.* As St John was directed to record, in harmony with his esoteric design, the last gracious promises of His *coming again to comfort* in the resurrection and by the Holy Spirit; so, on the other hand, the three other Evangelists must needs preserve the prophecy of Christ concerning His *coming again to judge.* And this has been done most fully by the Apostle Matthew, who alone, in chap. xxv., carries it to the last end.

He alone also gives us at once, in chap. xxiv. 3, the question of the disciples in its most exact form; thus enabling us to understand in its continuous unity the entire answer of Christ, as it runs on through two chapters. That which in Mark xiii. 4, and Luke xxi. 7, is mixed indistinguishably in a general ταῦτα and πάντα ταῦτα, is in St Matthew's account separated into *three parts.* The disciples ask: When shall this happen, that is, first of all, the *destruction of the Temple* with that judgment upon Israel, of which Thou hast assured us? Further: What shall be the sign of *Thy coming?* And, finally, What the sign of the *end of the world?* We must transpose ourselves into their ideas and conceptions, in order to see how much they did or did not understand of this their own question. They knew,

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in the first place, with a certain measure of distinctness (although not clearly and surely), that the present lowly estate of Him who was come, who had so often spoken of His impending sufferings and death, was afterwards to be followed by another *coming of the Son of Man*, a manifestation and revelation in the *coming in of the kingdom*, the then only complete παρουσία τοῦ Χριστοῦ; of this He had spoken more than once, and very expressly in Matt. xvi. 28.[1] They knew, further, from what they had just heard (for they would scarcely of themselves have thought of Dan. ix. 26, 27, and therefore Christ afterwards reminds them of it), that an affliction and destruction, a *judgment upon Jerusalem* and Israel, was to break forth as the most immediate consequence of the rejection of Christ. When, accordingly, they put these two things together, it would remain uncertain to them how they stood related to each other; whether the destruction of Jerusalem would at the same time introduce the entire revelation and establishment of the kingdom—or (which was more in accordance with their Jewish conceptions), whether the *judgment upon the whole world*, with which they were familiar from the Old Testament, and which was in like manner announced by Jesus, would be coincident with that catastrophe. For this was the third thing which they knew of as future, as *to be*, to be *accomplished*. Christ indeed had, on one occasion, Matt. xvi. 27, 28, almost connected the general judgment with the coming of the kingdom; then again, at chap. xix. 28, He had spoken of a παλιγγενεσία, in which there would still be an Israel over which to rule in glory; in like manner, again, chap. x. 15, xi. 22, xii. 36, 41, 42, He referred to a "day of judgment," in such a manner that the judgment of the present Israel and of the whole world seemed to run into each other; finally, He had spoken, John v. 29, vi. 39, of the last general judgment

[1] True, there are those who will not admit this; with them, however, our believing interpretation, which interprets the *Scripture* from its own resources, has nothing further to do. Thus we find it taken for granted, strangely enough, that the disciples, as Jews, could think only of the destruction of Jerusalem; that the compiler (the so-called Matthew), afterwards interpolated the question concerning the παρουσία, etc. See a (successful!) prize essay by a young beginner of this class, (Kandidat) Rud. Hofmann, die Wiederkunft Christi und das Zeichen des Menschensohnes am Himmel.

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as on a *last* day, with a general resurrection of the dead, and consequently as at the *end of the world* properly speaking, or of the present state of things, according to His own words, Matt. xiii. 39, 49. In vain would they endeavour to arrange all these old and new representations upon any definite theory of the *When* and *How*. As the Jewish people, in the time of Christ, knew or understood nothing of a twofold coming of the Messiah in lowliness and in glory, so the disclosures made by Jesus respecting His sufferings, and respecting the destruction of Jerusalem, had completely shattered their whole theory concerning the coming of the Messiah, and the end of the world.[1] Chiefly was "Jesus' announcement of sufferings an element, which threw into confusion all their eschatological conceptions, and, as it were, deranged the plan which they had sketched out."[2] Now, moreover, came the announcement of the judgment soon to fall upon Jerusalem, in addition to, and between these. How does *this* stand related to the looked-for advent of Christ, or the *manifestation of his kingdom;* and further, in what relation do these two stand to the *end of the world?* If at first they had thought thus: When Jerusalem falls, then will Christ come to build His kingdom, and to manifest Himself in His power—they would yet further be doubtful whether the end of the world would coincide with *this* advent; whether, in general, only one, or two, or three different catastrophes lay in the future? This is the sense of the question, only thus to be understood, which must have been preparing itself in the minds of the disciples for a considerable time before, and which now, when a fit occasion called it into utterance, found this natural expression. We have but little to say as to the ideas which the disciples entertained respecting the connection and course of the threefold coming about which they seem to ask; suffice, that they could have no definite ideas at all respecting the process of the three events which they therefore blend into one question. They perceive that this is their last time and opportunity for putting the question, which had long been pressing upon them: Help us out of our difficulty by a

[1] As Lange (iii. 215) aptly says.

[2] As Ebrard, in like manner, can say of the *question;* although afterwards he knows not how to arrange the *answer*.

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decisive declaration respecting the *when* of all these things that are to come to pass.

How now does Christ answer? Because in reality the judgment upon Jerusalem and the last coming of Christ are "events that correspond to each other, of which the last is typified in the first" (as even Neander admits), Christ, therefore, separates what will be separated in the fulfilment, but at the same time, as *prophesying*, He views them together, just as the former prophets viewed even the first and second coming of Christ so together, that only in the light of the fulfilment can they be distinctly separated in the interpretation. For He who here speaks is Himself the last Prophet, and therefore continues the style of the prophetical word, and within the prophetical conditions of vision. It is only a misunderstanding, when many (as recently Dorner, Lange, and others) very strongly protest against all obscure mixture of future things in the prophesying of *Christ*, because He, standing high above the prophets, spoke with a clear and calm view of the events, and of the manner in which they should take place. Now, we do not hold that there is any obscurity in this prophecy of Christ; any more than there was in the old prophetical word, which was likewise perfect in its kind, according to the meaning of the *Holy Spirit*. But with all this, we do not see why Christ, notwithstanding the undisputed higher position that belonged to Him, should yet as *man* have *prophesied* essentially otherwise than by a contracting perspective view, such as is essential to *every* prophecy,—which does not as yet present history in detail. If any one will call this (with Wilh. Hofmann, Missionsfragen, 1, p. 40, comp. p. 104, 105) the "lower intuition which belonged to Him in His state of human abasement," we have nothing to say against it; but we cannot go so far (with the same writer) as to maintain that Christ has throughout viewed the destruction of Jerusalem and His own coming as not at all separate; for He knows and declares the distinction between them. Moreover, we decidedly deny, that He in any way conceived of all this as about to happen within the time of the generation then living. But we are almost anticipating, when all that we would say here is only by way of introduction.

So much is in our view certain, namely, that Christ in this

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discourse *typically connects* events together (as is mentioned also by Hofmann in Weiss. und Erfull., and by Delitzsch, who in other respects differs from him); yet He Himself teaches us to perceive this. He lays it down that the destruction of Jerusalem is already *a* coming of Christ to judgment and setting up of His kingdom, but He immediately shows *behind this* yet *another* coming, nay, last of all with striking *distinction*, a final coming at the end of the world properly speaking. These *three* things, all which were rightly specified in the questions, He, in the corresponding answer, not less *perspectively* joins together (according to the manner of all prophecy hitherto) than distinguishes from each other, and shows them in the order of their succession. Only St Matthew has been guided by the Spirit to understand and communicate the entire answer, carried out to its conclusion, while St Mark and St Luke break off at an earlier point.[1] Chaps. xxiv. and xxv. at all events remain one whole, although Christ (probably) may not have spoken all in connection, as it is here written, without pauses here and there. We give, on a first survey, our view and arrangement founded upon what has been hitherto said, which we will afterwards explain and confirm in detail.

Let it be observed, however, beforehand, that by this threefold division we do not intend a strictly defining and adjusting chronology of the future (as Lange iii. 2, 1291 has misunderstood); but only a progression in the stages here placed in juxtaposition, in which, at the same time, the whole is always reflected in each. It is certainly *una res* of which Christ speaks,—this is our answer at present to the beginning of Dorner's treatise (de orat. Chr. eschatol.); yet it is twofold, inasmuch as Christ combines in one glance *two* separate future fulfilments. Thus in part was this prophecy read even by the Fathers; thus has it been always understood by the more deep-searching commentators, by all who have been profoundly versed in Scripture. The first principle of all prophetical interpretation, from 2 Sam. vii. downwards, requires it. That Christ did not speak here "pro-

[1] It is not to be supposed here that (as Neander thinks) the "erroneous mixture"—which does not at all exist—as being unworthy of Christ, is owing to the false understanding and reporting of the hearers.

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miscuously, now of Jerusalem and the destinies of the Jewish people, and now of the end of the world," but of both these in and with each other, first the one, then the other coming more into prominence—*this* is not a mere "opinion of some," but the true *consensus* of all living tradition in the Church of the faithful, which it were very salutary for the master of the theological school to know and consider. By this, too, no *error* opticus is maintained, but the nature of all prophecy, which can only *indicate* more or less clearly the distinction of times, the difference between type and antitype, but which in general always comprises in one view what is manifold. With all this, it is true that the *intervalla seu incisurae* come more strongly into prominence in *Christ's* prophecy than in any other; but not as definitive epochs, for He, too, does not foretell events historically, and gives no decursum Christianæ religionis historicum. We wish afterwards to be rightly *understood!*

In the first place Christ speaks of the *destruction of Jerusalem; i.e.*, of course in order to denote the *when*, and first of all, of the intermediate period which precedes and prepares it, chap. xxiv. 1–28. *This* must be the first thing, and is so in reality; every interpretation which overlooks it must fail in arriving at a clear view of the whole. *In the second place* Christ speaks of His other and proper coming in the *manifestation of His Kingdom*, chap. xxiv. 29–44. Our interpretation will show that, notwithstanding the εὐθέως ver. 29, there is *here* an important point of separation, for which compare meanwhile Luke xxi. 24. The confusion which characterises the general interpretation has arisen from overlooking the prophetic manner of viewing the future, *i.e.*, the *perspective* and *typical* relation of great catastrophes *corresponding to each other*. For, the judgment upon Jerusalem is itself a first coming of the Son of Man; *only as such* has it its prophetical significance, *only in this light*, therefore, does Christ prophesy of it. There was then a typical *judgment of the world*, there appeared then typically the kingdom of Christ established among the nations in opposition to the rejected people; *i.e.*, the *two* following catastrophes, the more remote as well as the nearer, are to be seen preliminarily in the first, as we have already said on Matthew xvi. 28. Thus does our Lord regard it, and this is the reason why in chap. xxiv. 4–14, and

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then again vers. 23–28, the expressions selected are so strong as in the fullest sense to apply only to the later coming, although between these, in vers. 15–25, He speaks quite plainly of Jerusalem.[1] Whilst, then, at ver. 29, the typical first coming passes quite out of view, and a *second coming of the Son of Man*, the gathering together of His elect into a finally established manifested *kingdom*, comes into the foreground (Luke xxi. 31), it is to be observed beforehand, with a view to the interpretation, that this also is not the last coming at the end of the world, but a *middle* coming of Christ, the acknowledgment of which alone opens up to us the entire prophetical system in this prophecy.[2] Here there is as yet nothing said of eternal punishment; but only of being left, of being shut out, or left without. The middle part of Christ's answer, which embraces this intermediate coming, extends onward to chap. xxv. 30; for here at first He gives the *prophecy itself* (already running out into a sort of parable) as yet in direct continuation of what goes before, chap. xxiv. 29–44. Then, however, He follows this by *three parables* which contain warnings to watchfulness and readiness, addressed to His disciples in particular, who wait for the coming *kingdom* (which is to be delayed much longer than they thought). He first represents in general, in the singular, the *faithful* and *wise* servant, in contrast with a bad servant (chap. xxiv. 45–51); the two parables that follow speak separately of the *wisdom* and *faithfulness*, and at the same time widen the view, so as to show the manifold variety of those who shall one day

[1] Here are formed almost of themselves, for every unbiassed and attentive reader, precisely the *three* cycles which afterwards Lange (iii. 215), agreeing with me, is obliged to admit! Peterson also arrives at the same conclusion, Lehre von der Kirche, iii. 685.

[2] Although this *intermediate* advent is a secret which is only now opening itself up to some, for the Church is slow to learn the word of prophecy. Certain things are disclosed only when the time comes for them, and it ought then to be least of all objected to these things that they were unknown to the doctrine of the Church hitherto, nay, that the latter has condemned (without distinguishing and inquiring aright) what, at an earlier period, pointed at these things. Zeller (in the Beugg. Monatsbl.) speaks very clearly and truly concerning these three comings of Christ, which perspectively cover each other, of which, according to him, the first was His coming into the world, Zeller im Beugg. Monatsbl. 1847. Nr. 10

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stand before Him as their Lord, to enter in with Him or not, then in chap. xxv. 1–13, the *wise* virgins; finally, ver. 14, the *faithful* servants, who, however, are now (more definitely than chap. xxiv. 45) the *stewards* of the goods and gifts of their Lord.

From this intermediate coming of the Son of Man, which is meant in all the parables belonging to chap. xxiv. 39, there is now plainly *distinguished* (and this ought never to have been mistaken) the great *judgment-day* of the King, in full power and glory, for all nations, at the *end of the world* properly speaking:—the last coming of Christ on the last day, when an eternal separation shall be made between misery and blessedness, chap. xxv. 31–46. Only now is the answer complete; and the end of all prophecy is reached in a concluding word of our Lord, beyond which nothing more can or is to take place.[1]

THE FIRST ADVENT: DESTRUCTION OF JERUSALEM; DISPERSION OF ISRAEL.

(Matt. xxiv. 2, 4–28; Mark xiii. 2, 5–23; Luke xxi. 6, 8–24.)

The disciples, terrified by the word of Christ, chap. xxiii. 38, show to Him on leaving the Temple in the evening, after a day full of conflict and fatigue, the *building materials* of the Temple, which was still in course of being built (and was finished only

[1] We may here name, as agreeing with us, and that certainly from independent enlightenment, the beloved father Zeller, a man whose truly prophetic gift ought to be respected by his believing contemporaries. He divides just as we do: (1) the coming of the Lord to judge Judaism; (2) to judge degenerate anti-Christian Christendom; (3) to judge all heathen nations, the final judgment of the world. All which together are the coming again of Christ; and in respect of their similarity and diversity are most exactly recorded from the lips of our Lord by *St Matthew:* (a) chap. xxiv. 1-28; (b) chap. xxiv. 29, on to xxv. 30; (c) chap. xxv. 31-46.

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a short time before its destruction!). Looking up at the spectacle they exclaim in their simplicity: *See*, what stones and what buildings! There were foundation stones forty yards broad, and forty-five yards in length, of the whitest marble; not merely with λίθοις καλοῖς, goodly stones, was Jehovah's sanctuary adorned, but also with ἀναθήμασι, consecrated gifts of piety and reverence, or even of acknowledgment by kings![1] Is all this really to be left desolate? Is nothing to be spared? But the Lord sternly answers as He had already spoken, Luke xix. 44; He charges them only again to *look at it aright*, as a glory that is doomed to the most complete destruction.[2] The imaginary difficulty of St Matthew's οὐ βλέπετε it has been sought to remove by all sorts of different constructions; but it is simply the same *question* which St Mark also has: Ye *see* all this, as ye think? It implies: But ye see it not yet aright, with your ποταποί and ποταπαί, just as if the destruction of such great *buildings* were scarcely conceivable: I say unto you with my Amen, which nothing can resist, that the days shall come when, of all these which ye now behold (Luke), *not one stone shall be left upon another*, as it had been laid in the building according to Hag. ii. 15. Compare also for the proverb, 2 Sam. xvii. 13. After the Jews were conquered, Titus commanded the soldiers to dig up the foundations of the whole city round about, as well as those of the Temple; although before this he would willingly have spared the latter, and repeatedly offered to do so.[3] Afterwards Turnus or Terentius Rufus tore up the foundation of the city with ploughshares, whereby certainly Micah iii. 12 was literally fulfilled. Let us, when we look upon the grandeur and decoration of our ecclesiastical and civil edifices, remember this fulfilled word of Jesus; and it will be a preservative against all

[1] They are mentioned before by St Luke in contrast with the widow's mite; Josephus gives a glittering catalogue of them. Even Cæsar Augustus had presented precious vessels as a gift of honour; Tacitus speaks of *immensæ opulentiæ templum*.

[2] Lange's interpretation of this question: "Do ye actually see all these things? To Me they already appear as a vanishing vision!" savours too much of our modern sentimentality.

[3] Κελεύει κατασκάπτειν . . . οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσιοῦσιν. Joseph. Bell. Jud. vii., i. 1.

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false admiration of their earthly glory, against all undue æsthetic dependence upon it, and against the Romish tendencies to which it may minister. Let us view the entire edifice of the world in the light of this which has been said of it beforehand: *not one stone upon another!* 2 Pet. iii. 10, 11.

A while after this first and unconditionally decisive word, which gave the disciples enough to occupy their thoughts, Christ sate upon the *Mount of Olives*, from which the principal view of the Temple was to be had, even to its interior;—on the same Mount of Olives from which the destroying host afterwards poured in upon the devoted city (comp. Zech. xiv. 4, 5, of the more remote future). There the disciples, no longer contradicting the *fact*, now bring forward their question formerly raised respecting the *When* of the great catastrophe, its connection with the coming again of Christ (Matt. xxiii. 39), and the end of the world. The three Evangelists do not indeed literally agree in the answer; our Lord's words were copious and free, so that each one might preserve and bring forward something different from the others. Yet the agreement so predominates, that we are warranted in arranging what is given by the others according to the plan of St Matthew, and certainly must not entertain the idea of two different discourses.[1] Christ, we may be sure, did not—contrary to the whole nature of the prophetic intuition, which advances from the near to the remote—leap backwards and forwards from one thing to another, and speak *first* of the last end, then of Jerusalem, then again of the last end, but if Matt. vers. 15–22 (parallel with Luke vers. 20–24) refers to the judgment of Jerusalem, then vers. 4–14 and 23–38 in like manner refer, at all events *in the first place*, to the same event. The disciples summing up all in their indefinite question desired a σημεῖον, *one sign*. He gives them for the first various preparatory signs, which will occur similarly as presages of the first

[1] We do not with Richter attach any value to the assertion in Brandt's Schullehrerbibel (where there are so many arbitrary assertions), viz.: "that in St Luke Christ speaks *at an earlier period* and of Jerusalem; afterwards again similarly, but no longer of Jerusalem!" We notice this as a caution against such exegetical caprice, adopted solely to avoid the typical double sense. Although Luther had recourse to a similar expedient, viz.: That St Matthew and St Mark throw together what St Luke alone clearly separates in the true order.

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and second coming; until, at ver. 30, there appears the one last *sign* for the visible coming of the Son of Man (analogous with ver. 15, for the preliminary, not yet personal, coming to judgment). Therefore in Matt. vers. 4–15 are given the signs of the destruction of Jerusalem drawing near; but these are portrayed in colours so strong, that this first period must be seen to be only the *type* of the latter. If, at chap. x., we found in a similar gradation of perspective vision, that all that was spoken literally of that first sending out applies spiritually to the more remote future, so here, this entire portion of the discourse, chap. xxiv. 4, 28, has certainly already a real *double sense*. It is no result of chance (to speak foolishly), that everything which is here mentioned was somehow actually fulfilled already at that time; but still less is it to be denied, that the fulfilment which entirely corresponds to it lies as yet in the future. *Hence*, ver. 6, τὸ τέλος is parallel with the συντέλεια τοῦ αἰῶνος of the question—but at ver. 8, the "sorrows" are again parallel with the great "affliction" ver. 21, and in the οὖν, ver. 15, there is an undeniably direct connection with the τὸ τέλος, at ver. 14, and again, at ver. 23 a simply continuative τότε. He who will break this continuous connection, must have recourse to artificial interpretation in one place or another; the only true key to the understanding of the whole lies in perceiving, that our Lord speaks prophetically *of the earlier as a type of the later*. Advancing from the most general to the most concrete, He mentions, vers. 4–15, those signs which, as they must and shall precede the end of the world, shall also precede precisely on that account also the end of the Jewish nation, and in these He comes ever nearer to the event: first in the fallen, desolate, disordered Israel (which even now has become a nation *without*), there will be false Christs or Saviours—then in the same, and in the Gentile world, ever increasing calamities of wars, with accompanying throes of nature —then, even in the *Church* of God properly so called, which exists as the kernel to be saved, offence because of persecution, and falling away, likewise false prophets—*yet* with all this, the continued preaching of the Gospel in all the world! Hereupon Christ specifies the most immediate, *nearest*, sign of the coming end, according to Daniel (ver. 15). The *judgment of the destruction itself* is, from ver. 16 onwards, so represented that the

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disciples of Christ are directed to *flee* (vers. 16–20), then they are *again warned* against falling away in the great tribulation (vers. 21–26), finally, the sudden unmistakable *coming of the Son of Man* for the salvation of His people, and judgment on the outcasts, is indicated vers. 27, 28. The direction to flee runs thus:—Flee in haste, without turning back, or looking back, yet not without foresight and prayer! The warning against falling away is repeated, because it is now certainly meant *at the same time* to apply to the *interval* from the judgment of Jerusalem on to the second, more proper, coming of the Son of Man; yet the double τότε, vers. 21 and 23, evidently connects, in the first place, again with vers. 19 and 16, and can only be separated therefrom by departing from the natural interpretation.[1] The great tribulation will threaten danger also to you *elect—therefore* beware ye *elect* of the false Christs, and false prophets (vers. 5 and 11 being now joined together), as on account of the danger that threatens you (vers. 23, 24), so on account of the warning against this which ye have received from Me, vers. 25, 26.

Vers. 4, 5. Beware! Take heed! Watch over yourselves, that ye may be delivered, may be saved, when I really come. That remains, generally speaking, the ground tone of the whole answer, with which it begins here and closes at ver. 42, 44,—to resume and prosecute it then in parables. Mark ver. 9, βλέπετε δὲ ὑμεῖς ἑαυτούς as 2 John ver. 8. The disciples inquired respecting the πότε, the *when*; Christ, however, gives no proper answer to this throughout the entire discourse (in spite of the oft-recurring τότε): see rather vers. 36, 42, 25, 13, and mark the last ὅταν δὲ ἔλθῃ, *when* the Son of Man shall come, ch. xxv. 31. He only gives *signs* for the different analogous periods, which manifoldly fulfil themselves; in order that His people, expecting Him in each of these periods, may be on their guard. (This is what St Mark means by the ἤρξατο ver. 5 viz.:—He began at first with something quite different from the desired answer.) The impulse of our inquiry concerning Christ's second

[1] For so must we call it when Ebrard (Kritik. d. ev. Gesch. p. 617) makes the τότε (which is yet, since ver. 16, only one and the same) to denote the time *after* the shortening of the tribulation, and declares this to be the only true sense.

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coming should not be curiosity about the time, but the desire to be found to have persevered in fidelity before Him. But as, on the one hand, the near expectation of the *true* coming One is helpful to this, so, on the other, the warning against the *false Christs* is yet indispensable; hence the assurance which, while it pacifies, urges to still persevering faithfulness, viz.: *I come not so very soon!*—it will yet be a while ere this, and there lies in the interval much deceiving confusion of falsehood, and violent breaking out of sin, as a necessarily preparatory development. 2 Thess. ii. *This*, therefore, is the first fundamental idea of the answer. Many shall come, not merely ἐν, but ἐπὶ τῷ ὀνόματί μου, personally assuming My name to themselves. The natural, most immediate, punishment of Israel for the rejection of the true Christ, was the being given up to lying Saviours and Deliverers, as was already foretold, John v. 43. In every period of corruption, and of calamity as its consequence, this symptom of lying consolations and promises repeats itself; hence, at the period of the captivity, false prophets had abounded, Jer. xxix. 8, 9, xiv. 13; Ezek. xiii. As the preliminary and most immediate fulfilment, we are not so much to understand *Goetæ*, such as Simon Magus, and deceitful wonder-workers in general (of whom Josephus is full), as rather those who promised redemption to the people Israel (Luke xxiv. 21), *i.e.*, would become their Messiahs, Saviours, and Liberators. This is what Christ means, and it matters nothing although no one may have directly said: *I am the Christ.* Josephus also relates enough about Saviours of this class.[1] But while our Lord so decidedly warns against them, He lays it down (which is not to be overlooked) as a main point, that *His* true coming will bring no outward salvation even to this Israel; that the judgment over it remains inevitable; and that for His disciples, as He afterwards says, only *to flee* is appointed. He *therewith* points at the same time beyond, to a later coming, when the fulfilment, found before only in part and preliminarily, recurs in a fuller and more pro-

[1] Of Theudas Arch. xx. 5, 1 (remarkable on account of Acts v. 36, 37), who would lead his followers through the Jordan; of another, xx. 8, 10; of those who falsely prophesied of Divine help even to the last moment, Bell. Jud. vi. 5, 1. All these appeared, at least before the Gentiles, in *Christ's* name: Judaei *impulsore Chresto* assidue tumultuantes.

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per form. Already does the expression *and the time draweth near*, which St Luke adds, point beyond to this farther sense.

Vers. 6–8. We have here the general signs of the preparation of all great catastrophes; as surely to be found then on the more limited scale, in so far as the Jewish horizon represented the orb of the world, as afterwards on a greater scale, according to the import of the expressions which typically point to the *end* properly speaking. War in the immediate neighbourhood, ever growing alarms in the distance, terrifying rumours of war, commotions and tumults of the people against each other:—all this is in reality, *on the small scale*, the picture of the time as described by Josephus, which, with every year, became more exactly applicable. The *wars* were certainly, at that time, more of the nature of insurrections, tumults here and there (Luke, *ἀναστασίαι*), manifold commotions and massacres, for example between the Syrian and Jewish inhabitants in the cities (*ἔθνος ἐπὶ ἔθνος*), such as are to be read of in Joseph. Bell. Jud. ii. 17, 10, 18, 1–8, where it is said "every city was divided into two opposing hosts." Besides, in Italy also, Otho and Vitellius strove for the kingdom—*βασιλεία ἐπὶ βασιλείαν*, if we would interpret quite exactly; the entire discourse, however, rather (as Is. xix. 2) denotes by expressions which typically point further, the general commotion and convulsion, also the internal distraction of the Jewish people raging against themselves. (For the rest, what Bengel finely observes is presupposed: Christiani magis *audiunt* bella quam gerunt.) *Famines and pestilences* may be regarded as an expression proverbial[1] of such times (2 Chron. xx. 9; Jer. xiv. 12, xxi. 7, *θάνατος* and *λιμός* together; also as a proverb: *μετὰ λιμὸν λοιμός*). But there are not wanting historical notices of famines and pestilences in that time. Under Claudius alone there were four several famines in Palestine, Greece, and Rome (*in divers places*); compare also Acts xi. 28. Tacitus (Annal. xvi. 13) mentions a plague (A.D. 66) in which during a single autumn in Rome 30,000 men were swept off. There were earthquakes, A.D. 60, in Asia Minor, according to Phlegon; A.D. 63 in Campania; under Claudius in Crete according to Philostratus; at Rome A.D. 51; in Phrygia at Apamea and Laodicea;

[1] Niger, who was murdered by the Zelots, uttered this curse upon the people at his death: *λιμόν τε καὶ λοιμόν*. Jos. B. J. iv. 6, 1.

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again in Campania, according to Tacitus and Suetonius; as also in Judea, according to Josephus iv. 4, 5. All this we merely mention, in opposition to those commentators who would entirely sever the prophecy of Christ from its nearest fulfilment, in which is the pledge of a further fulfilment. St Luke (who, ver. 10, indicates by "then said He unto them" a short pause in the discourse calling attention anew) adds *fearful sights* and *great signs from heaven;* but while this points indeed to the more completely corresponding future (Luke xxi. 25), such signs are not wanting even before the destruction of Jerusalem. The accounts which Josephus gives of these[1] obtain from Christ's word a credibility not to be slighted; as further (we hesitate not to say it), from the analogy of the typically corresponding times, a remarkable light falls back from this passage upon those histories in the second book of Maccabees. (See chap. ii. 22, iii. 24, v. 2, x. 29, xi. 8; there promising victory, here threatening destruction.) Yet all these are only *preliminary signs*, says Christ, all this is not yet τὸ τέλος, the last and proper end; because the end of Jerusalem is only a sign of the συντέλεια τοῦ αἰῶνος, all this will *again* occur quite differently in the last time. Compare Dan. xi. 27, 35 for this special expression; as also Jer. li. 45, 46, for the entire prophetical description; especially, however, the remarkably corresponding prophecy of Azariah the son of Oded to king Asa, 2 Chron. xv. 5–7, which evidently extends to the distant future. With profound significance does our Lord finally denote all this by the expression ἀρχὴ ὠδίνων, *beginning of pangs*, in conformity with the Jewish doctrine concerning the

[1] Who does not leave unnoticed the σημεῖα καὶ τέρατα which happened before the destruction of the city: A comet which hung over it during a whole year; a light in the night around the Altar and Temple, a sacrificial cow which dropt a lamb in the Temple, both at the Passover season; the opening of a door in the Temple of itself; chariots and besieging hosts in the clouds; the mighty voice in the Temple as of a great multitude: Let us go hence! at the time of the Pentecost; finally, τὸ δὲ τούτων φοβερώτερον, that a certain man from the country, named *Jesus*, began four years before the breaking out of the war, in the midst of peace and plenty, to cry out *Woe to Jerusalem!* and, notwithstanding his being chastised and scourged as a "madman," continued this for seven years and five months—till the end of the siege, when with a last *Woe also to me!* a stone that was thrown killed him. Bell. Jud. vi. 5, 3. Even Tacitus Hist. V. mentions similar circumstances.

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חֲבָלֵי מָשִׁיחַ; for there must be a *regeneration* before the *end* can come, and the growing outbreaks of sin are viewed as a necessary development, in order to the ripening of men and nations for judgment and redemption. A death struggle now already typically goes before, as the birth pang of the *new* Jerusalem; just as at last heaven and earth are destroyed ere the new world is born.

Vers. 9–13. As Christ, at chap. x., had already given similar directions to the Apostles, to be observed by them until the Son of Man should *come;* so the manifest repetition of them here is proof that He speaks, at all events in the first place, of the foretokens of this nearer coming. The direct address to the disciples, in the constant *ye* and *you*, is unnatural on the supposition of a prophecy at once passing to the remote future; but, on the other hand, it is most appropriate if we suppose that He reminds them of what had been said to them before, and the fulfilment of which is now nearer at hand. As in the sayings of John xv. 26 to xvi. 4 the Apostles are first of all meant, so here also, where St Mark and St Luke repeat in a still more detailed form what was said on the occasion of their first mission,—and in particular the direction to rely on the promised Spirit when called to defend themselves, and the citation from Micah. The particulars have already been considered at chap. x. It is evidently indicated by the "*before all these*" of Luke ver. 12 that this persecuting and hating of the witnesses and confessors of Christ, even to the death, was to begin very soon, —before the other greater commotions and terrors should come, —as the first principal sign of the course of the kingdom henceforward, through long afflictions, to a late completion of victory. As a testimony unto *them* to whom ye preach:—so also St Mark, as in Matthew chap. x. and again xxiv. 14. But St Luke gives the other side, viz.: it shall turn for a testimony to *you;* compare the similar expression, Phil. i. 19. The disciples should know in all their persecution that their Lord was truly with them, giving them mouth and wisdom, so that kings and princes must in their consciences bow before their testimony to the truth, even as Pilate before Christ. So Paul in bonds makes Felix tremble! The θανατώσουσιν ἐξ ὑμῶν—*some of you shall they cause to be put to death*—of St Luke is the more definite inter-

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pretation of the ἀποκτενοῦσιν ὑμᾶς in St Matthew; for this limitation was certainly promised also at Matt. xvi. 28. We have only to consider the growing general hatred towards the Christians; and the persecution of Nero, in which, to speak with Tertullian, it had already become a *nominis* prælium, a war against a *name:* Matt. *of all nations* (chap. x. 22, only πάντων) is, exactly as at ver. 14, a strong expression for the first fulfilment, as typical of the future fulfilment. As regards Luke, ver. 18, see already on Matthew x. 30: it is meant to be said here, as there, first of all:—Nothing shall be done without the will of *God;* therefore, also, nothing that shall issue in your destruction; all things shall tend to your salvation (Phil. i. 19–21), even *although* ye should be killed![1] And then the word, as it respects those who should remain, passes over to ver. 19; and it was specially fulfilled when, in the destruction of Jerusalem, no Christian, so far as we know, perished.

For the rest, as Matthew (who, instead of more detailed repetitions, preserves what is properly new in the present discourse) shows, the persecution of the name of Christ is here only a basis for the transition to an announcement of that *falling away* in the Church which should be the result of that persecution. As surely as the words of vers. 10–12 reach further beyond, so surely were they already at that time preliminarily fulfilled; we have only to think of the Demases in the early Church, the strong words in 2 Tim. iv. 16, the entire epistle to the Hebrews, with its much-needed warning against falling away. Because ver. 10 speaks of the Christians, we must of course look for the *false prophets* (ver. 11) also in Christendom; ver. 12 adds forthwith the effects of the false *doctrine* in the bad *life.* They are the ψευδοδιδάσκαλοι, analogous to the old ψευδοπροφῆται 2 Pet. ii. 1; 1 John iv. 1, and the ψευδαπόστολοι 2 Cor. xi. 13. In those who are led away the ἀνομία, the iniquity, then increases—that is, in the present fulfilment, the last open outbreak and manifestation of finished sin and selfishness, the *antinomianism,* by many at this day (for example Goschel) exposed with all severity in its true light (comp. 2 Tim. iii. 1 ss.). The

[1] "Whatever may outwardly befall you, even death itself, will as little affect your real eternal welfare, as if not even a hair of your head perished!" —V. Gerlach.

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transgressors prevail (Dan. viii. 23); therefore also love in the loving, in whom it ought yet ardently to burn, *grows cold;* the corrupting mass infects also the little band (which is here remarkably denoted by τῶν πολλῶν); brotherly distrust and anxious self-concern predominate; nay at last *all* the virgins become more or less drowsy and slumbrous. But the Judge and Saviour deals not so sharply with the weak: although a certain waxing cold of the first love is predicated of *the many, i.e.*, actually of all—He shall and will yet find such as endure even to the end. Compare again chap. x. 22, 23; and note that *the end* can in the first place only be intended as there: it is the antithesis of the *beginning*, ver. 8; and as such glances already to the last end, which at ver. 14 is still more definitely viewed, while it means in the first place the end of the great tribulation of Jerusalem, vers. 21, 22, for those who are preserved till then. For those who are killed or who die earlier, it is certainly death (Rev. ii. 10), according as the end of the *temptation* is appointed to each. Our Lord in Luke xxii. 28, 29, typically acknowledged His disciples' *having continued stedfast*, so as to receive the appointment to the kingdom; and the same ever goes on in all *temptations*, which have always again a nearer *end*. The most distinct explanation stands at Luke ver. 19, where the possessing and preserving of their *souls* includes the spiritual and bodily *salvation* in one[1] (Matt. ver. 22). The end is *patience*, the armour of the saints (Rev. xiii. 10, xiv. 12), as the beginning is *caution*, ver. 4.

Ver. 14. In spite, however, of all persecution, nay of all offence and growing cold in the Church of Christ itself, the preaching of the Gospel to the world yet goes on unhindered; and this is a wonderfully fulfilled sign and testimony of the grace of the Lord in His kingdom. Here the great similarity of the earlier period with its antitype at the last time was strongest, and therefore the prophesying word almost entirely anticipates; this we by no means deny. Vers. 4–14 is correctly viewed by Dorner as a sort of general exordium. (Lange: "A representation of the entire course of the world, even to the *end*, in its general character.") It is quite true, that here we have only

[1] Not merely according to Thiess: "Wait patiently, it will not cost you your life."

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admonitions, without any reference to chronology. But Dorner misapprehends the typical double sense, as if τὸ τέλος could *only* be the same with the συντέλεια τοῦ αἰῶνος. For whilst, in the glance at the last end, this τότε ἥξει τὸ τέλος has almost literally extended thus far, immediately upon this the return is made by the οὖν, ver. 15, again to the *typical* end (Ezek. vii. 2, 3, 6 בָּא הַקֵּץ); and we must even in the former case not overlook the first fulfilment. Matt. chs. xxvi. 13, and xxviii. 19 reach indeed further; yet, *in a certain measure*, already in the apostolic period, even before the end came upon Jerusalem, all the Gentiles in the then *orbis terrarum* had heard the testimony of the Gospel. Mark, ver. 10, puts this word (εἰς πάντα τὰ ἔθνη, as it were "into all nations") in strict proximity with the preaching of the Apostles, and thereby points us again back to Matt. x. 18. Thus did the Apostles themselves regard it, so that by the preaching of the Gospel before Cæsar *all the Gentiles* heard it (2 Tim. iv. 17); and the Gospel had come unto all the world, to every creature under heaven, Col. i. 6, 23.[1] One has only to learn from the history of the Church and of missions the wide spread of the Gospel after a very few years, in order to understand the *typical* truth of this particular![2] It was indeed only a typical truth; Acts viii. 4 was ever more strongly repeated,[3] and will be repeated even to the last end. Still, the type shows us, on the limited scale, that we are not to expect, even at the last future, the general conversion of all nations; but only an analogous *preaching* for a *testimony*, yet so that everywhere the message

[1] But not Rom. x. 18, where, according to the sense of the Psalm, the revelation of nature is to be understood in opposition to ver. 19; see my Andeutungen für glaüb. Schriftverst. p. 345.

[2] Where, however, we must not (as Roos, die Lehre J. Christi p. 423) press the letter, as if actually at that time, perhaps in the last year before the end of Jerusalem, "the whole of the then known world" had heard the Gospel; all that can be said is that we have no information of such having been the case. This is quite as wrong as on the other hand to reduce the expression "all nations" to a too narrow sense, as for example in a recent essay: Das prophetische Wort, etc., S. 31, 37.

[3] Again, after the destruction of Jerusalem, and the triumph of Vespasian, the Gospel first broke out with increased force. Rutilius: Atque utinam nunquam Judæa subacta fuisset, Pompeii bellis imperioque Titi! Latius excitæ pestis contagia serpunt, Victoresque suos natio victa premit.

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will be heard. Nay, this expression is used in other places generally where the testimony is *not* received. When the two connected signs in their strangely contradictory coincidence reach their fullest manifestation,—viz. the apostasy of Christendom and the spread of missions—then cometh the end. Then will another abomination of desolation in the holy place be seen, of which that at Jerusalem was only the remote type.

Ver. 15. From this verse onward to ver. 28 Christ certainly speaks chiefly of the signs of the approaching destruction of Jerusalem; He portrays this however "*only as* the sign and beginning of the judgment of the world." In this we quite agree with Lange; we find in it, however, over and above, a special *typical* significance, pointing to the *last* days of the second fulfilment. That our Lord by no means sums up, in the οὖν, the entire distraction and desolation of Israel (and the Christian Church?) hitherto described,—but must mean something singular, special, something that was strikingly perceptible,—is clear first of all from the ὅταν δὲ ἴδητε, *when ye see*. He appeals thereby to a specially remarkable coincidence of what happened with a long existing, although little understood *prophecy;* for He will teach us here that, as His own forewarning word (ver. 25), so also the Old Testament prophecy, and in general all that has been given by God to His people, is to be a light and consolation to us in the evil time. He names Daniel the *prophet*, perhaps not without reference to the place that was assigned him among the כְּתוּבִים; He confirms so clearly and earnestly the authenticity of the book existing in the canon under the name of this man, that every other result of a learned criticism is refuted by anticipation; He adds even an emphatic challenge attentively to read and *rightly to understand* the prophetic word, in order to see that its fulfilment has not been omitted. For, that the parenthetical remark has been inserted by *two* Evangelists, as an addition of their own, remains so inexplicable and unexampled, that we, agreeing with Hengstenberg, cannot enough wonder how Bengel could have entertained such a supposition.[1] The

[1] Lange unfortunately still sees in this merely "a later note;" his opinion is at last (iii. 217) thus expressed, "the Evangelist remarks this

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challenge comes from the mouth of Christ, and calls to the right understanding of the dark word (just as in 2 Tim. ii. 6); it refers also very evidently to the passages in Daniel himself (Dan. xii. 4, 10), which speak of the right understanding of his prophecies, only at a later period fully disclosed (as in chap. ix. 23, 25 Daniel himself was summoned to consider and understand).

It is not necessary that we should enter at large upon the exegesis of Daniel as a whole; it would lead us too far to do anything more than merely state our confirmed opinion. As Daniel in various senses prophesies of Antiochus Epiphanes as the type of Antichrist, so Christ here inserts and demonstrates the intermediate fulfilment when Jerusalem was destroyed; and by way of exact confirmation connects this with the discourse of Daniel in chap. ix. which treats of that event. The Prophet had, in chap. viii. 1–9, announced almost historically the nearest fulfilment at that time in its entire development; then however in vers. 10, 11, 17, 19, he received definite hints to the effect that this vision extends, at the same time, to a later time of the end. In chap. ix. he receives, immediately upon his prayer, the very remarkable determination of time which finds its limit in the days of Christ and the destruction of Jerusalem; *to this*, therefore, first of all Christ here points in the βδέλυγμα τῆς ἐρημώσεως (LXX. ix. 27, τῶν ἐρημώσεων, comp., however, literally 1 Macc. i. 54). Now, it is true that this rendering and construction is against the original text, in which שִׁקּוּצִים belongs certainly as Stat. constr. to מְשֹׁמֵם; but in the further extending view of the whole it retains its truth, as we shall soon see. We are quite agreed with the more recent commentators that the passage in Daniel

by way of interpolation," without noticing the fact that *two* Evangelists must have inserted the same remark. In like manner Alford speaks of an "ecclesiastical note," which has come into the text in the same way as the Doxology in the Lord's Prayer. We see no ground for such a supposition, no reason at all against its being taken simply as the word of Christ Himself. We think it quite *natural*, with Braune, that as elsewhere when He wished to awaken and fix attention He said, "who hath ears to hear, let him hear!" so here also He should say, "whoso readeth, let him give heed!" Nay, we say further with Braune, "This direction is still always the best introduction to the prophetical word"—namely, as an admonition carefully to *read*, with *attentive observation* of the corresponding signs of history.

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is to be read "upon the pinnacle the abomination:" that is, Even unto or upon the *Temple* with its pinnacles (which at the same time may mean the pinnacle of Jerusalem), desecrated by abomination, the *desolator* comes. Therefore, only an abomination already being fulfilled, affecting the sanctuary, and bringing desolation as its punishment, can here be meant by Christ—quite in analogy with the idea which at ver. 28 is otherwise expressed: When the corruption and the abomination is consummated, even into the innermost sanctuary, then must the dispersion come! The ὅταν ἴδητε of St Matthew and St Mark, therefore, is really not one and the same with the ὅταν ἴδητε of St Luke; and the neglect of which has confused many commentators.[1] St Luke preserves a word of Christ which was certainly *also* spoken, and which specifies the *outward* sign of the encompassing besieging army (Luke xix. 43); while St Matthew and St Mark give another word respecting the *inner* sign, which already stands *in the holy place*. This can only mean the *Temple*, even in the circumlocution of St Mark: ὅπου οὐ δεῖ, where truly something else than *abomination* ought to be! It is wrong therefore to seek this abomination in the Roman military badges, eagles, and imperial figures on their standards; and to explain the τόπος ἅγιος of all the country round about Jerusalem (Ps. lxxix. 3; 1 Macc. x. 31), chiefly the Mount of Olives; or even (comp. Ps. lxxiv. 4) to mention the setting up of the imperial statue in the Temple, which was only attempted a considerable time before. For, the abomination is, according to Daniel, set up by Israel itself; this alone corresponds as, on the one hand, to the earlier analogy before the captivity (2 Kings xxi. 2–7; Ezek. v. 11, vii. 8, 9, viii. 6–16), so, on the other hand, to the later fulfilment in the antitype, in which *both coincide*, in which the Antichrist itself proceeds from the midst of Christendom, and sets itself with its idolatry in the Temple of God. (2 Thess. ii. 4.) What, in the faintly preliminary fulfilment of this sense, the abomination in the Temple at that time, properly speaking,

[1] Lange also has not yet rid himself of this. Even Delitzsch, with Hofmann, sees in Luke xxi. 20 the "authentic *interpretation* of the words of Christ;" but understands only the idolatrous signs of the heathen army which the Romans brought into the Temple. (Luther. Zeitschr. 1850. 3. p. 487.)

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was, we can no longer know; it must, however, have been an aggravation and consummation of unholy character and conduct in the sanctuary, in the highest degree manifest to the Christians, which they could not but *see*. The first fulfilment of this particular is concealed by history in order to point us to the second. V. Gerlach, agreeing with us, understands, "Such an abomination as must necessarily draw desolation after it;"—but he is wrong when he affirms that this is therefore nothing definite, and only expresses the culminating point of corruption. So little is a striking special fulfilment here, as often times, excluded by the general sense, which is also true, that the latter must rather, according to prophetico-historical law, culminate and become *visible* in a last detail.

Further, it is not to be overlooked that our Lord does not literally render that passage Dan. xi. 27; but He retains the βδέλυγμα ἐρημώσεως, so as at the same time (which Hengstenberg and Hävernick overlook or deny) to connect with it one or two later passages where this expression actually occurs. Daniel, chap. x.–xii., carries out the prophecy more particularly. After chap. x., which prepares the way for what follows, we find in chap. xi. Antiochus Epiphanes standing evidently as the type of a future destroyer (the Antichrist); and in such a manner that, according to the manner of prophetical discourse, in vers. 31–35 the reference to the first predominates, while in vers. 36–45, where the view extends further to the "other time," the reference to the last predominates. Finally, in chap. xii., the whole closes with the view reaching furthest of all to the final decision and redemption. Here now, in chap. xi. 31, it is said that the arms of the enemy shall pollute the holy place, shall set up (properly *give*, *i.e.*, render by way of recompense) the *desolating abomination;* and in chap. xii. 11 there is again the retrospect to this βδέλυγμα ἐρημώσεως. Only the last passage entirely corresponds to the citation of Christ; and its sense is, that abomination brings along with it the abomination, the *desecration* of the holy place by Israel necessarily completes itself in vengeance, and represents itself in the *desolation* of the same by the enemy. Was not this also the innermost sense of the ἀφίεται ἔρημος, chap. xxiii. 38—is not this alone what fully corresponds to the case? Heathenish violation of the Temple

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is already present, and heathenish violation yet comes; for, vengeance is to manifest the guilt, and only recompensingly to complete it. Thus also we fully understand how the two signs, which meet together in St Matthew and St Luke, belong to each other as one ὅταν ἴδητε; and βδέλ. ἐρημ. is the abomination which brings with it the desolation, because it is already so itself.

Vers. 16–18. If what is said here is to receive in the second fulfilment (as may certainly be possible enough) a significance literally corresponding beyond expectation, we must seek it in the circumstances of a church of Christians assembled again at the *last* time in *Judea*; for there the second catastrophe is to concentrate itself. With this agrees that ancient tradition (mentioned by Dorner, S. 7), that the Antichrist shall set up the abomination in the restored Temple. Who knows whether this be only a *dream* of the fancy! It reaches, however, into the uncertainties of prophetic vision, with which we shall not, as many do, too confidently meddle; so much only is certain, that Christ now speaks quite *plainly* of the *first* fulfilment.[1] As already in chap. x. 23 flight was recommended to the Apostles, as afterwards in Luke xvii. 31, similar expressions were used in reference to the "coming of the Son of Man," there indefinitely spoken of, so now the faithful are enjoined to flee out of Jerusalem and Judea, in evident *antithesis* to the subsequent *gathering together* of the elect, ver. 31. Consequently, *this* catastrophe is not yet the last gathering and redemption,—this is precisely what these words would intimate. The obdurate Jews hoped even to the last for succour and help; the Christians, warned beforehand by their Lord, were to flee:—not, however, until the end actually comes; previous to this they were to endure in patience. In St Luke, ver. 21, the expressions are somewhat differently applied, with the same sense, Delay no longer! The mountains are the neighbouring mountainous country from

[1] Proceeding from this hint of ours, Steinmeyer (in the Vortrag vor der Berliner Conferenz Ev. K. Z. 1849, Nr. 70) seeks to open up more exactly the reference of the type to the after-time; yet we think that his prophetical hermeneutics, always fundamentally true, lean too much to idealistic generality. I find in the background rather a strictly *historical* parallel.

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ancient times proverbial as a place of refuge; although Christ prepared for His gathered ones another Zoar in Pella.[1] So suddenly will the destruction come at last (ver. 27), that he who happens then to be on the flat roof must not descend by the inner staircase to the house, nay, scarcely by the outer stair to the street, but, where possible, at once hasten over the roofs, and so to the city wall; he who has laid aside his garment in order to labour in the fields must not turn again for it in order to take it with him. It matters nothing now whether or not thou hast thy garments, if only thou escapest thyself, and bearest thy life for a prey! (Jer. xlv. 5.) This, of course, at the same time typically denotes that earnestness which turns not to look at or seize anything, but is intent only on saving the soul from the judgment (Luke xvii. 32).[2]

Vers. 19, 20. This haste which leaves all behind, *in the last moment of decision* when all that remains is *flight*, does not however exclude a preceding supplication for mitigation of the evil, —which was to be expected, indeed, long before it happened,— does not exclude a taking heed to and attentively considering the circumstances, with an appeal to God in prayer. As on a later occasion (Luke xxiii. 29) Christ said, with pathetic tenderness, when speaking of the tribulation upon Jerusalem: *Blessed* then are they who have no children born, no sucklings to save, or, because that will be impossible, to lament—so He says the same here from the other side with a severe *Woe*. It is like all that goes before, spoken partly in the way of proverbial example, partly also literally, of the distress which the faithful share in common with the judged, while they flee from it:— pregnant persons and nurses will be much encumbered in their flight! Then He adds another word, which refers to the precautionary prayer against an *unseasonable time*. This general idea receives a twofold expression, namely, *bad weather* (χειμών as chap. xvi. 3) and the *Sabbath;* for, the one is an example of

[1] Τὰ ὄρη in all the three Evangelists, so that Steinmeyer only by a play of fancy can find here *the mountain* of solitary prayer.

[2] Steinmeyer's admonitions to obey Christ, when He enjoins flight, *i.e.*, an entirely inward *retirement* and *withdrawal* from outward exertions, which can no longer avail, retain their spiritual truth for the entire period of the approaching end, although they have not exhausted the most special sense of the word.

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the hindrances of nature, the other of hindrances from the environment of human ordinances and customs. It has been quite needlessly asked whether our Lord, contrary to what He elsewhere declares regarding exceptions arising from necessity, here means that flight on the Sabbath day was a thing *not permitted* even to His people; He has *nothing of this* in His thoughts. He may perhaps in the slightest degree have referred to the foreseen legal scruples which would cling to the minds of the Jewish Christians: not, however, that He would confirm *these;* at the utmost it is indicated that He presupposes even to the last an abiding friendly relation between His Church and the Jewish ordinance.[1] All this, however, is not the principal idea, which is meant only to designate various possible forms of hindrances to flight; as the unseasonable weather, so also the time of the Sabbath, in so far as journeying and fleeing would then be rendered difficult, at all events from without by others. He speaks assuredly, not without design, even to this last moment in a thoroughly *Israelitish* manner; but He means much more by these concrete descriptions, as before in vers. 17, 18, according to the spiritual import of the figurative discourse. So that it would not be against His meaning, but rather entirely corresponding to the strong *Woe*, were we to understand His words thus: Woe to such as are pregnant with plans and undertakings, when the time shall make it necessary, stript and empty of everything, to seek only preservation from the imminent judgment![2]

Vers. 21, 22. Christ has further Daniel's prophecy in His thoughts; what was there (chap. xii. 1) evidently said of the great tribulation which is now as yet future, He here applies, with *typical* truth, already to the tribulation of Jerusalem at its destruction. (Mark, ver. 19, intensifies the expression, so that

[1] Thus it is not at all necessary to suppose, with the above-named Rud. Hofmann, that "μηδὲ σαββάτῳ is again added by St Matthew *de sua mente*, perhaps *ex eventu*, but in contradiction to the spiritual and liberal view of the Sabbath elsewhere expressed by Christ!"

[2] With Steinmeyer less exactly: "Woe to the life that is in process of formation, to the life that is yet weak." For the Woe applies not to embryos and sucklings. Otherwise his interpretation of the *garments* as vessels, outward forms, for which one is now no longer to care, as if the garments made the people, is deserving of consideration at least.

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we may perceive besides that it is not yet to be taken literally in the first fulfilment.) Josephus, indeed, as an eye-witness, expresses himself almost in the same words when he describes the greatness of that calamity; yet that other coming will alone give to these words their entire meaning. Luke vers. 22, 23 has instead of this, These are the ἡμέραι ἐκδικήσεως (2 Macc. vi. 15); days in which is to be fulfilled *all* that is written,—not merely in Daniel, but in all prophecy,—of judgment and anger upon this people, from the curses of Moses onwards to the חֵרֶם with which Malachi ends:—therefore the great affliction upon this *land*, and the (great, complete) *wrath* upon this *people!* 1 Macc. i. 64; 1 Thes. ii. 16. So Titus is represented to have said that God was so angry with this people, that he also was afraid of His anger if he should show any mercy to them; and after the calamitous siege he refused to take the honour of it, saying that he had only lent the hands for this to the God who would show His anger against the Jews! Had not a limit been fixed by grace in the midst of wrath to the fearful calamity, no man would have escaped alive from it (for that is what is meant first of all by the words, *no flesh should be saved*—comp. Jer. xii. 12, the expression אֵין שָׁלוֹם לְכָל־בָּשָׂר); the elect also, *i.e.*, here chiefly those who were the believing ἐκλογή out of Israel, without being able to hold out and then to flee, would perish. But for the sake of those elect, whose gathering together and redemption remains the final aim of all judgments (a glance forward to ver. 31), who were also now to be saved in the type, these days of terror shall be *shortened;* or, as St Mark has it, The Lord *has already shortened them*, in His eternal wise decree, beyond which nothing can happen either great or small. Comp. Gen. xix. 22. This κολοβοῦσθαι is again taken from Daniel, who, in chap. ix. 25, 27, uses חרץ (comp. Job xiv. 5; Is. x. 23), and at ver. 24, חתך in the same sense: the destruction is fixedly determined, exactly measured out, and *cut off*, so that it cannot last a shorter or a *longer* time. Many explain this of the sudden interruption of the siege by Cestius Gallus, so that many might flee; although this *interruption* does not quite correspond to the shortening here meant. In the future fulfilment, however, the gracious cutting short of the time of tribulation, the hastening

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on of the end brought about by God's hand and decree, on behalf of the elect who are to be saved, will probably be much more strikingly manifest.[1]

Vers. 23–26. In this τότε Dorner (although not precisely as Ebrard understands it) finds a certain *transition* from the type to the second fulfilment, as if it meant "then also, *afterwards*." Here then is what, at a later place, he so strongly contends against, a sort of prophetically shortening εὐθέως! (Comp. S. 21.) He views the whole of vers. 23–28 only as *appendicem admonitionis loco positam*, so that ver. 29 is connected with ver. 22. *But* by this is overlooked the entire close connection of this *continuous* discourse, as already indicated above, which does not now speak at once of another τότε, but of the same danger for the elect of being involved in the common ruin. In the previous verses, however, prominence is given to the *distress;* while now it is to the danger of being *seduced* by false offers of help out of that distress. *Both* are meant, as well in the first as in the second fulfilment; only that Christ again, as at the beginning, turns the view more strongly from the type to the antitype. Therefore His warning with the utmost propriety applies to us, in reference to powerful errors that are impending. The fundamental idea is: Beware of trusting to the pseudo-Christs or pseudo-prophets when they would entice you away from *waiting* patiently for the true Christ and His real coming, when they tell you to wait *here or there;* for it is not in such a manner that your Lord will reveal Himself. What Jewish fanatics and Christian seducers did in this way, at that time, with their promised but hardly accomplished signs and wonders, was indeed a faint type of those things of which 2 Thess. ii. 9–12 prophesies, and which Christ with His strong words has here chiefly in mind. At the same time, however, we are not to suppose that only the last days are suddenly to bring such things, hitherto unheard of; for they go on in a gradually progressive development, and the warning of Christ has even now its most serious truth. The signs and wonders

[1] Zeller speaks profoundly (Beugg. Blatt. 1837, Nr. 6) upon the means of this hastening prepared in the entire development of history, according to which the carcase must ever more rapidly grow putrid for the eagles.

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(respecting which we learn here, as Israel did already in Deut. xiii. 1–3, that in themselves they do not prove the truth) will appear at last in the most literal reality, but rather in their spiritual form; although accounts of deceiving, tempting wonder-workings in external nature are also not altogether wanting. The intervening εἰ δυνατόν teaches us, indeed, that the elect who are foreseen by God *cannot* be led away. This impossibility, however, lies not in themselves, so as that they might falsely boast of this, before it is revealed whether or not they are of the number of the elect (see 2 Pet. i. 10, iii. 17)—but only in the gracious decree of God who keeps those who are faithful to Him.

Oh that we took faithful heed to all that the Lord has so faithfully *said to us beforehand!* "It would have been better that, in the times of peace, ye had let yourselves be instructed as Christians respecting the end of the world, than in the times of trouble to be *terrified* thereby like the world;"[1] or—we add—to let yourselves be deceived by false, fanatical *consolations;* for Christ means rather a being seduced into false tranquillity, than a being terrified. His warning prediction embraces the entire period of waiting for the appearing and setting up of His kingdom; and is, in the general sense, to be understood in the light of the earlier discourse, Luke xvii. 20–23. *Behold here or there* —this can never be said of the kingdom of Christ, which (rightly understood!) actually remains an "invisible church" until one day the manifestation and revelation of what is now concealed shall appear undeniably to all. The expressions "in the *desert* or in the *chambers*"—are intended to specify the *here or there* under two aspects. They are selected with reference, in part, to the circumstances of the judgment upon Jerusalem; when ψευδόχριστοι raised tumults and led out their followers openly into the desert, as Acts xxi. 38, and many instances in Josephus, while the ψευδοπροφῆται called to secret consultation or waiting in their chambers. Then, however, they form in general a variously significant antithesis of possible seduction. The one points us *widely* to the great desolate church, the other *narrowly* to manifold sects and schisms; hence the latter, as

[1] Nitzsch, Wittenberger Predigten von 1819, p. 46.

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opposed to the former, stands in the Plural.[1] The invisible presence of Christ is indeed here as well as there; yet not exclusively here or there, so as that those who wait for Him should confine themselves to any particular place. The deceiving voices would "limit Christianity to this and that system and practice"—"would allure now to strictness, again to laxity, now to separation, again to union"—offer us at one time open power and authority, and, at another, secret, false spirituality—and in whatever other ways it might be interpreted. Always there are two main by-paths, in the perplexed times of the church waiting for its Lord, which in reality correspond to Sadduceeism and Pharisaism. The *frivolous* seeking of Christ there in the desert seems good and wide-hearted; but there is in it the leaven of unbelief in the spiritual inner reality of His kingdom. The *fanatical* seeking of Christ here in the chambers seems earnest and zealous; but there is in it the leaven of hypocrisy, of impure separatism arising from individual caprice. In truth Christ *is* already in every place where souls, in full humility, and patience of faith in *His* words alone, wait for His appearing; but this *visible manifestation* of His kingdom will not have come so long as any one can doubt or deny, so long as a dispute can arise between a here *or* there.

Vers. 27, 28. Does not our Lord *now* at last speak of His yet future advent? it might be asked, seeing that the preceding word, with its deep significance, already extends to the later time. To this we answer that He certainly speaks of this; as in the entire prophecy everything points to the end, and therein alone finds its last truth. But, as surely as the expressions of ver. 26 were not yet completely loosed from the type, so surely

[1] We do not retract this, in spite of Lange's contradiction (ii. 3, p. 1271); and still think that the antithesis of public and private, general and particular, is far more definitely indicated here than the strangely inverting interpretation, according to which the desert would speak of the renunciation of the world, the store-room of the enjoyment of earthly goods. Those who find a reference in ἔρημος to the "Eremites" forget that in *biblical* usage ἔρημος and יְדִבָּר mean only the uncultivated expanse; and so ταμεῖον, with the idea of privacy (Matt. vi. 6; Luke xii. 3), points back only to the Heb. חֶדֶר, which frequently occurs in this sense. The latter, at the same time, applies by way of refutation to the fault found by Sepp with the Lutheran translation.

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does He speak here also *in the first place* still of the *coming of the Son of Man* denoted in chaps. x. 23, xvi. 28, for the first preliminary manifestation of His kingdom, the salvation of His people, the punishment of His enemies; as demonstrated when all the Jewish and Gentile world saw His hand and power, and the certain truth of His word, in the judgment upon Jerusalem. *Like the lightning*, which shoots under the whole heaven (Job xxxvii. 3)—this means, first of all only in antithesis to what goes before, So suddenly, so *manifestly* and *indubitably*, that no saying and crying here or there is any longer necessary.[1] If at that time the whole world did *not* see or recognise *Christ* in this gleaming lightning-flash of wrath upon Israel, and the gracious light upon His Church, we mark in that the imperfection of the type; for the rest, however, it is clear that not till ver. 30 is the visible *coming* of the Son of Man spoken of with yet more definite expression. Therefore the παρουσία which shows itself *only* in the manner of lightning is still distinguished from the *personal* coming. But here we must be on our guard against all ingeniously idealistic generalising of the idea; as, for example, Lange (after having called [Leben Jesu i. 38] even the first appearing of the Lord, "a great lightning-flash upon the world") speaks of "the illuminating lightning, the world-purifying storm of the *spirit of John*, in its power of light and fire" (p. 267)—and the like. Such notions only lead away from the proper interpretation of the text, which here plainly means a convincing, undeniable, *suddenly* appearing *fact*. And one, indeed, in which (as must ever be repeated) there is a twofold correspondence between the first and the second fulfilment. Dorner's view, that ver. 27 can *only* denote the παρουσία κατ' ἐξοχήν, the *extremum judicium* (pp. 17–27), is without foundation; our Lord, in other places, spoke of the destruction of Jerusalem under the name of His coming, Matt. xvi. 28, x. 23. In the earlier preparatory discourse Luke xvii., in which naturally the two events are as yet interwoven with each other throughout, the disciples (because He had repelled the Pharisees with their *when*) inquired at least concerning the *where;* and Christ gave them for answer the same saying with which He

[1] Here the exegesis of the Irvingites says truly: "The lightning comes out of the dark cloud, and before it goes the storm, not the morning twilight."

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now, in St Matthew, closes the prophecy respecting Jerusalem in particular. Although Dorner, with perfect justice, says that the meaning here is, *non in civitate et urbe hac vel illa (e.g.* Hierosolymis, Pepuzæ) *apparebo, sed quousque extensa est mundi generis humani putredo*—yet this by no means excludes the fact that the idea *takes its start* from *Israel.*

There can, in general, be no doubt[1] that what is here spoken of under the figure of the eagles gathered around the carcass, is the *judicial punishment* which connects itself with the advent of Christ (and which, even in the first coming, is what chiefly makes it visible). For our Lord uses this particular figure not as a proverb in general, but as a biblical and still more as a prophetical proverb; and He therefore gives thereby again a *sign* arising from the coincidence with earlier prophecies. The נֶשֶׁר of the Bible, as also the Greek ἀετός, includes also the *vulture*, to which we do not now give the name of *eagle*, which, however, as is well known, even Pliny classes with eagles; hence first of all in Job the original proverb, As an eagle flies to the prey (chap. ix. 26)—*where a carcass is there is he*, by a wondrous instinct he can scent and descry it from afar (chap. xxxix. 30). When Moses (Deut. xxviii.), with remote indefiniteness, portrays the variously fulfilled future punitive judgment upon Israel, and speaks of the *nation* which the Lord will send upon them from far (first of all the Medes and Chaldeans, comp. ver. 48 with Jer. xxviii. 13; ver. 50 with Lam. v. 12; Is. xlvii. 6, xxxiii. 19; but afterwards, also the Romans, comp. ver. 52 with Luke xix. 43), he first makes use of the figure of the eagle hasting to his prey (ver. 49). Then Hosea chap. viii. 1 alludes to the same figure; and afterwards Habakkuk thus designates chiefly the Chaldeans (chap. i. 8). It follows therefore that Christ now points back to that

[1] Although many well-meaning commentators (following the ancients, Theophylact, Euthymius) even to this day hold fast what continued for an unaccountably long period to be the orthodox interpretation, and which even Luther thus expresses: "*As the saying runs*, Where a carcass is, etc., as the eagles gather together wherever the carcass is—so shall My people gather themselves to Me! Where I am, there shall my elect also be!" The Irvingite tract already mentioned, Das prophetische Wort, lays emphasis on this, that eagles consumed only animals *newly* dead, therefore the carcass here signifies the Saviour who died for us, yet saw no corruption; and this passage denotes "the withdrawal of the Church to Christ."

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first judgment upon Jerusalem; because all these form one connected series of types which reflect each other, the earlier of which always at the same time prophesies of the later, even to the last. He will thereby say that *God's fundamental principle in all judgments* remains the same, in so far as a corruption that has grown to maturity draws down punishment, not merely according to perfect justice, but also by a necessity inherent in the thing itself; quite *naturally*, so to speak, just as the eagles are made for and find out the carcass.[1] That which is dead grows putrid; and what is putrid is consumed and cleared away to make pure air, by those agents which are made and appointed to that end by God. The putrid-state carcass, and the dead, corrupting national condition of Israel, was, at that time, the carcass around which the eagles could not but be gathered; even so will it be one day with Christendom, when Christ comes the second time. The putrefaction and corruption of the dead forms a fearfully appropriate figure (chap. xxiii. 27) for all self-dissolution on the part of sinful nations and multitudes of people prepared for the judgment. Only we must not explain this first of all of the Roman *eagles;* this was only added as one of those providential ironies of so-called chance, such as are often presented in the history of the world when viewed in the light of the prophetical word. The angels of judgment (ver. 31, chap. xiii. 41) will one day completely execute the consuming, removing Woe upon the great πτῶμα; and there may be a hint of this when, in Rev. viii. 13, the angel who denounces the Woe is also called a flying eagle. In this respect, as Hofmann[2] perceives, it is not at all so much amiss (as regards the final sense) to explain the ἀετοί of angels.

If, after all that has been said, we did not yet understand what an advance over a wide intervening space is indicated by the *prophetic* εὐθέως that follows in Matt. ver. 29, *Luke* ver. 24 comes to our aid, with a clearly decisive word evidently belong-

[1] What V. Gerlach remarks is very striking, that, to a certain extent, everything in this prophecy arranges itself around ver. 28 as a main and fundamental proposition—judgment upon what is ripe for judgment; therefore the destruction also of the *outward* false kingdom of God is in the course of nature the necessary end.

[2] Weiss. und Erfüll. ii. 278.

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ing to *this place*. The *wrath upon this people* will not entirely consume and exterminate them from the earth (Deut. vi. 15, ix. 25; Amos ix. 8, 9); but they shall partly fall by the sharpness (or devouring mouth) of the sword, partly be led captive *among all nations*, according to the prophecy which has been in course of accomplishment since Deut. xxviii. 64, which was by no means fulfilled in the first exile, but is manifestly so now even to this day. Their *captivity* by the hand and counsel of God mocks all emancipation, just as the continued existence of the oppressed and homeless people among the nations defied all the cunning and power of Egypt to effect their extinction. And *Jerusalem?* Destroyed and laid waste, indeed, as it never was before, there will not remain a Jerusalem, but—a sanctuary *trodden under foot*, a (former and future) city of God given over to the Gentiles. Ἔσται πατουμένη expresses more than πατηθήσεται. It is again a prophetical word; for, in this prophecy of Christ all former threads run together, to show us the foreknown unity of the prophesying Spirit. *Being trodden down* indicates in general a being oppressed, ignominiously treated, brought under subjection by the power of the enemy (for example, Jud. x. 8, at the beginning of the judicial punishment upon Israel); and Daniel afterwards prophesies of the sanctuary being trodden under foot, chap. viii. 10, 13, as 1 Macc. iii. 45, 51, iv. 60 the first fulfilment follows, as Is. lxiii. 18, lxiv. 10, 11, had already spoken of it (not without *recompensing* reference to chap. i. 12). Comp. still Rev. xi. 2.[1] The hand of the Lord rests wonderfully upon this city, and its entire typical history: the Zion and Jerusalem of God, because its inhabitants have become Amorites in the complete measure of sin, because they themselves have polluted and trodden down the sanctuary, must, through the abiding abomination of desolation, itself become a יְבוּס (locus conculcatus), ere the original *Salem* of Melchisedec returns. For the state of being trodden down lasts a long time, but not always. Julian, indeed, will, in vain attempt to build, and the Crusades will in vain again sanctify it; but the Lord has appointed the

[1] All these passages abundantly refute that trivial rendering by Bolten, "Jerusalem will be *inhabited* by the Gentiles;" that is, will be trodden, for which signification of πατεῖν Wahl's Clavis, which interprets it in the same way, adduces other passages of the LXX. and Greek writers.

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end, "*Until* the times of the Gentiles are fulfilled." Luther understood this, "Until the Gentiles are converted to the faith, that is until the end of the world"—but we now understand the prophetical theology better. The *times* of the Gentiles can only be the *times of calling*[1] appointed, for them as for Israel, by the grace and long-suffering of God; and they are fulfilled or expire, —*i.e.* (in the correlate expression which belongs thereto), the *time* of the *end*, the day of judgment is come,—when the Gentiles also are ripe for a like *judgment* to that of Israel. Only this is meant everywhere by the prophetical expressions; see Is. xiii. 22; Jer. xxvii. 7; Ezek. xxi. 25, xxii. 3, and in particular Ezek. xxx. 3, an allusion to which passage our Lord has doubtless here in His mind. The *Gentiles*, however, are not merely "the Romans, on whom the Germans fulfilled the judicial punishment" (Braune), but all non-theocratical nations through the whole course of history, chiefly the Christendom proceeding from them. In this entire, long period is accomplished the gathering together of the faithful out of all nations, the coming in of the πλήρωμα:—but then the treading down of Jerusalem ceases, and it is built again; then will Israel be restored out of all nations, all as the Prophets have prophesied; and Christ here points to this in the ἄχρι which confirms all. Compare, finally, the very strikingly harmonious passage of the apocryphal book Tobias, where at chap. xiv. 4, 5, it was already said, according to genuinely prophetical intuition: Ἱερουσόλυμα ἔσται ἔρημος, καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ κατακαήσεται καὶ ἔρημος ἔσται μέχρι χρόνου. Καὶ πάλιν ἐλεήσει αὐτοὺς ὁ θεὸς, καὶ ἐπιστρέψει αὐτοὺς εἰς τὴν γῆν, καὶ οἰκοδομήσουσι τὸν οἶκον, οὐχ οἷος ὁ πρότερος, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος—this latter here in quite another sense.

[1] Therefore, something else than (according to Lange) the time when they shall exist as *political powers* and rule over Jerusalem.

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THE MIDDLE ADVENT: APPEARING OF THE KINGDOM: GATHERING TOGETHER OF THE ELECT.

Matt. xxiv. 29–44; Mark xiii. 24–33; Luke xxi. 25–36.

We have, in our interpretation hitherto, studied as much as possible to abide by the literally clear sense, applied to the nearest fulfilment, that which already lies historically before us. We could not and would not deny, that all that has been said by our Lord at the same time reaches much farther; but, in order not to offend the majority of our readers, who could hardly tolerate such things, we refrained from disclosing the typical reflections lying behind the prophetical word, and from bringing into notice those hints, whether in great things or in small, which are interspersed here and there for the searching eye. (As for example, that the lightning of the advent of the Son of Man shines *from east* to west and not *vice versâ*.) Now, however, when Christ begins to prophesy exclusively and properly of the future, which is as yet concealed from us, *interpretation*, in the strict sense of the word, ceases. He who has forgotten and lost sight of the fact (as, alas, many critics at the present day), that, according to the clear expressions of Christ elsewhere, the catastrophe of Jerusalem and Israel was itself a coming of the Son of Man, could of course not agree with what has been said hitherto from this point of view; he who forgets, further, that all prophecy, according to its nature, must, with all clearness on the whole, retain, before its fulfilment, a certain measure of obscurity in the particulars;—he who will handle a prophetical text just as he would other historical and didactic texts, will from this point onwards be still less able to reconcile himself to the word of Christ, and our attempts to interpret it. It is impossible, however, for us to pay continued attention to such folly, because that would everywhere be an obstruction in the way of our saying anything to those who understand.

An old and, in this form at least, obsolete exegesis (such as is represented, for example, by the English Newton, in his other-

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wise valuable work upon the prophecies), understood Matt. xxiv. 29–44, solely of the destruction of Jerusalem; but such an interpretation could be based only on a lamentable torturing of the words, the possibility of which indeed lies in this, that this second section of the discourse contains typical *glances backwards* to that first, just as the former was spoken in purely typical *prospective views*. But that with ver. 29 a *section* actually begins, in which the word now quite plainly brings near *another* coming of the Son of Man, ought to be an unconditionally settled point with every commentator who reverently takes the three Evangelists together; and it is determined already by the καιροὶ ἐθνῶν in Luke, here put between with a far-reaching ἄχρι. *Consequently* the εὐθέως in Matt., on which the critics still always stumble, ought not to lead us astray, but must be understood in accordance with the prophetical manner of viewing events together. Every other letter of the passage points clearly enough to the true sense of the Spirit in this one little word. *Those days:* these are the same of which vers. 19 and 22 spoke; therefore also the expression "*after* the tribulation of those days," is here an evident assurance, that what is *now* to happen will follow after the *shortening* of this tribulation; *i.e.*, further, as after the τότε, ver. 23, so after the "coming of the Son of Man" which is meant at vers. 27, 28, namely, when this prepares the way for itself *the second time* by similar terrors, and then displays itself indubitably now for the first time properly in a visible form. One has only to read Mark, ver. 24, with Bengel rightly, without the comma after ἡμέραις, in order to find everything in perfect harmony: *Post* tribulationem *illam* erunt *dies illi*, ergo alio spectat *illam*, alio *illis*. *Illam* respicit totum sermonem præcedentem, sed *illis* ad novissima prospicit, uti, ver. 32. When our Lord, in the certainly remarkable εὐθέως, hastens over the great μετά through all the καιροὺς ἐθνῶν, this is neither an ordinarily historical "immediately," as the English Bible renders it, nor a פִּתְאֹם (already indeed falsely rendered in the Greek text), nor "suddenly, unexpectedly"[1] (see vers. 42–44), meant merely of the *final* end. What then? First of all, the key

[1] For which Lange also again decides! Comp. Dorner's Note, p. 3, which mentions by name the principal commentators of this class.

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lies already in the declaration of Christ respecting His own ignorance of the time (ver. 36, Mark ver. 32), according to which He Himself, seeing events in close proximity, overlooked the wide intervening space.[1]. Then, however, according to the spirit of all prophecy, this εὐθέως has a perfectly correct; truth it indicates that the fulfilment *hastens* to the end in a strictly defined and ceaseless development (Hab. ii. 3), and that chiefly its latter stages will transpire abruptly and suddenly. If this εὐθέως cannot be so understood (we ask in opposition to Dorner) —what, then, is meant by the apocalyptic ἐν τάχει and ταχύ? (Rev. i. 1, xxii. 6, 7.) We hold it undisturbed with honest Roos, who here observes: "In truth the waiting of Jesus until all His enemies become His footstool is no *tedious* waiting! His glorious coming is *to Him* so near, that He represents Himself as one who is *soon* to come." This is what is *true* and justifiable in the *fraus optica*, at which Dorner is so horrified, which already in the lowliness of His human vision made the long time appear shortened.[2]

All that Christ has further to say respecting His *middle* coming, in order to the manifest *appearing of the kingdom* for His elect then gathered together (as this was spoken of above), includes both the *prophecy itself* that speaks of it, and also the three warning parables on to chap. xxv. 30. The prophecy itself mentions first *what* will happen, and then gives a declaration respecting the *when*. Here, also, are analogous signs (as in vers. 6–8), only now presented in shorter compass, in a more condensed form (ver. 29); then *the* directly announcing sign, and the *coming* of the Son of Man Himself:—His coming

[1] *Not merely*, as Bengel thinks, "Of that which is to happen after that calamity of the destruction of Jerusalem, the most immediate thing which it is proper for me now to announce and for you to expect is, that the sun, etc." But Christ actually *speaks* bona fide just as He Himself *sees*.

[2] It is finally not to be overlooked, that every generation is to wait for Christ; and probably for those who die in this attitude of expectation the space of time to the fulfilment is one that quickly passes over. Roos: "The Apostles, also, were to represent this as something near; for the greatest part of their *waiting* was to be passed in heaven, where there is no being weary." Let the commentator, with true thoughts of death, transpose himself into that frame and that point of view which reduces to small compass the little bit of history upon earth before the last day.

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visibly before all the tribes of the earth to *judgment*, ver. 30, as also for the *saving* gathering together of His people, ver. 31. (Both corresponding to vers. 27, 28.) If the first question of the disciples, *When* will this come to pass? still remained for the final answer, Christ at last replies to it here in a twofold manner; at the same time, carrying back the end to the beginning, but *no longer* speaking expressly of the destruction of Jerusalem. There is first of all a *general asseveration* that all shall certainly come to pass at its proper time: all the signs as surely as the fig-tree again puts forth shoots. Israel is indeed destroyed, but still remains spared vers. 32–34 (for the future conversion, chap. xxiii. 39)—nay, the complete fulfilment of every word even to the last is here certified, as surely as heaven and earth pass away! ver. 35. (On the sense of these asseverations afterwards more particularly.) Hereupon follows at last the definite conclusive declaration respecting the *time, day*, and *hour*, according to human calendar-reckoning. *No one* knows it, ver. 36—the coming of the Son of Man will at all events happen unexpectedly; as for the race of men who are to be judged, like Noah's times, vers. 37–39; so, with its separation between the judged and saved vers. 40, 41, for *His people* also, who are therefore directed to *wait* and *watch* from one generation to another: vers. 42–44. (Watch, for ye *know* not time and hour! ver. 43. *Remember ye* what others forget! ver. 43. Thus *be ready*, ver. 44.) Which conclusion already in the parabolic form then leads over to the following parables.

Ver. 29. The interpretation, recently brought forward by Dorner with great confidence and much acuteness, according to which vers. 29, 30 is not at all to be understood of the *rebus extremis* (which, indeed, his mistaken *nexus* forbids to him), but of the destruction and overthrow of the heathen world, gradually going on through the entire period of history—is the strangest and most forced thing in the whole of his learned monograph. *Paganorum* imperiorum gloria splendorque interibit, orbis terrarum evadit Christianus et novum aevum incipiet. The powers of the world are no longer worshipped; Christ sitting in the heavens reveals Himself to the world. Jam adest secundum stadium (*οἱ καιροὶ τῶν ἐθνῶν*) continens *Ethni-*

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eismi occasum! This is without example in the whole ancient Scripture, the language of which alone Christ, as Prophet in Israel, can speak; we find rather in the prophets the whole of the figures here used, always applied only to judgments as *types* of the *end of the world.* (The assertion directed against this, p. 54, 55, is completely erroneous.) We shall not, therefore, in this our second edition deviate from our interpretation hitherto.

The darkening of the light or the lights is, first of all, a general metaphor for the extinction of happiness, the coming in of tribulation and anguish; so, for example, Jer. xv. 9, and, in the microcosm for the individual, the day of death, which is his last day. (Eccles. xii. 2.) Then, in particular, the obscuration of the lights of heaven, the sun, moon, and stars, is a figure variously recurring in the prophets, expressive of great *tribulations* and *judgments* upon nations and men on the earth, as Is. v. 30, xiii. 10, xxxiv. 4; Jer. iv. 28; Ezek. xxxii. 7, 8; Amos viii. 9; Mic. iii. 6. The word of Christ here certainly includes also this *figurative* sense; and teaches us to expect again, before His second coming, great θλίψεις and ἀνάγκας. Here it is chiefly the heaven of the Church that is spoken of: the sun of revealed religion; the moon of intellectual culture and science, upon which the sun casts its rays (while in other respects sun and moon neither shine nor are darkened together); the stars of the heads of churches and ecclesiastical teachers (see already Dan. viii. 10, 11, and then Rev. i. 20, xii. 1)—all these will be darkened in the great falling away, which takes places ever more and more at different periods.[1] For this sense it is not said that the stars fall *to the earth;* but (as Mark has it) only an ἐκπίπτειν, a falling out or extinction of these in the heaven. But the word then reaches further: although the literal fulfilment actually comes only as a corresponding testimony to the figurative fulfilment that precedes it, seeing that what is outward and material is in general what is unsubstantial in God's world, although the

[1] It remains a question whether the ruling powers in a *political* respect (in so far as they are connected with the outward Church in Christian and Christianly governed nations) are here also meant.. Compare again an Irvingite essay by John Hooper, entitled: "Translation; or, Changing of the living saints."

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darkening in the heaven of humanity is the proper reality, of which that in the *physical* heaven is rather only the figure—yet for this very reason, *must* this *physical* realisation of the multiplying signs (Joel iii. 4) quite as certainly follow, even to the last letter of the prediction. The shaking of the heavens with the earth (Hagg. ii. 6, 21)[1] fulfils itself not merely before in great commotions of the world (there vers. 7, 22), but *at last actually* just as it is interpreted in Heb. xii. 26, 27; see Rev. vi. 12–15 with reference to Is. xxxiv. 4, l. 3.[2] At all events, in no sense are we to understand it of occurrences "in the heavenly regions," which remain invisible to men upon earth; but of truly visible things within the horizon of human vision. The δυνάμεις τῶν οὐρανῶν are also not the stars, which were already named (צְבָא הַשָּׁמַיִם, comp. Ps. xxxiii. 6; Is. xxxiv. 4, LXX.); still less the angels, who are then to be "in great commotion," for they immediately follow in their own proper name;[3] but, as the *Vulg.* puts it in this instance correctly, *virtutes coelorum*, the sustaining and working powers of the heavenly edifice (with their influences upon the earth). Our Lord will say, finally summing up, All things shall be shaken, and at last dissolved, so that not even "one stone shall remain upon another," 2 Pet. iii. 10–12. Still He now only touches preparatorily on this actual passing away of the heavens with the earth, which is reserved for the *third* coming (ver. 35); inasmuch as (not indeed without reference to Haggai) He merely signifies a forewarning σαλευθῆναι, and only announces this as preparing the way for the next

[1] Where also just as here in the *prophetical* period there is a "yet a little."

[2] I shall therefore certainly not deny this real destruction of the present world, which the entire Scripture certifies, nor interpret the words of Jesus here *merely* figuratively of the preceding commotions of the world and Church. When, however, Kurtz (Bibel u. Astronomie p. 126) maintains against me that the application of that prophetical usage, otherwise acknowledged, is inadmissible here, because the same thing is said previously in dry and naked words—he greatly mistakes the prophetical manner, which often says the same thing in different sections, now figuratively and now properly. In this chapter, indeed, vers. 4–14, had partly a generally introductory, anticipative character, partly again, vers. 29, 30 speak purposely in expressions respecting the end as at last literally so coming.

[3] Also not the *mountains* that bear the heavens, its pillars, as Sepp has fancifully explained it!

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τότε, ver. 30 (here the οὐρανός and its νεφέλαι are still in existence).

See now how in harmony with this Luke vers. 25, 26, first of all mentions like σημεῖα in sun, moon, and stars; then, however, he adds, what Christ certainly also said, how it will be ἐπὶ τῆς γῆς. A fearing and trembling of nations on account of such signs, a fainting away of men from *fear* of an evil conscience, which by these signs speaks to them of judgment, and from expectation of the things that are to come upon the world—for they will not expect Him, the coming One; therefore as a punishment the wilfully blind fear of an indefinite something, as we often already plainly see it in the unbelieving race of our own days. The raging sea and its σάλος, in like manner, in a twofold sense: figuratively of the disturbances of nations, as the πόλεμοι and σεισμοί Matt. vers. 6, 7 (for see Ps. xlvi. 4, lxv. 8, lxxxix. 10, 11, xciii. 3; Is. xvii. 12, 13; Rev. xvii. 15), but also *literally* as the accompanying testimony.

Ver. 30. *This* is a *different* τότε from all the preceding, with an open prophecy brought much nearer; an actually personal ἔρχεσθαι of the Son of Man, still more properly visible than the lightning-like παρουσία, ver. 27. For the whole scene draws gradually nearer and nearer to one end after the other. Here already, at the beginning of the section, is a stronger expression than at the end of the first, ὄψονται and φανήσεται; for, after all the signs mentioned at ver. 29, there goes immediately before the proper coming still a *sign of the Son of Man in heaven*,—now mysterious in the prophecy, but quite manifest in the fulfilment,—which is most emphatically announced by the Article. Here, therefore, is the final answer to the question, ver. 3 *(What the sign of Thy coming?)*. Already on account of the reference to the question of the disciples, but also according to the clear word itself, we cannot possibly understand by this sign the υἱὸς τοῦ ἀνθρώπου Himself, in His visible appearance;[1] for the seeing of Him who comes is distinguished

[1] Storr, to whose forced exegesis one is accustomed, says, "The Son of Man Himself is *this wonder!*" So unhappily Bengel also: Ipse erit signum sui—for which he compares Luke ii. 12, where, however, it is not the child that is the σημεῖον, but the cradle and swaddling clothes. Recently Hofmann (Weiss. und Erfüll. ii. 185) very decidedly: "He

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and separated from the appearing of His sign, by the lamentations that come between. Therefore it is not a special token connected with His visible appearance, to prove the identity of the glorious Lord with Him who was once crucified, such as the wounds in His side (Rev. i. 7; Zech. xii. 10). But certainly some sign of His approach plainly manifesting itself to all the world, analogous to those foregoing signs in the heaven; and still at last ἐν οὐρανῷ, of which we are warranted only in saying with V. Meyer, "it remains uncertain until the fulfilment."[1] The nearest analogy is certainly to the star of the magicians; only that then the significance of it will be indubitably evident to all. All φυλαὶ τῆς γῆς shall beat the breast, and utter lamentations;[2] *i.e.*, not merely the tribes of the land of Judah (although Zech. xii. 10–14 has a typical connection therewith), but the ἔθνη and ἄνθρωποι ἐν τῇ οἰκουμένῃ, as is plainly to be read in St Luke: comp. Rev. i. 7, πᾶς ὀφθαλμός, and the φυλαί there as at Rev. v. 9, xi. 9, xiv. 6 in the sense of כָּל־מִשְׁפְּחוֹת הָאֲדָמָה, also Rev. vi. 15–17. First, there is the cry of lamentation, *He cometh!* before they *see* Him. Then, however, He cometh *in the clouds of heaven;* which here, as in chap. xxvi. 64, and also in St Mark, is the *intermediate* expression between μετὰ τῶν νεφελῶν Rev. i. 7 (at the same time His continual coming

himself, his own self-representation"—with reference to Bengel. Similarly at least Victor Andreä (Lebensfragen der Kirche Christi p. 99): "The sign of all signs, the sign of the Prophet Jonas in its last potency, the splendour of the resurrection-body." But the text *distinguishes* by a second τότε the coming itself!

[1] It is interesting to notice the different opinions that have been expressed on this point from the earliest times to the present day. The ancients (from Chrysostom and Theophylact downwards, also for example Beda, Thomas Aquin.): *a cross in the heavens.* Others: *the clouds in which He comes.* Also: *a comet*, such as it appeared according to Josephus bell. jud. vii. 30. Hunnius: *the star of the magicians.* Grotius: *the spread of the Gospel* (to which Dorner inclines)! Others: *the sound, signal-call of a trumpet!!* The Irvingites now understand it to be *the first resurrection!* Finally, Rud. Hofmann: *the appearance of a Son of Man at that time in the Holy of Holies* recorded in the Hebrew text of Josephus—because the Gospel which was published after the destruction of Jerusalem has introduced this.

[2] Where the play upon the word noticed by Lange: κόψονται, ὄψονται, can have been only accidental.

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in the cloud-veil of judgments, which already run through the whole history of the world) and ἐν νεφέλῃ in St Luke, which designates still more clearly the advent-cloud (the white horse, Rev. xix. 11) as corresponding to that cloud of the ascension (Acts i. 9, 11).[1] Thus, in a way which we cannot now more nearly determine, will actually follow the *middle* coming of the Son of Man (of which in general Rev. xix. prophesies); although it does not yet coincide with Matt. xxv. 31 (in *His* entire and full glory!), yet by a visibly personal manifestation: μετὰ δυνάμεως καὶ δόξης πολλῆς. This δύναμις is again not to be understood of an accompanying host of angels or saints, but merely corresponds to the powers of heaven mentioned before; as a δύναμις θεοῦ irresistibly manifesting itself in His coming and judging, as the δόξα, the brightness (כָּבוֹד) that glorifies Him, now alone shines after the darkening of the heavenly bodies, as a last type of that which, in a last future, according to Is. xxiv. 23, lx. 19, 20, shall be literally fulfilled. Rev. xxi. 23. The entire description of the coming of the Son of Man in the clouds gives us finally, at the conclusion of Christ's discourses to His disciples,—as afterwards, chap. xxvi. 64, to His enemies,—the most solemn declaration as to the sense in which He has called Himself "Son of Man," viz., according to Dan. vii. 13, 14. This prophecy of Daniel indeed strictly points to this intermediate coming for the setting up of His *kingdom;* with it again connects itself the beginning of the last prophetical writing in the Scripture, Rev. i. 7, 13.

Ver. 31. All power and glory is His, all angels are *His* servants and messengers. That which later, in Heb. i. 13, 14, an Apostle again begins patiently to teach for believers and unbelievers in Israel, Christ has Himself also testified from the beginning according to the gospel of St Matthew: chaps. xi. 27, xiii. 41, xxii. 43. Only the angels (who in general know many things which no man knows, as afterwards ver. 36 indicates, 2 Sam. xiv.

[1] For that (as Stein thinks, who so diligently traces out the usage) this *Singular* in Luke is merely a consistency on the part of the writer, who in his two writings has never used this word in the Plural, is a jejune remark. Besides chap. xii. 54, the word occurs in "both writings" only at Luke ix. 34, 35 and Acts i. 9, where the Singular is quite as distinctively correct as here.

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20) know how to separate between the good and the bad, and rightly to bring together the elect from all quarters of the earth. The *trumpet* is not merely figurative, as according to Num. x. 2 the host or congregation of Israel was thus convoked; but rather to be understood as calling to mind the law of Moses, given on that day when the Lord Himself summoned His people from Sinai with *the voice of a trumpet exceeding loud* (Ex. xix. 16, 19). This is what Christ means by the σάλπιγξ φωνῆς μεγάλης; for when He comes to judgment the law again comes into force for those who are judged, while, for the redeemed who have become His people by the obedience of faith, it is, I am the Lord thy God! The sound of trumpets is in general associated with any special solemnity in which *the King* reveals Himself and is praised (Ps. xlvii. 5). What the Spirit in the Scripture, however, further prophesies of the seven trumpets, Rev. viii. 2, and a last one of all, 1 Cor. xv. 52, belongs not to the interpretation here; it is only to be observed that in this passage Christ means already the same trumpet as St Paul, 1 Thess. iv. 16 (still distinguished from the voice of the archangel), mentions with reference to the first resurrection:—on the other hand, 1 Cor. xv. points still further beyond. For although we do not know more particularly of these things, yet the return of Israel evidently in the prophetical word closely connects itself with the intermediate coming of Christ for the millennial kingdom. Here our Lord as yet conceals this *mystery*, as also the resurrection; yet the elect gathered together are now (while at the first appearing of the kingdom after Jerusalem's judgment it happened as described at Matt. viii. 11, 12) *chiefly* the restored of Israel:—hence the expressions employed point back to Deut. xxx. 4; Is. xi. 11, 12, xliii. 5, 6; Zech. ii. 6–13 (xiv. 4, 5). Yet are the Gentiles, as the πλήρωμα brought in, joined to His saints (Ps. l. 1–5); and His whole people are the διασπορά, now brought together in power and glory. (1 Pet. i. 1; Jam. i. 1.) The ἐπισυνάγειν is seen to be something quite different from the fleeing out of Judea before! The elect tribe, as the people of *heaven* in opposition to the φυλαῖς τῆς γῆς;—therefore also are they gathered from the ends of the heavens (in which again there is a hint as yet veiled at the resurrection). The somewhat different expression in St Mark, "from the end of the earth to the end

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of the heavens"—means not merely first of all what is equivalent to "from one end of the earth to the other" (Matt. ver. 27; Deut. iv. 32, xiii. 7, xxviii. 64), but, together with this, indicates that then in general heaven and earth shall wondrously come together.

Vers. 32, 33. All this however takes place not at a period arbitrarily fixed by an interfering power, but according to a regular law of development and preparation: as the eagles of judgment do not come until the carcass grows putrid, so the elect are gathered into the heavenly garner when their *ripeness* is attained. In the fig-tree learn *the* parable—namely, of these things; so it runs quite exactly in St Matthew. This, however, is the general sense of *the parable*, which we are to learn from the *fig-tree* (and *all* trees, as Luke adds): when the trees put forth shoots *the summer* is nigh (Song of Sol. ii. 12, 13); therefore is the gloriously bursting fruit and harvest season of the kingdom of God near before the door (as the Judge, Jas. v. 9), when *all these things* come to pass before the eyes of believers who perceive them, *i.e.*, when all the signs above mentioned, *together with this last one*, come. For the budding of the fig-tree is the surest sign of the season of the year. If any are satisfied with this point of comparison, viz., the certainty of the signs or indications which indeed also retains its truth, let them be so;[1] we think ourselves warranted in asking further, What then is this *fig-tree*, so significantly marked out? Even Ebrard rightly perceives that τῆς συκῆς is intended to bring to mind that fig-tree which was cursed by Christ;[2] but then he certainly inter-

[1] As the treatise already mentioned well expresses it: "Then even the most simple peasant does not need to ask the learned, whether the summer is near."

[2] On the other hand Dorner has protested against this ancient interpretation, not first to be laid to my account, with an *Ingeniosius quam verius, arbitror*. He objects that St Luke records nothing of that cursing, therefore that he cannot have thus understood the parable;—as if an Evangelist knows only *the* incidents which he records, and as if he must already understand everything in Christ's discourses which he records, exactly as *we* now do! When, further, Dorner requires the express naming of the *cursed* or *withered* fig-tree, at least an αὐτη as at ver. 34 (which yet would sound very awkward), this is contrary to the nature of such prophetical hints in the background, whose special reference conceals itself

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prets wrongly thus:—When the poisonous bitter fig-leaves sprout, when the antichristian character grows and flourishes, then is the harvest time near, when the trees which have leaves *only* and no fruit, are cursed! For Christ gives here certainly a joyful sign of *summer*, pointing to the ripeness of the elect; and says nothing of "*only* leaves," or of poisonous leaves, as is proved already by the "*all* trees," which is added in St Luke. These are certainly the blessed missions for the preaching of the Gospel among all nations (see in the antitype, Rev. xxii. 2):—shall then the late fig-tree, which once *withered* under the curse, also *again* bear leaves and fruits (which in this instance go together)? Clearly enough for a simple eye does Christ show here, in this significant parable, Israel again restored to life; He points to the greater blessing that will accompany the Jewish mission as the surest sign to His people of His near approach:—as the following verse will immediately confirm to us.

First, however, we must insert here what is said in St Luke, ver. 28; because it refers not to those joyful tokens of spring, but to the terrors and anguish, vers. 25, 26. When men on the earth tremble for fear of the judgment, then shall the children of the kingdom, although partly involved in the distress, yet lift up their heads; for to them redemption comes, to them such tribulation is only "like a stormy thaw after a long winter, which announces the nearness of spring and the time of blossom" (Schmieder). The godless ones proudly stretched their neck on high, but must now bend in fear before the Lord when He ariseth to shake terribly the earth (Is. ii. 10–22); while they who have humbled themselves in due time now on the contrary lift up their heads. Here, again, is the echo of that old word, 2 Chron. xv. 7. The near coming of the Lord comforts the hearts of those who wait for Him; for the Judge is also the Saviour, and it is right in His sight to judge the one class, and to bring rest to the others, 2 Pet. ii. 9; 2 Thess. i. 5–10.

Ver. 34. We have found, hitherto, a regular progress in the discourse, ever *moving onwards* from what is typically near to what is remote and prophetically near; and now, is it to be sup-

beneath a general sense first of all. Thus "*the* fig-tree" may denote here in the first place only the species in natural history; but then comes the reminding hint in addition, for those who can perceive.

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posed that all at once "everything moves back again to the immediate presence of the Apostles?" Yet we must suppose that our Lord thus moves to and fro in His discourse, if the term γενεά here can be understood as signifying only *generation*.[1] All these things of which He has spoken since ver. 29 shall *come to pass* before this generation passes; *i.e.*, not merely shall be visible in their beginnings (as Ebrard says, p. 613, not to speak of the complete confusion, p. 618). Besides, only an artificial interpretation which violates the simple flow and connection of the words can understand here an antithesis of different points of time; so that, while ver. 34 again refers to the destruction of Jerusalem, ver. 36 means the latter day of judgment, with a designed distinction. Bengel's long note which, according to a preferred reading, distinguishes between ταῦτα πάντα ver. 33, and πάντα ταῦτα, ver. 34; and interprets, "All this which has regard to Jerusalem comes to pass even in this generation; but of *that* more distant day of the second judgment knoweth no man"—is in this instance a false complication, and an unwarranted interpolation of the text. Where, then, has Christ looked back to Jerusalem since ver. 29; and what meaning would lie in the parable of the fig-tree, whose withering rather than its budding again was what came to pass in this generation? The exact understanding of this figure assists us in determining what the γενεὰ αὕτη must be; for both are in fact the same. The critics hitherto with their philological strictness have regarded it as a thing established that γενεά can signify only *generation* (which Strauss boastingly maintains), but this was not even correct philology. For Dorner, after Fritzsche had

[1] As Erasmus has at least in St Matthew and St Luke put *aetas* for the *generatio* of the Vulg., making but an ill improvement. Here Dorner happily sees the truth, and restores its due honour to an interpretation hitherto almost rejected. Upon right grounds he builds the inference: Quare omnes reor concessuros, vocem γενεά, si eam vertas aetas, multas easque plane insuperabiles ciere difficultates, contextum vero et orationes progressum flagitare significationem gentis, nempe Judaeorum. With especial truth and force he notices that vers. 34 and 36 would contradict each other if Christ announced everything still for the same generation;—as well as that the first Christians, nay, the Apostles, would not possibly have continued to *wait for* Him, when Israel was not converted and Christ did *not* come; therefore that they cannot have so understood the word.

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led the way, has proved with the most perfect demonstration that the fact is not as those critics supposed; and we very thankfully accept this, as it was by no means our wish even from the first (in the inexact expression of the first edition) to proceed *relaxando imperio philologico, renuente philologiâ.*[1] But it was overlooked, with still greater injustice, that after all even a seeming contradiction with the classical Greek usage may lose its force when an expression can be shown to bear the peculiar stamp of biblical usage, from the Old Testament downwards *This* latter, and, properly speaking, decisive, proof, which Dorner has merely touched, I on my part give here as a necessary supplement to his demonstration, and earnestly request that he will consider it.

Already in the prophetical usage of דּוֹר הַזֶּה in the Old Testament (frequently enough, comp. also הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת Jer. viii. 3. LXX. *γενεά*) do we find that connection of the fathers with the children, which afterwards recurs in the discourses of Christ, now reaching forwards, now backwards. In confirmation of this we have, immediately above in Matt. xxiii. 36, a very decisive parallel. For, as there not merely the then present, last, *generation* was meant, but, including *backwards* the entire race as one stock and lineage, the entire people who are judged in the last generation (for at ver. 35 it is said: *Ye* have killed);—so the term here has the same signification pointing *forwards*. Just because the children are like the fathers, *γενεά* in reference to the *γεννήματα ἐχιδνῶν* passes beyond the *species* into the idea of the *γένος*; and *this* (as at all events *may* grammatically lie in the *γενεά*, *even if* no such passages occurred besides those in the LXX.) is the proper sense of this expression, when it is used concerning *Israel*. Not merely, to speak with Dorner, significatio gentis *acuitur* in voce *γενεά*, si usurpatur de gente aliqua, quae est una inter alias. Sic enim est una et singularis, ut differat ab aliis, et peculiari quadam natura insignis sit seu *indole*. Quare *γενεά* non solum universim denotat gentem seu genus, sed notæ specificæ et singularis genus quoddam seu gentem. Not merely so;—rather is Israel as this דּוֹר, or

[1] Recently Hebart (Die zweite sichtbare Zukunft Christi, Erlangen 1850, p. 43) has likewise referred simply to Homer, to a passage overlooked by Dorner.

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this γενεά, always designated with the accessory idea of *evil*. Such is, in particular, the meaning of Luke xvii. 25 (of this evil generation, the unbelieving and perverse, Matt. xvii. 17); and with this are then connected such passages as Luke xvi. 8, where the two γενεαί or γένη are contrasted: Acts ii. 40; Phil. ii. 15, the perverse generation of unbelievers; 1 Pet. ii. 9 the elect γένος or nation. All these passages are far enough removed from the more limited idea of generation;[1] so as to warrant us in understanding the same thing here by ἡ γενεὰ αὕτη as is meant in Luke ver. 23 by ὁ λαὸς οὗτος—a very evident, and almost decisive parallel! When Olshausen admits "that everything includes at the same time its further reference to the future"—we are entitled to ask: *What* further reference then does this γενεά include, if not the wondrous *continuance of* Israel even to the end, for which it is spared? We cannot even say here, with many, that the expression is transferred from the type to the antitype; that Christ speaks "with intentional *ambiguity*," so that the expression might denote as well the generation of His time as the Jewish people as a whole;[2] that He says "in a certain double sense,—This generation of the men now living shall not pass away until all has come to pass that has reference to Jerusalem; and this generation, the people of Israel, shall not pass away until everything further has come to pass."[3] For ἡ γενεὰ αὕτη does not at all mean a generation of men in general, but what Christ has everywhere before designated by this, viz., *the corrupt Israel;* and πάντα ταῦτα has now nothing more to do with the destruction of Jerusalem. *This* rather is the ὀξύμωρον of the ambiguous expression: this generation will, as it were, not die; it will propagate itself in children and children's children, as a generation ever the same as the present;[4] this generation which rejects Me will so remain until it again cries Hosanna to Me in truth! The withered fig-tree will stand until it

[1] Also in the LXX. γενεά stands often not merely for דור (as, for example, Ps. xcv. 10), but often more generally for מוֹלֶדֶת, patria, Num. x. 30, for מִשְׁפָּחָה Lev. xxv. 41; Jer. viii. 3; even for עַם Lev. xx. 18.

[2] Tippleskirch's Zwanzig Predigten aus Rom, p. 13.

[3] Schmieder's Predigten zu Rom und Pforte, p. 108.

[4] Alford has correctly expressed it in the sense given above: "Never were a nation so completely one γενεά, in all accuracy of meaning, as the Jewish people."

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again puts forth shoots! Observe here that the οὐ μὴ παρέλθῃ is quite parallel with the παρελεύσονται in reference to heaven and earth! And thus we have, in the words of Christ, a most significant reference to the historical miracle of the hand of God upon Israel (according to that ancient word of Balaam, Num. xxiii. 9), whose continued separate existence, ever maintaining the same nature and character of one race even under the curse, mocks the power and cunning of all nations, and contradicts all the usual order of history. It is related that a prince once asked a preacher[1] to mention to him a convincing argument for the truth of the Bible in one word; and the striking answer was, "*The Jews.*"[2] After these explanations it will be unnecessary to refute other more singular interpretations of γενεά; such as that which understands the nation of believers, Christendom,[3] or that which has been brought forward by the Irvingites.[4]

Ver. 35. That which at the beginning in the Sermon on the Mount, chap. v. 18, and then again at Luke xvi. 17, was said of the law; that which already in the Old Testament was testified of the *word of God* in general (Ps. cxix. 89, 96; Is. xl. 8)—does our Lord here affirm of *His* words whose prophecy will therefore also not fail of fulfilment. It will rather obtain its entire fulfil-

[1] According to Eyth (Klassiker and Bibel) it was Frederick the Great and a learned man.

[2] Hamann expresses it more fully: "The far greater, immoveably abiding, sign and wonder of a burning, unconsumed bush, in the colonies of that *extraordinary race of men* scattered even to this day over the wide world —speaking pillars of salt for the truth and certainty of the judgments once revealed in the old valley of vision and long since fulfilled, pledge and security for the hitherto as yet concealed treasure of those promises of grace and blessings with which heaven and earth are pregnant."

[3] So Origen, Chrysostom, and others. Dr Paulus: "This my spiritual posterity, Christendom, shall survive it." With him Lange agrees: "This race of men planted by Me, viz., believers, the disciples of Jesus as an imperishable race—this new race of men, noble race of Christians, the eternal spiritual generation—there will always be a Christian people." That this is meant "decidedly appears from the connection which he shows;"—but we put another connection in opposition, and think it very flat to find here the assurance "that there will always be Christians!"

[4] That generation which will *then* survive the before-mentioned signs, so that all will take place within the limits of a generation. John Hooper, The Translation, etc., p. 15. Das prophetische Wort. p. 42. Compare against this Tholuck's Litt. Anz. 1848, p. 270.

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ment, and the word of God be established in everlasting continuance, precisely then, *when* heaven and earth shall pass away, and their present form be changed into a new one. First earthquakes, figuratively and literally (vers. 6, 7); then shaking of the heavens in the same twofold sense (ver. 29); finally, in the third epoch and last coming, to which Christ here *glances forward* in the Future, that passing away of the heavens and the earth properly speaking, which is predicted in Is. li. 6; Ps. cii. 27; 2 Pet. iii. 7, 10; Rev. xx. 11, xxi. 1. At present, indeed, the fools say: Heaven and earth shall abide for ever, there shall be no last day, Christ's words shall pass away in the course of time—but we wait for the test.

Ver. 36. Our Lord, having reached this point, now in the first place again connects together the last day of His coming with that announced at ver. 30, comprising them in the one ἡμέρα ἐκείνη or יוֹם הַהוּא (chap. vii. 22); and He assures us that His people shall indeed perceive the ἐγγὺς ἐπὶ θύραις, but that the exact determination of the time (for this is what is meant by καὶ ὥρα) is and remains what the Father reserves for Himself alone. Not even "the decree of the watchers" in heaven (Dan. iv. 10, 14), which has many other times and hours in its knowledge, knows *this day;* but the Father alone, in the reserved, eternal decree:—what a word against all such apocalyptic curiosity as degenerates into special reckonings of time! St Mark expressly says also οὐδὲ ὁ υἱός; St Matthew has omitted this, but not from regard to the readers of the first Gospel (who, besides, rather entertained Ebionite views of Christ); for it is included in his ὁ πατὴρ μόνος, just as in chap. xx. 23 the like antithesis occurs. *The Son* also knew not—He said of so important a thing as this, I also know it not:—what a rebuke to the false theology which, without understanding the complete humanity of Christ, transfers the *communicatio idiomatum* into the state of His humiliation; and which, from the earliest times, could only wrest and trifle with this word.[1] He does not say, "This I have not to tell *you*, I know it not *for you*"—but "*the Son* knoweth it not;" thus He speaks of Himself simply as of

[1] As, for example, one may read in the Evang. Kirchenz. 1828, p. 797. Ambrose de fide v. 8 appealed to old Greek manuscripts in which these words are not found; but who ventured to add them?

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the Father and *the angels*. It is wrong also to have recourse to the artificial distinction that *as man* He knew it not, although as God He knew it; for such knowing and not-knowing at the same time severs the unity of the God-human person, and is impossible in the Son of Man, who is *the Son* indeed, but emptied of His glory. It is not enough to say with Bengel, Quia non habuit in mandatis, ut diceret diem illum; or with Melancthon (Epist. ad Matthes.) profitetur se nescire, in quantum missus est ad ministerium evangelii, nescit ea *nobis*;[1]—but for Himself and His own *course of faith*, in which, as our Leader, He must be like unto us (Heb. xii. 2), He *could not*, and was *not permitted to know* many things, and chiefly this. It is also too great a refinement to which some have recourse in order yet to find something of the *communicatio idiomatum*, when (as Lange), instead of allowing to this not-knowing the force of a "positive ignorance," according to the text, they merely understand it thus far, that Christ in His sphere of vision *would not* reflect upon it, in opposition to the sinful wish to know on the part of His disciples. Compare on this the convincing refutation which Liebner has given in his Dogmatik (i. 1, p. 22). We will allow nothing to explain away this rebuke addressed to that false curiosity and speculation which anticipates faith, and admits of no *Nescio!* The Father knows the day;—the Son knew it not then when He thus spake;—and *the Spirit?* He indeed knows all things, and searcheth also the deep things of God, 1 Cor. ii. 10. Therefore the Spirit in the Father knew, the Spirit in the Son knew not: here, however, is the limit of our understanding as regards the mystery of the incarnation. Did the risen Lord know afterwards when He spake as in Acts i. 7? The words "it is not for you" at the beginning, are in favour of an affirmative answer; while those at the end "the Father hath put it in His own power" seem to say No. Indeed, we also might say here, "we know not," if there were not other grounds for believing that He who was about to ascend into heaven then knew. But that the ascended One, who now sits at God's right hand, knows all things, is quite certain; we doubt however very much whether, in the δεῖξαι τοῖς δούλοις αὐτοῦ Rev. i. 1, the revela-

[1] Much earlier had Augustine said: nescit—non ad cognoscendum, sed ad proponendum. Hilarius: non sibi nescivit, sed nobis.

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tion of the day and the hour is also included, as at least the calculations *hitherto* seem to show; and in our simplicity we think that no believer, even to the end, has a right to know more than the Son knew in the days of His flesh.[1]

Vers. 37–39. Already in Luke xvii. had our Lord spoken similarly, with the addition of the times of Lot; for *all* strikingly prominent judgments of God, from the beginning, form a typical perspective, each reflecting itself in the other. This Christ here teaches, at the same time confirming the historical truth of that flood which swept away *all*, and that entering into the ark; declaring them to be as historically true as one day His own παρουσία will be. St Peter adduces the same parallel against the mockers, 2 Pet. iii. 5, 6. It is significantly not the crimes and vices of which the earth was then full, that are here mentioned—"these were details which arose on the broad ground of the earthly mind." (Braune.) Christ marks and describes, as the proper character and point of comparison, merely this *earthly mind*, which despises God's word and warning. After the general proposition, ver. 37, it follows more particularly: they lived in earthly enjoyments,[2] plans and projects (Luke xvii. 28), carried on merchandise, planting, building, as looking forward to a secure future—and cared not, or knew not, what was hanging over them, because, although it was indeed foretold to them, yet the day and the hour had not expressly been revealed. So shall also the παρουσία of the Son of Man be—now with a return to the more general expression, ver. 27, although in the first place, ver. 30 is meant. For, Christ is showing the similarity of all judgments; and in Jerusalem, even to the last moment, a blind security prevailed to a fearful extent. See here, at the same time, the reason why the wisdom of God reserves the day in His own power: in order that the righteous

[1] "If the coming of Christ will be as a thief in the night, then can neither political arithmetic nor prophetical chronologies fix the day; and, to speak humanly, he who betrays the thief, may reckon at least on the displeasure of Satan for such revelations." Hamann.

[2] *They drank*—wine also before the flood? The parallels, Matt. ver. 49 and Luke ver. 34, leave us to suppose this. *We* at least read in Gen. ix. 20, nothing of a first introduction of the vine, this "second tree of the knowledge of good and evil,"—and Matt. xxvi. 29 shows us on the new earth what was therefore also from the beginning.

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separation may be manifest between those who despise His word, and those who do not. It is, moreover, easy to understand how this security is not inconsistent with that fear, Luke, vers. 25, 26. They say: *it is peace!* and act outwardly as if it were so; but in their hearts and consciences the pangs of travail for the judgment are preparing themselves. 1 Thess. v. 3. (Surgit amari aliquid, quod in ipsis floribus angit.)

St Luke, having already at an earlier place recorded these words of Christ, now gives instead of them, vers. 34–36, another conclusion of the discourse: this may perhaps be intended to represent the essential import of Matt. vers. 43–51, but it may also be an actual supplement of words originally spoken by our Lord. Κραιπάλη καὶ μέθη is, it is true, not precisely eating and drinking *excessively*, yet it is a general expression for all that indulgence in bodily and earthly enjoyments which clogs the *heart* and stupifies the inner man. This, however, is again a further warning figure for every sort of intoxication which may be opposed to sobriety and being filled with the Spirit (Rom. xiii. 13; Eph. v. 18; 2 Thess. v. 6, 7; 1 Pet. iv. 7, 8) —even were it the most refined, seemingly spiritual, yet sensuous intoxication in poetry, art, or the like. The μέριμναι βιωτικαί are only the other side of the same earthly mind; the two are essentially one and inseparable. Αἰφνίδιος ἐπιστῇ finds its literal echo again at 1 Thess. v. 3; just as the *praying always* enjoined by St Paul, ver. 17 (as in 1 Pet. iv. 8), points back to this discourse of our Lord. "As a *snare* on all them that dwell on the earth"—reminds us of Is. xxiv. 17; and the dwelling upon the earth again indicates the earthly character and mind, as frequently in the Apocalypse. "That ye may be *accounted worthy*;" as was said at Luke xx. 35, and as the Apostle again repeats at 2 Thess. i. 5. Accounted worthy *to escape*—this points back to the first fleeing from the judgment of Jerusalem (Luke ver. 21; Matt. ver. 16) in the grand and significant unity of the whole; it is likewise, however, one of the manifest distinctions between the two, and is meant to say, In that second calamity it will no longer be possible thus to escape to the mountain, to a Pella! Finally, "*to stand* before the Son of Man:"—first of all, to stand as one escaped from the judgment, saved from the wrath and judgment (Rev. vi. 17;

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Ps. lxxvi. 7; Nah. i. 6); but, then, at the same time, as the highest and last thing of which we can be made or thought worthy, viz., as heirs of His kingdom to stand before Him for ever, to serve and worship Him, and behold His face (Rev. xxii. 3, 4).

Vers. 40, 41. With the twice repeated declaration, So also shall the coming of the Son of Man be! and the *glance back* to its *earliest* type, Christ now makes all His disclosures (which after all reach further and contain far more than we understand) *lead back* to the general warning, *Beware!* With this He began all, and with this He will end all; the advance made, however, from the first to the second consists in this, that the first warning, viz., the end cometh *not yet so soon!* is now changed into the opposite, Christ cometh unexpectedly, *be always ready!* This seeming contrast, in which when rightly understood there is perfect harmony, and which offers much material for thought, belongs also to the wondrously profound plan of the discourse; and so in like manner the contrast, thus sublimely harmonised only in the discourses of Christ, between the abstract and the concrete in the depths of all truth,—here between the authoritative announcements, grasping the future as the present reality, and the simplest most condescending tone of instruction in closely connecting parables. Only *read* and *hear* the whole again from ver. 5 onwards, in order to feel how sublimely beyond comparison, with what mildness in the midst of majesty, with what a holy play of imperturbably tranquil wisdom in the midst of world-judging severity, the prophetical discourse now passes into the *parabolical*. The first *transition* is formed by the two sentences in vers. 40, 41, which still connect themselves with the foregoing prophecy, and yet are already spoken in the admonishing form of the parable. The two in the field and two at the mill are not selected in order to indicate that common people also shall be worthy of the kingdom (as Grotius thinks), or that nothing depends on worldly rank or position (as Braune arbitrarily finds only the masters in the field, the slaves at the mill), or even (what is quite self-evident) that nothing depends on sex, man or woman; but the whole is meant first of all prophetically to say, that when the work of life is going on, ver. 38, the separating judgment will *break in*. Then this separation is portrayed as

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breaking through all human fellowship: the foolish person relied upon his outward and earthly fellowship with the wise, and thought himself as secure as his companion. (Luke xvii. 34, still more strongly the two in one bed whom the same night separates.) It is also thereby hinted, that those who are worthy of the kingdom, with all their internal readiness of watching and praying, yet do not idly separate themselves from the business and order of life. In the *parabolical* sense, however, they are at the same time male and female labourers in the service of Christ, who do not all stand before Him—as a transition to the parables of the servants (and virgins). Finally, it is not to be mistaken, that the description in its antithesis to vers. 16–18 denotes quite different relations: the "being *taken*" is more than the fleeing there; but the "being *left*" is also, on the other hand, not yet that which, in the following chapter, the last scene before the judgment-throne of the King will announce.

Vers. 42–44. There is now a return from the third person to the direct *address:* because, according to ver. 36, no one can be sure at any time whatsoever that the Lord will not come to him; because at all events every human life has its last day at death, its judgment already very closely connected with the last judgment. The not-knowing stands in each of these three verses, while in the midst (ver. 43) is the true γινώσκειν. Christ comes to His people as *their Lord*, to the unfaithful and secure as a *thief* in the night (Obad. 5; Rev. iii. 3, xvi. 15); to both as the *Son of Man.* Our Lord had already, Luke xii. 39, 40, spoken of His coming as a *thief* in the same words;[1] and the same figure recurs at last in the Apocalypse. So His Spirit very fully comments upon this saying by the Apostle at 1 Thess. v. 1–10: comp. there ver. 7 with Matt. ver. 49.

FIRST PARABLE: THE FAITHFUL AND WISE SERVANT.

(Matt. xxiv. 45–51; Mark xiii. 34–37; [Luke xii. 42–46].)

We are now to consider the first of the three parables which

[1] Compare there ver. 33, as in the Sermon on the Mount; from which we may see what the Judge, as a thief in the night, will suddenly take away.

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follow in full, forming in St Matthew the continuation of the discourse. The first and third, according to St Luke, our Lord had already spoken; but, as we in simplicity believe on the authority of St Matthew, He now at the end repeats them with special significance. His last discourses recorded by St John *before* the esoteric words spoken to His disciples are, in a great measure, references to what He had already spoken; as if He would now graciously and emphatically say, Behold, I have told it to you, remember it! See Luke xii., especially the connection with vers. 31–35 before.

This parable of the *faithful and wise servant* applies, as we may easily see, chiefly to the official servants of Christ in His house or His Church; yet, at the same time, it is meant (like that of the labourers in the vineyard) for all Christians in common, as afterwards at chap. xxv. 14–30 still more plainly appears. First of all is described the official commission, faithfulness, and reward of the good and true servant (ver. 45–47); in order then to place in opposition to him the bad servant, in his false wisdom, or wicked folly (ver. 48), his unfaithful conduct, ver. 49, his terrible recompense from the Lord, who comes unexpectedly upon him with the punishment, vers. 50, 51.

Vers. 45–47. *Who* is this faithful and wise servant whom I will now describe? Thus does Christ ask, to awaken and admonish; so that each one may ask himself, Is it I? Does this picture answer to me? At the same time the question signifies what Luther, on Luke xii., has rightly paraphrased thus: "What a great thing it is to find such a servant! Will many such be found when Christ cometh?" In St Luke the office was still more especially denoted by *οἰκονόμος*, as also the burning lights and the marriage, vers. 35, 36—already a general anticipation of the parable of the virgins, which at last appears as a separate parable. All such affinity in the manifold discourses of Christ, at different times, is far more naturally explained on the supposition that He actually thus manifoldly yet harmoniously spake, than by the now favourite supposition of a confused arrangement on the part of the Evangelists. *Faithful and wise:* the first stands before the other, because the true wisdom of the heart that looks simply to the one thing (Luke ver. 34) proceeds from faithfulness, and is one with it. Yet so far as this is still

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wanting in us, we may inversely be incited to faithfulness at least from considerations of *prudence;* this salutary *fear* Christ will warningly and condescendingly recommend to us, at all events besides the *love* which indeed alone would be the entire faithfulness. He knows well the weakness which, even to the end, needs both the alluring and threatening presentment of reward or judgment; and He requires not that proud self-deception of the *amour pur*. The meat which the steward, placed over the domestic servants, is to give out, is His word for His servants; all labour of love towards the brethren, according to the talent of grace intrusted to him, which is to be profitably employed for the good of all. The article τὴν τροφήν means here the same which, in Luke xii., is called τὸ σιτομέτριον; and points to the ὀρθοτομεῖν, 2 Tim. ii. 15, in its full signification: To every one his due, undiminished and unadulterated, wisely and faithfully, according to need and right.[1] The ἐν καιρῷ beside it has the like twofold signification: at the just and fitting season, so that it be neither neglectfully withheld nor inconsiderately given in over-abundance. Whom the Lord finds *so* doing He pronounces *blessed:* first of all, because he is already blessed in his deed (Jam. i. 25)—then because it is a new blessedness to him so to be *found* of his Lord; finally, the Lord promises to him a high promotion from a few things to many things (chap. xxv. 21, comp. 1 Tim. iii. 13); nay, He here already says more than afterwards (here again the *difference* between the intermediate and final decision is intended to appear), inasmuch as *every* such servant is set over *all* the goods of his lord! See the gradation of the promises, Rev. ii. 26, iii. 21, on to xxi. 7. Here, therefore, there is a glance forward to the last, highest reward; just as in the antithesis, ver. 51, the punishment already points beyond the being merely left without, vers. 40, 41, chap. xxv. 11, 12. For, the intermediate sentence upon the servants at the appearing of the kingdom stands already in close connection with the final and eternal one.

Vers. 48–51. Here we are given to understand that by all means a χρονίζειν is to be expected, as in chap. xxv. 5; comp. Hab. ii. 3. That which the preacher, Eccles. viii. 11, laments as

[1] Roos: He is not to shake out of his school-bag whatever may happen to be in it.

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alas! the prevalent experience; that which, even in the poem of old Homer, is shadowed forth by the unexpected return of Ulysses; happens in the case of *every other* bad servant, whom Christ at once puts in opposition to the former as a well-known person,—not asking now beforehand, Who is this? The examples of such are not rare. It is to be observed, moreover, that he also is a *servant*, placed in the same office, who still knows and presumes to say, *my Lord*—as he said in the good beginning of his faith and love. He also presumes not, with the mockers, altogether to deny the return of the Lord, at first even says only *in his heart*, It will yet be a long time! If such folly, however, has once found place in the unfaithful heart, there will then soon follow the outbreak of wicked conduct; he *begins* with an evil falling away, after the good beginning has ceased, to conduct himself ever more improperly; from the first beginnings of evil a more rapid advance is then made, because the evil element was already in these beginnings. The first and most immediate outbreak of pride and selfishness is the *beating* of the inferior servants, who yet before the Lord are his fellow-servants; *i.e.*, he plays the lord politely and mannerly at first, but soon more roughly, with quarrelsome controversy, with assumed lordship, becomes a priest and pope as much as he can, causes dispeace with violence and injustice, by the unconscionable abuse of the power and calling committed to him. This leads him ever deeper into sin; until, although calling himself a servant of the Lord, and confessing His name, he yet eats and drinks with the drunken, the secure of the world (ver. 38); whether it be in grossly overt act, or, as Christ says at last, with the *hypocrites*. Woe to him when the Lord suddenly comes. His severe judgment is denoted in the words διχοτομήσει αὐτόν —an expression into which many, as Grotius,[1] artificially insert the milder signification: He will, at the division of His house and house-servants, in the separation between the faithful and unfaithful, *cut him off*, and separate him:—to this the μέρος θήσει that follows corresponds only in appearance. For, διχοτομεῖν along with the αὐτόν can only mean to *cut asunder* (as the animal to be sacrificed, Ex. xxix. 17, LXX.); therefore for

[1] Even Zeller, in the Monatsblatt: "There will be a judicial division and separation, such as admits of no middle party!"

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men that dreadful punishment in ancient times corresponding to our "quartering," which occurs Dan. ii. 5, iii. 29, in the Chaldee, as also Susanna ver. 59 (*σχίσει μέσον*), and which we find frequently in Greek and Roman writers.[1] This, then, remains a dreadful figure: in the background already a type and beginning of that punishment which, laying open the evil intents of the heart (Heb. iv. 12), puts its victim into the everlasting contradiction of dying, and yet not dying, misery; first of all, in reference to the coming of the Lord here meant, it is a designation of the judgment which suddenly removes the unfaithful servant, casts him down from on high, and brings him thoroughly into disgrace.[2]

St Mark, chap. xiii. 34–37, gives a short abridgment of Matt. xxiv. 43, with the *two parables of the servants*, xxiv. 45–51, and xxv. 14; and in this instance it is plainly seen to be such a summary of the main import. (See the conclusion of Mark's gospel, chap. xvi., which sums up in the same way.) Hence he has *ἄνθρωπος ἀπόδημος*, as Matt. xxv. 14, *ἄνθρωπος ἀποδημῶν*, and the servants in the plural. The rest is easily understood without special interpretation; only that the *porter* or door-keeper who is expressly named, and the four *night-watches*, are only a further filling up of the picture in this simple representation, which gives prominence only to the watching and *not sleeping* (even with a slight echo of the parable of the *virgins*). We have, therefore, in this instance hardly to interpret the *porter* separately; at all events, he ranks with the servants who are admonished to watch, and denotes at the same time the duty of every one in the place that belongs to him, also as door-keeper, to give attentive heed to the coming of the Lord, as well as to whatever else might come. Or, if "to every one his work" was allotted, might the *porter* perhaps be entrusted with that which pertained to the entering into and departing from the Church,

[1] In both one and the same, for example: *Herodotus*, of Pythius, who was cut asunder at the command of Xerxes, so that the two halves were laid on the way; *Horace*, Sat. i. 1, 100, securi divisit medium.

[2] Only not "the *divisions* by which the ministerial office loses its authority and power, falls asunder into dead parts."—(Lange). For this servant is not a collective designation of the office, but an individual of a class very common.

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with the power to admit?[1] Since, however, in the explanation, such an office is not distinguished from the office, properly speaking, of giving meat, we rather recognise in St Mark only a variation resulting from a further extension of the picture. With such unity of the fundamental ideas, showing itself remarkably even in the strongest deviations from the literal word of Christ, we will therefore in simplicity hear *His holy Spirit* (who actually watches for all servants, and admonishes to watch; who in John x. 3, in another reference is called the *porter*) when He utters aloud the last word: What I say unto you, I say unto all, *Watch!*

SECOND PARABLE: THE WISE VIRGINS.

(Matt. xxv. 1–13.)

The *wisdom* in the former parable connected with faithfulness is now specially represented; as, immediately after, in the following parable, the faithfulness by itself. Already, in Luke xvi. 8–12, both were connected in such a manner as that Christ exhorted to faithfulness at least from considerations of wisdom or prudence; so as not eternally to perish from want, and in the time of reckoning to know whither to go. Here, however, the wisdom of the virgins, penetrating deeper and disclosing the heart, is so viewed as that all management of goods entrusted, all active performance of work committed, falls into the background, as compared with the state of the heart:—the wisdom of going out to meet the Bridegroom, waiting for Him, *watching* with a patient zeal, which has regard alone and entirely to His marriage. Thus does this middle parable stand significantly between the two others; and shows us the wisdom, as it not merely leads to faithfulness, but also proceeds from faithfulness, and is one with it. If ver. 13, at the conclusion (where the more extended reading also corresponds to the sense), as the link of transition to the following parable, sums up what was said chap. xxiv. 42, 36—so in ver. 10 αἱ ἕτοιμοι brings into prominence.

[1] In which sense Braune then explains it of the preacher who baptizes and confirms, the teacher who conducts through the school.

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the retrospect to ver. 44: the *readiness* is the watching and waiting of the heart for Him, which is represented in the burning of the diligently and carefully trimmed and tended lamps; just as in the same lamp there appears again, at the same time, the *effect* of the wise faithfulness, the life and actings of faith, which are in that case certainly not wanting. Finally, however, and this is of great importance for the understanding of the parable, the *foolish* virgins receive by no means so severe a recompense as the *wicked* and *unprofitable* servant, but are merely in this instance *shut out*, as having come too late; this wisdom or folly is therefore not quite one and the same with that described at Matt. vii. 24–27, in so far as both parties in this parable are virgins. Again, the wise *virgins* are also not *commended*, as the servants were, on account of their work; the going in to the marriage says *here* enough.

Vers. 1, 2. So far Olshausen has rightly seen, that these virgins denote rather the passive love to Christ, as the servants rather the active employment in His service; and that this distinction represents itself in different persons, according to the type of John and Peter, Mary and Martha. But we would lay a stronger emphasis upon that which he has merely noticed as the principal sense, which only includes the former application; namely, that virgins and servants are *the same persons* viewed under different aspects. The internal aspect, that namely of the disposition of heart which lies at the foundation, remains, in all, the passive watching and waiting of the attached heart; the outer side, on the other hand, which appears in the revelation made by the separating judgment, is the exercise and profitable employment by the servants of the power and gifts which they have received. The many-sidedness, resembling the play of colours in a diamond, which is specially characteristic of this last trilogy of parables,—in which, at the conclusion of the discourses, the parabolic wisdom of Christ finds its consummation,[1] —is meant to say and hint much on all sides, and is far from being exhausted by a single acknowledged reference. Thus has our Lord (as C. H. Rieger rightly sees) first of all, in chap. xxiv.

[1] Which only unfold their entire meaning in their *connection*; therefore, even on this account, it is certain that it is not merely the Evangelist who has thus put them together.

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vers. 38, 39, announced the general security of the *great mass*, such as He will find at His coming; then in vers. 45–51 chiefly the corruption and falling away of those who are *teachers* in His church; now, however, He predicts also the becoming remiss and remaining behind of the *noblest souls*, who have joined themselves to the bride. Yet this also is only an accompanying accessory sense; for the ten virgins comprehend the entire Church of Christ, actually entered upon its Divine calling. *Then* shall *the kingdom of heaven* be like—when the Lord and Bridegroom comes; the state of this Church, which is called to Him as Bride, will manifest that not all who belong to it have in entire faithfulness wisely prepared themselves. Therefore more exactly: first the state of the world in general; then the state of the *outward church* in which the evil servants create disturbance and confusion; finally, even the divided state of the inner true Church. For, the foolish virgins, who remain without, are by no means one and the same with the evil servants who are cut asunder. *The kingdom of heaven:* the collective company of those in whom it more or less subsists upon earth, who know that they are called thereto and wait for its appearing. *Ten* is in general the number denoting completeness (as also in the ten servants, Luke xix. 13); according to the Jewish ordinance ten persons formed a Passover-family; then also a church, assembly or קָהָל; in like manner, at a marriage, at least ten bridesmaids were appointed. Therefore these ten together are the Church; their relation to the *bride* in this marriage is precisely such as was said already, at chap. xxii., of the guests. Every church which belongs to the great Church is also, on its part, a virgin presented to Christ (2 Cor. xi. 2). Accordingly, it may be supposed that, besides the application to individual souls, which retains its truth in the first place, there are indicated in the prophetic background of the τότε ὁμοιωθήσεται (in which may lie many things now unknown) different *churches*, whose predominant character in their relation to Christ (as in those in the Apocalypse) will at last so represent itself.[1] Finally,

[1] Only that we are *not* to take this sense, which applies to collective bodies, congregations, churches, also peoples and nationalities, as the plain, first, and direct sense; though many do so (comp. Zeller's Monatsbl. 1837, No. 10) on the ground that prophets and apostles (2 Cor. xi. 2) always

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when we look back to Ps. xlv. 14, 15, understood in a different way certainly from that of the current exegesis, it may appear that the bride, in the most proper sense, is Israel at last restored; while these virgins are the nations joined to it, *i.e.*, churches out of the heathen world.

Something to this effect is probably meant by the reading (not to be despised when viewed at least as bearing witness to an earlier interpretation), which adds in ver. 1: to meet the bridegroom *and the bride*.[1] In the parable this signifies, first of all, that they betook themselves to the house of the bride, there, as belonging to her, to wait until they were fetched away by the bridegroom. For such was the custom which lies at the foundation of the entire parable; late in the evening, not indeed till the night, the bridegroom came with his friends (see on Matt. ix. 15) to conduct the bride with her virgins in the festal procession with torches to the nuptial supper. This, in its entire scope and aim, is what is meant already by the εἰς ἀπάντησιν τοῦ νυμφίου, that they *go out* from their houses in order to assemble around the bride; this first going out is by no means a prolepsis of the subsequent one at ver. 6, as if it were only meant here. They would go out to meet him, they made preparation for this; but they were in the house of the bride, where the ἀπάντησις or preparation, the waiting for the coming one, took place.[2] And when now he came, it was said again differently, *Go ye out* to meet him! But what is the signification of all these circumstances? The first going out is the going out from the world and from self, whereby they become virgins belonging to the Bride; the second is the last joyous readiness which meets the coming of the Lord. Whether precisely that going out from Babylon required by many, in particular "out of a false Babylonish union" (as the cry is now, with which Father Zeller almost agrees)—we leave entirely aside; the text contains nothing of this, and is rather, according to chap. xxiv. 26, to be

use the word virgin only in this sense. Here in the parable of Christ, all that is said of the virgins applies undeniably *in the first place* to individual persons, and only in comparison with them to collective bodies.

[1] Not merely in the strongly interpolated Cod. D., but also Vulg. *sponso et sponsæ;* even the significant Syrian Peschito לאידא וחתא ולכלתא.

[2] They did not, therefore, fall asleep by the way in the street.

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kept free from all such *outward dealing* with its profound meaning. This, however, is further to be well observed, that both parties *are* virgins before Christ, not merely before the world; there is among them no hypocrite or harlot (who would be quite out of keeping with such a company); they all go out, all go to *meet* Him; and that *not* as the present time drives us all, even the strangers and harlots without, against their will towards the coming One, but with a good foundation and beginning of their own will, faith, and mind turned to the Bridegroom. Both parties wait for—"an improvement in the world?" That is not enough! They go out to meet not a pseudo-Messiah of the political kingdom of heaven, as at present the Jews who cry for emancipation in order to unity with Christendom without Christ—not "the ideal bridegroom, who at length celebrates his nuptial festival upon earth in a purified system of doctrine, and in general virtue"—but as it quite simply stands in the text, *the Bridegroom*, the true and genuine Bridegroom. We cannot, therefore, in this instance agree with V. Meyer's interpretation of the parable (Blätter für höh. Wahrh. vii. 247), which indeed, in the extended application, expresses much that is profound, striking, and in itself true, but which, by a false exegesis, departs from the essentially narrower fundamental sense of the whole. These Christians and Christian societies are *virgins:* in order to this it is not enough that they "do not stand in an attitude of rebellion against the one true God, which the Scripture calls whoredom, and that they all outwardly maintain a virtuous walk, or even, at least, preach it"—but they are also not disloyal to Christ, the Lord and Head of His Church, the Bridegroom. For even that wicked servant, the hypocrite, said, "My Lord"—but these virgins are completely parallel with those who, afterwards at ver. 24, are called *His own servants*, each of whom actually received and took his talent of grace from the Lord, and did not throw it away, but only did not faithfully and diligently enough trade with it. Nothing is here said of Christians or Christian Churches which are *fallen away;* these, however much or little they may still retain of His name and confession, yet, before the Lord, belong to the heathen and the children of this world. Therefore the foolish virgins are certainly not those who "demean themselves sentimentally towards Him who calls Himself the Bridegroom of the Church and

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of the soul; whose love to Him and desire for union with Him is likewise idolatry, Jesulatry." Not those who inwardly pay homage to "Astarte together with Baal, the moon-goddess of false philosophy, who therefore neither practically nor theoretically bear with justice the name of virgins"—these are *just on this account not* foolish virgins, for Christ *gives* the name to them not without justice. But they are those who on the whole have continued in the true doctrine; and, still more, have not merely the knowledge of Christ, but also a waiting and preparation for Him in its beginning; who have also lamps burning with the oil of the Spirit, an inner life kindled from above. One may work diligently as a servant or maid in the field and at the mill, without the perverseness of the evil servant, and yet not even be a foolish *virgin:* this name always signifies much, although of course it does not apply to the foolish ones in the etnire unmixed emphasis with which it is used in Rev. xiv. 4.—The article *καὶ αἱ πέντε μωραί* now, in the first place, brings forward these foolish ones as a warning principal figure in the parable; but will thereby, at the same time, say: *Even* of the ten virgins there were only five wise, *the other five* were, alas, all foolish! Whether in this equal number a precisely corresponding truth is to be sought is a question to which we venture, with Pfenninger, to answer: "One would almost think so."

Vers. 3, 4. That the λαμπάδες do not signify lamps, as we are accustomed to understand the term, but the ancient torches, chiefly marriage-torches, which at the same time were lamps,[1] we indeed believe; although we do not hold it to be decided and important. At all events we admit that Winer is right in maintaining that Jahn unjustly applies to our parable the later custom of bearing wooden staves with a vessel of oil above. And what is very important, the ἀγγεῖα are certainly not these bowls of oil which were on the torches themselves; but (as the parallel αὐτῶν, of the vessels and lamps, and the μετά shows) a special supply by way of precaution, so as to be able to fill again: to erase this from the picture, is to take away the principal feature. The virgins have all not merely

[1] So that the bowl of oil with the wick was somehow fastened to the stick above.

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lamps, all too have oil *in their lamps*, so that these *burn* for the present. Consequently, the ancient interpretation (combated by Calvin) which finds here only the empty appearance; as well as the ordinary preaching, founded upon that interpretation, concerning dead faith, lamps without oil, or even without flame; is a perversion of this text, and passes by the warning of Christ, which reaches much deeper.[1] Again: foolish virgins are not hypocrites or false Christians, who have the form of godliness altogether without the substance;—*not* "such as carry in their hands only the hollow, dry vessel of their selfishness." For, their lamps also burn; nay they burn long, even to the last late moment; and were therefore perhaps at first so copiously filled that, for this reason, no further stock seemed to be necessary. They thought, "It burns at first, and that clearly enough; so that it will certainly suffice." *Here* lies the critical point of difference, and nowhere else; Calvin hits the point when he says: in eo vertitur summa parabolæ, quod non satis est ad officium *semel* accinctos *fuisse* et paratos, nisi ad finem usque duremus. Compare in general Luke xiii. 24. What are the *lamps?* The hearts that are turned towards, prepared for, awaiting the heavenly treasure, the joyful supper, the king of the feast, the Bridegroom. They burn with the flame of spiritual life, illuminated and kindled by God. *Oil* also is not altogether wanting to the foolish virgins; their lamps have rather such abundant measure of it that they have become secure: according to the general symbology of the Scripture, this is the Holy *Spirit* who nourishes the flame of life in the heart, which without Him holds merely a dry, extinguished wick in the bowl. And now, what are the special *vessels* in addition; and the *supply*

[1] As in a certain sermon, for example, it is expressed thus: "Who carry the lamp of Christianity in their hands, but the *light* is wanting!" So Lössel's Fisher (1845 Nr. 47) says *against* the text: "they have only the dry lamp!" In that case Christ would certainly not have put five against five, or ten against ten. We cannot understand how Jul. Müller (Deutsche Zeitchr. 1850, p. 32) can think the ancient interpretation, that the *burning* lamps without a supply of oil are the "outward profession," to be "more natural." Assuredly, the lamps are not merely "forms of faith"—these virgins of the Bridegroom are not merely "dead members of the church, destitute of the Spirit," as even Lange enigmatically maintains.

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of oil in them over and above what consumes itself in the lamp, from one moment to the other? We may speak of this with all kinds of words, if we only mean, understand, and hold the secret thing which it is hard to put into words. V. Meyer's note, "Understand here the right *measure* of faith, the inward anointing of the Spirit, the true wisdom"—is we think so far right; but not the further antithesis, "as opposed to *outward* ecclesiastical or moral character," etc. For the lamp of the foolish virgins, which burns even to the last, is more than this outward character; thus the warning would fail to hit precisely those who are warned, who joyfully say, My lamp burns indeed most brightly! If the lamp is my heart, as before said, then the vessel containing the additional supply is my whole remaining personality, body, soul, and spirit (2 Cor. iv. 7), which also must be well furnished with oil, sanctified throughout; in order that from thence a constant influx may come into the weak heart, in which the oil burns itself away by the flame. The *taking* the oil *with them* in the vessels, prudently collecting it and laying it up, corresponds in a certain measure to the faithful trading and making profit on the part of the servants afterwards, as oil and flame are what is given by the Lord; those and those only take oil with them who allow to be given to them ever anew in addition to, and besides, that which they have; who *watch* so that their flame may not go out, so as to give diligence to make their calling and election sure (2 Pet. i. 10). Whose lamp goes not out even during the night (Prov. xxxi. 18). The five wise virgins, in the simplicity which did not thus severely test their companions, have not known and admonished the foolish ones; but the coming of the Lord will discover them, and put them to shame. "We must call it *virgin folly*, folly of the children of light in their generation, when believing souls let themselves be satisfied with the first tasting of the good Word of God, and the powers of the world to come; when they deem it sufficient to possess within them some light, and some fire of love for to-day, but are regardless of more abundant gain, in order to the strengthening and growth of their inward man." (Feldhoff.)

Vers. 5–7. That the bridegroom will *delay*, and let himself be waited for longer than was at first *thought*, Christ now says

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openly, as in chap. xxiv. 48 He had already hinted this; the error of the virgins now, however, was the opposite of the thoughts of that evil servant. He thought, My lord cometh not for a long time yet! But these, The bridegroom will certainly not let us wait long for him! Thus those who expected Him too soon, and those who expected Him too late, fall both into a nearly similar fate, when now He comes to both unexpectedly.[1] They were wrong in their calculation; He remained away when the lamps burned most brightly, and when every footstep was joyfully listened to: this alas had an ill effect upon the *entire* Church of the faithful, and yet was necessary as a trial in order to their separation. They all became drowsy, *all* even actually slept, not excepting the wise: that is indeed the true midnight, when those also who should be watching are asleep. Wesley in vain tries to escape by the false rendering: they were all "easy and quiet," the wise enjoyed a true, the foolish a false peace! True, if it were said—The one part slept through carelessness, the other through confidence in their preparation;—there lies in this a truth, but yet the sleeping of the wise virgins remains a *weakness*. "This is the last trial of the virgins, in which they could not stand of themselves. Yet we see that the wise virgins are *kept* also during their slumbering, and their oil-vessels no one dare take from them; Christ watches over them with His compassion, the keeper of Israel slumbers not nor sleeps." (V. Meyer.) Their weakness is not judged so as to make them ashamed; for "there certainly remains a difference between the sleep of the wise, and that of the foolish virgins"—as Lisco says, and Cant. v. 2 shadows forth. Rightly and simply the Berlenburger Bible says: "They were also not without nature. But they knew that a drowsiness was in their nature, and therefore provided themselves well with oil, so that all notwithstanding would be ready; just as people are wont in the night to keep the tinder-box and everything in readiness, whereby they may at once strike a light." They had perhaps, just before, paid attention to their lamps, and given

[1] Zeller: The delay was not objective, it was no delay on the part of the Bridegroom, who wisely allows the night of judgments to come beforehand; it was only subjectively, in the opinion of the virgins, a delay. How are the pleasant and speedy expectations of marriage then deceived!

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them a copious supply of oil (which almost follows from ver. 9, where their vessels also have no more left); while the foolish, already carelessly slumbering, no longer observed the good example of the wise, so as to be reminded of their duty. Therefore the readiness of the wise virgins is reckoned to them as an entire *watching*, notwithstanding the intervening slumber; for a man watches as much as he can when he has made provision for the possibility of his sleeping.

He who will come as a thief, comes at the same time as the bridegroom; ever in the night, at an hour when one thinks not. But whence now is the *cry* of his coming (comp. in another reference, 1 Thess. iv. 16), since all are asleep? Christ here actually hints that, although the general predominating state may be called a sleeping, He will yet graciously see to there being individual *watchers* on the walls of Jerusalem (Is. lxii. 5–7), who sleep *not*. It will not suffice to understand merely "the Holy Ghost;" because He must still have human heralds. This voice says plainly, *The bridegroom!* and that with a *Behold!* before He actually *cometh*, ver. 10.[1] Upon this *awakening call* the virgins again all rise up, there is a great general commotion among all "believers;" they even *all* trim their lamps, every one as well as he can.[2] The foolish, therefore, begin again *to become wise;* they were never deficient in the knowledge how the bridegroom is to be received, and the will is present with them—ah, how gladly would they be in the same case with the others! But the cleaning of the wick alone[3] will not avail, if at the decisive hour there begins to be a want of oil.

Vers. 8, 9. How sad at *this* hour to hear, in common with the others, as a virgin called and come thus far to meet the bridegroom, that now the bridegroom comes—to arise with them in the first moment of joy, when every door flies open—to take the yet burning lamp in good confidence, to begin to trim it for the festal reception—and *now*, even now in the moment which is

[1] We have already before expressed our opinion as to how far Olshausen is justified in calling to mind here the ὑπωπός, Mark xiii. 34.

[2] The rest of the world and pseudo-christendom sleep quietly on.

[3] Or, besides, "arranging the garlands around the lamps," as Braune ingeniously adds.

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to bring the fruit and reward of all the previous waiting and preparing, suddenly to perceive with horror that the lamp *is gone out!* Yes, if the Lord would but come at once to fetch us, when our lamp is first lighted, when the first love burns most brightly and ardently! But He will delay, and then surprise us. Now, thou prayest fervently, O my soul, be not weary, so that He may find thee watching and praying. Now, the flame burns; but consider that the good oil also is thereby being consumed, and have a care for the supply, that thou mayest have when it is needed. What is necessary is not merely at the outset to love His appearing, and afterwards to be content; but to wait and hasten with all earnestness to meet His coming. The decisive moment at the last (ver. 8) makes the great want manifest, the ground of which was already present in the folly from the first. Then, indeed, in the extremity, one lays hold on his next neighbour, and entreats him: Help me in with you, give me somewhat of your excellent preparation! But, *then*, no soul can communicate to another; none can have more than it needs for itself, to stand with *its entire* preparation. "There might not be enough for us and you"—or μήποτε, לא, it may not be sufficient;—understand before, "We can give nothing!" The wise are at once wakened up, are again truly wise, so as, with good intention, and in true zeal, to avoid all delay.[1] They direct them rather to the *traders* or sellers of oil, if they yet may find time for this. Is this an idle feature in the picture, and without significance? Hardly so, and just because it comes thus strikingly into prominence. Is it a well-meant but *false* advice, which is here put by Christ into the mouth of the wise virgins?[2] This also contradicts our feeling;—still more, however, to suppose, that it was a *mockery* of the poor foolish ones from the mouth of their modest loving associates, as even Luther says: Thus must it happen, justi ridebunt in interitu impiorum—or more gently with Calvin:

[1] "Had the wise virgins watched"—says Meyer well—"they might perhaps have been able to give a supply to the others." Namely, in the time before, instead of sleeping; but then the foolish must likewise, in order to this, have been watchful and wise.

[2] "Why do they not cry to the Bridegroom? Why do they run to *men* for oil?" So preaches Luther on this, and compares Luke xvi. 24 the crying to Abraham, but he forgets that it is here not a folly of the foolish but a counsel of the wise.

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Non admonitio est sed exprobratio. Fuit antehac emendi tempus, quod a vobis negligi non oportuit. This is, indeed, alas! implied, only that those who give the counsel do not precisely thus mean it. At all events that remains true which Calvin also goes on to say: prostabat enim tunc oleum venale; *i.e.*, there were and are actually *traders* from whom this oil may be had. According to Rev. iii. 18 we can buy pure gold, white raiment, eye-salve, all that we require for Christ, only from Christ Himself; the sellers here must therefore indeed be His servants, whom He has appointed for this, only not exactly as Olshausen strangely enough expresses it—"the holy Scripture and its authors." We say, instead of this: Prophets and Apostles, witnesses and stewards of God, in the most general sense. (Comp. Rev. xi. 4, according to Zech. iv. 11–14.) We understand our Lord as meaning, by this feature of the picture, these two things: first, for the time of preparation, to direct to the "hearing and learning and receiving, through the ordinary means and persons" (according to Zeller);[1] then, however, to give the warning that *at last* to take this course will be very uncertain, if not impossible. Just as before there were watchers, although all slept, so now there are sellers, although as a rule no one can any longer give to another.[2]

Vers. 10–12. Here there lie hid, in general, prophetic hints which the future alone will unseal. The time of the marriage is denoted Rev. xix. 6–9. The foolish virgins have become wise, and actually go thence to buy; the best and only thing they can do, certainly better than with lamp extinguished to go to meet the bridegroom. But it is too late; not an hour, not a minute does the coming one now wait for those who had had time enough for preparation. So the words appear to run. If,

[1] We are not inclined, however, to find in this feature of the parable an argument for a special, nay even a paid, office of teacher in the church (as Alford).

[2] But—buy in good time for another reason. Before the coming of the Lord "the right good lamp-oil becomes very rare, the illuminati have confiscated it for their phosphorus." Stillings Heimweh iv. 488. Similarly Zeller speaks of the *gas-lights* of illumination and enlightenment set up from beneath, which lead many to mistake the night for the clear day; persons *thus* misled, however, are outside of the parable.

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however, we read quite exactly, it is only said, And they *that were ready* went in with him;—in like manner only, At last came also *the other* virgins;—they are not said to be five in number, nay the rejected ones are not even *now* any longer called foolish, because they went to buy oil. There remains, therefore, a slight, very concealed, hope that one, perhaps, of the foolish virgins had recovered in time what was neglected;[1] upon this, however, no one is to rely, for the coming too late after the door has been shut is fearful enough. This sentence is expressed in words which are meant to bring to mind the Sermon on the Mount, yet it is not the same. The saying *Lord, Lord*, of the virgins is not so bad as that which we find there; for here they entreat humbly, there they adjure in an insolent question. Also the answer *I know you not!* is evidently milder than *I never knew you!* which indeed cannot be said to the virgins who at one time were ready. Therefore also they are far from receiving the curse which follows afterwards at ver. 41; not even a sentence such as the servant ver. 30, or chap. xxiv. 51. They are left behind, and are come too late, only *for this time;* which must certainly be always a source of sorrow to *those* who already waited for the bridegroom. When Stilling says: "I think the bridegroom will let himself be entreated when once the sun shines over all hills,"—we agree with him so far as to think that a further hope as regards the *last* end must remain for awakened and pardoned ones, who are not entirely fallen away; but protest against the error which means still more than this, and which betrays itself behind "*all* hills." For, chap. xxv. 46 is the last decision, after which no sunbeam any longer remains behind the hill. We are also at one with Feldhoff[2] in this, that Luke xiii. 25–28 is something *different;* when the *householder* is arisen (not as Luke xii. 36) and *the evil-doers come not into the kingdom of God.* All these discourses of Christ, sounding so much alike that they insensibly

[1] One may certainly (as Zeller) understand this form of expression only to the effect that it is meant to indicate, how it was not their *wisdom* but their *readiness* that brought them in. This, however, is not enough, because in the entire passage wise and ready are reckoned the *same.*

[2] Evangelische Zeugnisse aus dem Wupperthale (Barmen 1832), in a sermon from which we have already quoted.

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mix with each other, are yet characterised by well-weighed differences, which a true prophetic theology may forecast, and which the fulfilment will clearly demonstrate. Only we ought preliminarily to read and acknowledge so much, namely, that the coming of the Bridegroom, the Lord of the servants, is not yet the last advent of the Judge.

THIRD PARABLE: THE FAITHFUL SERVANTS.

(Matt. xxv. 14–30, [Luke xix. 12–27.])

We preachers, almost all of us, do not enough imitate in our office the highest wisdom of our Master; but are too indolent or too fastidious to learn from His Spirit the use of coelestium similitudines ex humanis, in order to our preaching by parable to the people. Many pay their tribute, indeed, to the recorded parables of the Master, but do not themselves venture a step farther on this way; many think they have nothing better to do with these parables than to distil them into a purely abstract essence, in order that they may become worthy of the pulpit. We ought, indeed, to *interpret* them for ourselves and others, with a distinct "that is" for the principal features in them—this our Master also teaches us; but *then*, it requires the experience obtained through His Spirit to show how parable and interpretation together open up a sphere of inexhaustible meaning, of never finished application. Such is the wondrous nature of the parable concerning the kingdom of heaven, which Christ has drawn forth into light from the recesses of nature, and the secrets of human life, precisely where the common eye sees only what is vulgar and common-place.

What is more common-place than the trafficking and acquiring gain in human commerce, corresponding to the sowing and reaping in nature (see here ver. 24), the making money, which is to so many the sole impelling principle of life? Christ does not shrink from the contamination which avarice, selfishness, and sin had, even at that time, made to cleave to this; He is not thereby deterred, but rather induced, to place in opposition to this

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earthly prudence and faithfulness His heavenly counsel, Γίνεσθε καλοὶ τραπεζῖται. Already in Luke xix. He had spoken a similar parable; but so far are we from the opinion that Christ can have spoken this only once, either here or there, that we rather think He had already spoken before, in Luke xix. 12, 13, the saying which He here repeats shortly before His departure. As in that place the parable is strictly connected with the context, ver. 11 and ver. 28, so here it stands in the same close connection, in order to explain the prophetical εὐθέως, chap. xxiv. 29, by a subsequent μετὰ χρόνον πολύν (ver. 19). Those features which are added in the first representation by St Luke, —in particular the side glance, there interwoven and here omitted, at the judgment on the citizens who would not have Him to reign over them,—we shall leave to our interpretation of that Evangelist. At present we only consider what, as an explanatory parallel, immediately belongs to the second representation.

Vers. 14, 15. There is something wanting here to correspond to the ὥσπερ; and many, according to chap. xxiv. 37, would supply οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου;—but this goes too far back. The English Bible more correctly puts: "*For the kingdom of heaven* is as a man, etc.," for the γάρ points first of all to ver. 1, and, by the connecting link in ver. 13, places the faithful servants immediately parallel to the wise virgins. Therefore it is to be read thus: For the kingdom of heaven is *then further*—to represent it by another figure —like unto the servants of a lord, with whom it happened thus. *These* servants are, therefore, now no longer chiefly such as are placed over churches, as in chap. xxiv. 45; but actually every individual to whom, on his part, something is entrusted and committed, out of the gift and grace of Christ. These are *His* goods, the spiritual gifts and possessions of grace purchased by Him for His people, and left behind at His departure. They are *not* the earthly possessions of the householder, Luke xvi. 1, which indeed also require faithful management (and in so far are reckoned also to them as servants); nor are they *yet* the πάντα τὰ ὑπάρχοντα, already spoken of in chap. xxiv. 47, but the small first-fruits of these, as a test of faithfulness, in order to the recompense of the whole. It is *His* property, legitimately acquired

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and only distributed by Him; and the servants, whom He calls with the evangelical calling into His kingdom and its service, are thereby already presupposed to be *His own* servants, *i.e.*, who have become His in faith (in contradistinction to the citizens in St Luke who *would not*). The *departure* also of the Saviour, after His first manifestation, entirely corresponds to the departure of God at the beginning of the old covenant, chap. xxi. 33; for, the "Divine visitation, after it has organised a new plan of life, lent out new capital, is always followed by an *ἀποδημεῖν*, in order to a trial how men will make use of it —the instructive revelation is followed by a quite as instructive silence.[1] This is the *delivering* of the goods of the lord to the free disposal of His servants (although, of course, they are not entirely left to themselves); because He will one day have in His kingdom only such as are free, and have become worthy. As the servants have become His servants through grace, He has thus a further right to require faithful and active service from them; for it is only His capital that can and is to bear interest in their hands. He calls them *all* to this work: *τοὺς ἰδίους δούλους* is here equivalent to the *number ten* in St Luke (as in the virgins). There is no one left out who receives nothing; for in that case the right to the servants would be taken from Him. When prominence is given to the *difference* in the gift by five, two, and one, this is in perfect harmony with the former equality of the ten pounds for the ten servants; they are only two sides of the same thing. In relation to, and comparison with, others, each one receives a special measure of the gift of Christ, of the calling as an office-bearer or a private member to a greater or less measure of active work for the kingdom; but every one, considered by himself, receives equally the same, just as one who has only half the strength of another bears as much, in his half-burden, as that other with his double strength and his double load. This *equal* distribution, which is removed from all caprice, and is rather righteous in the seeming difference, is evidently denoted in the clause which is added, and which points deep into the secrets of the Divine dispensation, *ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν*; where the *ἰδίαν*, by way of gracious acknowledgment, stands opposed to the foregoing *ἰδίους*, in order to

[1] Beck, Christliche Lehrwissenschaft i. 345.

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teach that this Lord, who willingly gives to each one as much as he can receive, not merely knows His servants, but also certainly assigns to them neither too much nor too little.

Is there then a co-operating *ability* of nature in the work of grace; is not everything only of the ability which God imparts? Thus asks anxiously the man who is zealous for the glory of Divine grace;[1] but his mind ought to be set at rest by remembering (as Pelagius himself knew better than the Pelagians), that the natural power and capacity here presupposed in the servants, and brought with them to the service of their Lord, is already a first gift of grace from the Creator, and no merit. For no one has created and made himself such as he is. But that the χαρίσματα are, as a rule (perhaps actually in every case, even where it appears to be otherwise), exactly and justly proportioned to the natural capacity, to the individuality and character of each person; that, if not *every* gift, entirely in equal degree and without exception, yet generally the gift "is transmuted from a spiritual talent of nature into a spiritual talent of the kingdom" (according to Lange's expression);—is the great truth which our Lord here utters, not more and not less.[2]

Vers. 16–18. But now, alas, the freedom of man, in faithfulness or unfaithfulness, brings yet another difference, which is willed neither by the Creator nor by the restoring Redeemer. *Occupy till I come!* This word, which was before distinctly expressed in Luke xix. 13, although not expressed here, was as evidently implied in the παρέδωκεν, as, in chap. xxi. 33, it was implied in the ἐξέδοτο that the householder will have fruit from his vineyard. The ἐργάζεσθαι here used signifies also in Greek *negotiari*, πραγματεύεσθαι; yet it is selected on purpose, as a more general expression, to indicate the activity and labour belonging thereto. In proportion to the gift received stands

[1] And to save his theology, has recourse to an exegetical artifice, as Wesley who refers the δύναμις (against the clause ἰσχύϊ αὐτῷ) to the Lord: "according to *His own* mighty power."

[2] To infer, with Braune, that the talents are therefore not inward gifts, but "spheres of labour" of different extent, is certainly false, and can be carried out only very artificially. The sphere of labour is indeed to be considered as belonging thereto; but in itself is no gift, no intrusted possession.

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also the measure of profit acquired; this is the rule and principle of judgment before the righteous Lord, beyond which He asks and expects nothing (Luke xii. 48). Therefore the parable here abides by this; while before, the different degrees of faithfulness were denoted, according to which the same pound gained in the one case ten, in the other five pounds. In this, however, was denoted not *merely* the faithfulness, but the different success lying in the outward circumstances. Ἐποίησε equivalent to ἐκέρδησε—not merely a Latinism, pecuniam *conficere*, as Erasmus here puts it, but, in perfect conformity with the Greek language, a word taken from the analogy of fruit-bearing with every other produce. We are of course not at liberty to pursue further into specialities the similitude of trading with, and profitably investing, a capital of money, as will appear from ver. 27. The two faithful servants are, notwithstanding their different capital and interest, equally faithful; they both *double* what they have received, which is meant to be denoted, by ὡσαύτως καί and καὶ αὐτός, as emphatically as possible for him who has less, so that no one may hold him in less esteem on that account. How are our hasty judgments (1 Cor. iv. 2, 5) here rebuked, when we measure the fruit, without knowing how much God has sown in nature and grace! He, however, who brings no fruit at all, is certainly to be found fault with and warned. If the one talent gains only one more, the Lord will be alike satisfied with it; but He will have His own again with interest, it was for this He gave it. All the intermediate cases in which five talents received gain only two, on the contrary, two gain five, or perhaps even one five, while five bring nothing at all—these are not in any way denied by the parable, which only selects from amongst them the examples most significant for the present purpose. Lord, Thou hast given me *nothing at all*—this can no one say to Him, who yet claims to belong to His servants. But so *little*, that it was not worth the trouble to attempt anything with it, so that Thou canst only ask back that is Thine—this is, alas! that frequent excuse of indolence which is meant to be refuted by the example here selected for the purpose.

This *evil* servant is again a counterpart to that foregoing one: *there* it was positive evil-doing; *here* only an indolent not-doing, which is rather parallel to the idleness and carelessness of the

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virgins. Yet there is also implied in this,—and it was not otherwise possible, seeing that the gift of grace was there,—a positive spoiling and throwing away of that gift, by which feature the parable of the virgins is supplemented. It would be treating this servant too harshly to regard him as one who had entirely fallen away; this he is not, so long as he still possesses the talent. But it is dealing too favourably with him, and giving more credit to his own false word, ver. 25, than the Searcher of hearts, who does not give credit to it (but, false as it is, applies it in a better sense), when he is described merely as a *timid* character, who had avoided entering into business with a view to gain, who, in false humility, had trusted himself too little. The judgment passed upon him by the Lord, ver. 26, gives him his true distinctive name, which comprehends all his guilt, Thou *slothful* servant! It is, indeed, implied in this that the slothful one shuns exertion (Prov. xxii. 13, xx. 4)—but the spiritually slothful needs labour enough safely to keep, as he thinks, the talent which admonishes to activity. He imagines and persuades himself that he will at least secure it against loss and theft; but in reality he *hides* it from his own eyes, when he puts it into the earth, and thereby himself commits a theft on *his Lord's* money, the increase of which he owed as an obligation to his Master. The ἀπελθών, which stands opposed to the πορευθείς, still more the *burying* of the talent, costs him as much trouble, if not more;[1] since there is required for this an evil, sullen, labour to keep himself in idleness, in opposition to the impulse of the Spirit. The Deutsche Theologie calls this "hoarding up the merit of Christ"—and in those who do so the grace of God has been received in vain, 1 Cor. xv. 10. The burying *in the earth*, whereby Chrysostom too fancifully understands the heart, which is earth and ashes, is first of all a proverbial expression in the parable (according to Sir. xxix. 13, xx. 30, as we also find the expression *defosso auro incubare)*;—then it may also denote the sinking of the idle one into an earthly mind and course of conduct. As in St Luke, the σουδάριον at all events might slightly indicate (what Gossner and Richter,

[1] Thus wrote Hamann to Lindner: "Save yourselves the trouble of digging, and the expense of a napkin—betake yourselves to the bank of exchange, where we may invest and exchange our talent."

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following the Berlenburger Bible, remark), that, shunning the sweat of labour, he knew of no other and better use to make of his napkin.[1]

Vers. 19–23. As surely as the prophetic glance of Christ, immediately after this parable, stretches far beyond to the last day properly speaking, ver. 31, so surely in these intervening parables, from the χρονίζειν, chap. xxiv. 48 onwards, does it extend at least to a coming which reaches far beyond the destruction of Jerusalem; and it is now no longer a "coming again at the time of the Apostles" that is spoken of, although the Apostles are included as the first representatives of His gifted servants. Μετὰ χρόνον πολύν, as already said, is an evident explanation of that first prophetical εὐθέως. The coming one remains the Lord of all *these servants*, of the unfaithful as well as the faithful; and in the case of the latter will show Himself as Lord in the reckoning. What is said by the servants to the Lord, although here figuratively represented, will yet be found, when they appear and are made manifest, to correspond to the thoughts of their heart. The good servants who (as also afterwards before the King's throne) first receive their judgment and commendation, can present themselves before their Lord with a frank and joyous confidence: *See*—not merely ἰδού but ἴδε. They have in His presence a clear consciousness of the measure of what was received at first, and what was further gained, of the difference and relation between the two. I have *therewith* gained other five talents! thus does Luther render it according to the parallel in St Luke, where the faithful servants humbly ascribe the gain to the gift of Christ: Thy pound has gained or borne ten, five pounds. (As 1 Cor. xv. 10; not I but the grace of God.) Yet ἐπ' αὐτοῖς here signifies in the first place not *per ea*, as Erasmus, but *in addition to them*, as increase and produce; Vulg. more correctly: *superlucratus sum*—comp. in St Luke προσεργάσατο. The same sense, however, lies indeed already in the grateful acknowledgment: Thou deliveredst unto me five, two talents, *i.e.*, this *Thy capital* has thus increased in my hand and management. The faithful one now receives a gracious commendation, inasmuch as the

[1] Although we shall not contradict any one who might think such adherence to the etymology too artificial in regard to a word that has been translated into Greek.

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Lord kindly reckons again to him as merit, what the servant ascribed only to the gift of his Lord: this is precisely what is just and right in the account and reckoning between God and men. With a foregoing Εὖ (Well done!) breaking forth from the heart of the satisfied, nay, delighted Lord, the servant receives the honourable name of a *good* and faithful servant; now even more fully than chap. xxiv. 45, 48.[1] Before this rich Lord even five talents (at that time a large sum) are held but *little*, in proportion to the yet remaining abundance of *all* his goods. (In St Luke ἐν ἐλαχίστῳ; because the capital of each one was denoted as a small tithe, small indeed, yet not to be despised when with diligence it is profitably employed.) He is now set over *many things* by way of recompense: this is not quite the same with that setting over *all* his goods in which, at chap. xxiv. 47, there was already an anticipation of the last end; for the *cities*, which correspond to it in St Luke, are still more or less according to the gain acquired, they lie in the same country and kingdom as the αἰώνιαι σκηναί (Luke xvi. 9.) It is a continued and exalted activity, a dominion fraught with blessing in the Millennial kingdom, that is here spoken of; but it is another kind of labour and exertion from that hitherto, namely a *joy*. And it is the *joy of the Lord, i.e.*, not merely the joy "prepared, destined for thee by the Lord"—but precisely His joy, that which He first achieved for Himself (Heb. xii. 2), which consists chiefly in the joy in His redeemed and faithful ones, His delight to communicate to them all that Himself has, nay, at last to adjudge to *them* also all His grace which others have despised. The faithful servant enters into the fellowship of the joy of His Lord (comp. John xv. 11). This Lord has distributed the talents, not truly for the sake of the profit and gain, but to try His servants, and that He might make blessed those who are approved; just as in chap. 20 He hired the labourers in order to bestow upon them the reward of their labour. Therefore also do those who were differently endowed,

[1] Meyer, indeed, would construe this εὖ adverbially with the ἦς πιστός; but this sounds strange. It is certainly an interjection of the delighted and warmly commending Lord—in one little word of His mouth the highest reward! Therefore as elsewhere εὖγε, so also μᾶλ' εὖ and simple εὖ thus occurs.

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having shown a like faithfulness, receive the same commendation; not, Thou hast *gained* much! but, Thou hast been *faithful* over little![1] The detailed repetition of the same colloquy is meant finally to show that it will not be tedious to the Lord in His joy to express in full to each one His special commendation; and that to receive *this* from such lips will be a greater joy to every good servant than all other power and honour.

Vers. 24, 25. The slothful servant *must* also at last *come forward*, but he has no joyous ἴδε for the Lord; before venturing to speak that word in quite another sense, he prefaces it by some very ill-sounding expressions as a vain *excuse*. What thoughts of his heart now become manifest, so that he must represent himself in sad truth, although in doing so he himself yet means to lie! They are the equally insolent and pusillanimous, the self-contradictory and judging thoughts of every natural conscience before God; for so far alas has this servant who had once also received the gift of grace, sunk back through the non-use of that gift. Thou *art* a hard and severe master—(Luke αὐστηρός)—this I knew!—More sharply, ἔγνων σε; thus, I *knew* thee! But why not more: I *know* it, I know thee? Because he will excuse his *former* conduct, but not because the friendly judgments which preceded had made him wiser: for he was not yet present when these were pronounced; therefore he still presumes to speak of the good Lord, contrary to the proof which had just been delivered, as of one who unjustly exacts more than can be yielded, and he expresses this in the rudest manner: Who *reaps, will* reap where he has not sowed, and gather where he has scattered nothing.[2] Thereby must the evil servant bear testimony with his own mouth to the innermost truth, and the most perfect right, according to which the Lord requires *fruit* or produce from what he sows or gives—in which idea this *last* parable of Jesus remarkably harmonises with the first, Matt. xiii. 3–9. That God demands fruits and works—that He will reap—is the truth which remains in the speech of this evil servant; but that He makes His demands beyond the

[1] "Not good and *successful* servant, but good and *faithful*," as a missionary speaker in London once expressed it.

[2] We do not think that διασκορπίζειν here is to *winnow*, but, comparing with Luke, take it as simply synonymous: to *scatter* seed.

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capacity of sinful man, without first imparting grace—this is the lie with which certainly the slothful man strives, but in vain, continually to deceive himself. "One cannot become so holy as God requires, it is in vain for one to attempt to satisfy His strictness"—this he has said to himself long before, until he comes into disgrace when at last he *must* say it also before the face of the good and gracious Lord. I was *afraid*—this excuse is *half* true, since Adam (Gen. iii. 10) spake this word for the first time before the Creator; for, the fear of the evil conscience is actually the reason of the slothfulness in what is good, just as the joyful confidence in grace is the ground of all sanctification. Yet this excuse is, at the same time, half false, and already a self-judgment out of his own mouth. For (as Lisco very aptly observes), the pretended *fear* and this *impudent* speech, as if the Lord were unjust, agree but ill together; a true, and thoroughly honest, fear of the strict reckoning would not have remained idle, as we shall immediately perceive. The servant must also himself at last entirely refute his own words, inasmuch as the talent which had been delivered also to him comes to light. *Lo*, there hast thou, or thou hast *that is thine!* A counterpart to the word of the householder, chap. xx. 14, which has almost no other sense than the timorously insolent, confused application: I have stolen nothing from it, only be satisfied with it—thou wouldst certainly rather not have given me it, take it now, and let me have nothing further to do with what is thine! In fact this *evil* servant has never actually appropriated to himself the gift of grace; he has, as much as in him lay, thrust it from him, through non-use; and yet he has received it, and this is the ground of his sentence. (In his case it is εἰληφώς, with emphasis upon the past; in that of the others it is λαβών, of the continued taking and keeping.)

Vers. 26, 27. He has judged himself, as is said in Luke xix. Thou *evil* and *slothful* servant![1] That is the true reason of thy conduct, even if with greatest mildness I allow to be true what thou sayest and take thee at thy word—more mildly I cannot judge thee! Even the fear of my hardness should at least have

[1] Πονηρὲ καὶ ὀκνηρέ—an accidental assonance from which Schleiermacher inferred that the discourse was spoken originally in Greek, probably in Galilee. One may thus be over-fine.

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had some effect, if thou hadst been thoroughly in earnest. The Lord convicts him of a complete contradiction in the speech which mixes truth with falsehood; and forcibly takes away from him the false *Ergo*. *Knewest* thou actually that I would reap where I have *not* sowed? Then *must* thou have made *what* I have sowed in thee at least as fruitful as possible! Have I sowed nothing in thee? Is the talent which thou thyself now producest to me nothing? (Even five talents were *little* before; but a single talent is *much* when viewed as the means of obtaining a like reward by the faithful employment of it.) Yea, thou shouldst rather in thy fear have been more zealous than the others; or—if I would exact even the smallest thing—thou shouldest at least have given what was entrusted to thee to the exchangers, if thou thyself hadst no active hand and inclination to employ it! This alone appears to us the simple sense of such a direction: thou hadst at all events open and easy *opportunity* to do *something* with it, instead of burying it. For the rest, we are not at liberty to ask *here* who are the exchangers; they belong to the metaphor of *doing business* with *money*, and Olshausen seems to us to go too far, when he speaks of "more timid natures, who are not fitted for independent labour, joining themselves to stronger persons." This servant is by no means merely a timid person; besides, to make a profitable use of grace by means of others, without one's own labour, is in itself an impossible representation. The Lord therefore cannot mean it thus; for He sanctions and acknowledges the putting of the talent into the public bank (joining societies, and such like corresponding to the figure) only when in this there has been *faithfulness and activity on one's own part*. *This* He will, and must, require; and it is only as a proof of this that He requires the usury, τόκος (what the capital has produced or borne in interest), *without* which he does not take back *his own* when offered to him. If he speaks thus to the servant who has remained idle half in fear, half in presumption—what will he say to those whose excuse might run thus, I knew that thou art a *compassionate*, most indulgent and kind man! Fundamentally only the same thing, with a different turn: Didst thou really know this, then my great love must have awakened reciprocal love in thy heart, and therefore impelled

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thee to a zealous gratitude and faithfulness, nothing of which I find in thee!

Vers. 28–30. Behold how the judging Lord comes as a *thief*, as a *taker away*,—not merely upon those who dwell on the earth in their houses built of sand, to teach them by experience, what they would not believe, that all their possessions are empty and transient—but also upon the unfaithful ones in His kingdom; the foolish virgins, however, less than the wicked servants. From those virgins who were *left* outside the door nothing was taken; for their lamps were burning again, when they knocked too late. They have therefore a stronger hope as regards the final end, if in the interval they shall have thoroughly made amends for their present carelessness; but the *unprofitable* servant who is of no use to the Lord in His kingdom, just as the one before who beat his fellow-servants and rioted, just as he who was found without the garment, is at once cast into outer darkness, while the diligent ones enter into the bright marriage-room and mansion of joy. Into this prison of pain he cannot, of course, take with him his Lord's talent of grace, so long despised by him, laid aside as *useless*, only thus hardly kept for the reckoning; it is *taken* from him, and, notwithstanding the objection against this startling command of the Lord, even by those who are to execute it (Luke xix. 25), given to him who already has most. Here, in the first place, we see again that the Lord desired the gain, not for His own reaping or gathering; that in so far also the diligent servants are in nothing profitable to *Him*, in that other sense of the word in Luke xvii. 10; Job. xxii. 2, 3. Then there appears here, again at the end of the parables, the great fundamental principle of God's kingdom and house, which, in Matt. xiii. 12, marked their beginning;[1] this is of great significance, and indicates that as well the first as the last giving and taking on the part of the Lord proceeds according to the same rule. In Matt. chap. xiii., we reserved for this place the full development of this saying of the highest justice, which sounds contradictory and unjust; but there is properly nothing now to be explained; as the entire parable has already furnished

[1] Again a proof that St Matthew has not merely transposed here what was said at an earlier period.

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the explanation. V. Meyer's note at that place, "*Whosoever hath*, in which everything depends only on the desiring to have, not despising and well using"—is, indeed, true as regards the sense; the expression, however, does not quite satisfy us, and we would rather denote the three decisive ideas which it implies thus: the *being able to receive, holding fast*, and *using well*. The first giving, distributing and sowing of the Lord is done, it is true, in the way of a general offer, but can only become actual *giving*, when it meets a receiving in the hearts of men, or the field: this is the first having on our side, the capacity to receive in faith. The unbelief of the unsusceptible, is indeed—inasmuch as the Lord still offers—a *not willing* (that this one should reign over us, should give his gifts to us!), but precisely therein the *not being able*, which the gift of grace removes. Only the servants who had come when the Lord called: Come unto Me, whosoever will belong to Me, and serve Me! who, therefore, had already an obedience of faith, an open and outstretched hand for the gift, received then something for further management. Thus the slothful servant was at the first also one who *had;* although perhaps that he received so little may have lain in his inferior δύναμις (with a new sense of that first word which, however, is not the sole sense for all cases). Now, all depended on the not despising, or *holding fast* and preserving of what had been received. Was the talent not well enough kept in the hole or in the napkin? No, the slothful servant *despised* it as "his Lord's money," with which nothing was further to be done, although he had received it he had yet not truly *taken* it, and appropriated it to himself; therefore the sentence at last, Take it again from him! only corresponds to the evil word of his own mouth, Thou hast that is thine! In a certain sense, indeed, he had it up to this time; yet this having was no true preserving or keeping, he had only hoarded up the seed dry, instead of letting it bear fruit. Therefore this is finally decisive: Whosoever will rightly hold fast the gifts of the Lord must *use* them, with diligence and labour, in order to their increase; for this they are, according to their nature, given: keeping and profitably employing are one and the same thing. The works are the nourishment of the faith, the diligence of faithful use is the oil for the burning lamp; doing nothing in the strength of

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grace, and bearing no fruit from its seed, is enough for the judgment which again takes away that which one seemed to have, but in reality had not. Observe here an important limitation of the apostolical saying in Rom. xi. 29, so often one-sidedly misunderstood; for it is clear as the sun that the Lord again takes what He has given, when the receiver did not rightly take hold of and use it. Preliminary judgments according to this principle manifoldly occur even now, so that in the one, the grace which was not carried into work is lost, lost to him even out of the whole in which he had secreted it, as he will find when he feels inclined again to look after it; on the other hand, the grace which has departed from others is, as it were, manifestly given to him who is faithful. How the *final* state of the case will be, however, in regard to all these things and relations—this only the fulfilment of the prophetic parable and saying will make quite clear; when the Son of Man shall come in His kingdom, to strip many who are accounted children of the light, of the last glimmer which was still in their possession unused, and to turn them quite naked into outer darkness.[1] "How wretched, how incapable, how dark, how hateful such a man will be, no one can now conceive; because there lives no man upon earth from whom his pound is taken, let him be as bad as he will:"—this remark of Roos sounds strange, but it is true when we understand it of the natural gift, which is still always present. See what has been already said on Matthew xiii. 12.

LAST ADVENT: GENERAL AND FINAL JUDGMENT.

(Matt. xxv. 31–46.)

Could Christ have spoken of His coming three times in succession, and that so differently in each instance, if an actually different fulfilment did not correspond to each of His words?

[1] This idea belongs here properly to the whole; and has not (according to Neander) been unsuitably brought over from Luke into Matthew.

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First of all, a coming, not personally, but as the lightning, a manifestation in order to judgment, by the eagles gathered to the carcass, while His people have *fled;* then a *visibly* personal coming, already with great power and glory, in order to a separating judgment upon *His called* ones, when the elect are gathered together, and enter into the kingdom; now again a ὅταν δέ (this δέ is not to be overlooked!) and a τότε, certainly still a *different* one from that at ver. 1, and a last separation of all who are not yet separated, in which His own people appear with Him as already justified and not coming into judgment. Comp. 1 Thess. iv. 16, 17, with 2 Thess. i. 7–10; and mark these two things, a promiscuous mingling as regards detail, and yet a perceptible distinction between an *intermediate* and *last* coming of the Lord.—Is then Christ's own prophecy here of the last coming also a *parable*, like the three that precede? Strangely enough, commentators, in other respects intelligent, nay, acute (even Lange), speak of it as such: as if the single expression, "*the King*," justified this, while everything else contradicts it! *The Son of Man* stands quite properly and expressly in the foreground; the angels, the nations, the kingdom, the fire, the devil —all these are not parabolical, and certainly also not the *throne* of glory, which will be incomparably more real and unfigurative than any that has ever hitherto stood upon earth as a prophetic figure of it. The single parabolical feature in ver. 33, which is introduced by a ὥσπερ, ver. 32 (it is surely not usual to insert in this way one parable into another), is carried out only for a moment, and nothing further is said of speaking sheep and goats, as was natural. Finally, the speaking of those who stand on the right hand and on the left, is easily understood; just as many things which are not to be taken exactly literally, yet quite as little to be taken parabolically. Therefore, "nunc plane et sine figuris." So *plane*, indeed, as that a certain echo of the condescendingly parabolic *tone* is not to be mistaken, even at the conclusion; so that the world-Judge speaks simply also for children concerning the end just as Moses did of the creation, so that the prophetic mysteries are covered as with a slight vell; but yet, along with this, there are many things, the greatest and most decisive that could be spoken of beforehand to the sons of men by the Son of Man, here openly declared with a calm clearness and

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dignity, which we cannot enough admire when we think that He spake all this a day or two before His suffering! Here the *condescendingly* sublime poetry of the New Testament, in contrast with the prophetical *rhetorical flights* of the Old Testament, appears in its most striking form.

Vers. 31–33. *His glory*, twice with highest emphasis: this is more than chap. xxiv. 30; for here it is the entire glory of the King upon the throne, of which Rev. xx. 11 speaks. *Then*, and not till then, will He thus sit and judge as Judge of all the world; as, since Gen. xviii. 25, nay, since Enoch, such a last general day of judgment had been announced and expected. The ἅγιοι before the ἄγγελοι is certainly to be cancelled; yet, as an early apposition (which originally meant others in addition to the angels, until the two words afterwards came together), it is a hint at what is evidently presupposed in ver. 40, namely, that the saints, already gathered around Him, now encompass the throne of the King with the angels—already belong to His glory. Rev. xix. 14, 8; Jude ver. 14; Zech. xiv. 5 (which also partly fulfils itself already at the middle Advent). *All* the angels, *all* the brethren of the first-born of the kings of the earth (Ps. lxxxix. 28; Rev. i. 5, 6), *all* nations, *i.e.*, all men, living and dead (Acts x. 42; Rev. xx. 12, 13)—What a scene! First gathered—presented in the body before His throne at His almighty call (John v. 28, 29); then all that till now was not yet separated, although already different, is *separated* with a final definitive separation and decision! While, since chap. xxiv. 31, the fate of the others remained as yet in a certain obscurity, *all nations* are now evidently placed in antithesis to the elect of His kingdom, to those who were called as virgins or servants, and even already separated: in consequence of mistaking this circumstance, this last judgment was for a long time not rightly understood. *Then* comes the recompense to *every one*, κατὰ τὴν πρᾶξιν, chap. xvi. 27; Rev. xx. 13. There appear at last also before Him those who had *hitherto* been led indirectly by latent unconscious grace without the knowledge of His person; whose *Shepherd* this King alone not the less was and is. Those who are now accepted of Him were already His *sheep*, as in John x. 16; and He Himself personally fulfils in them the word elsewhere committed to His messengers, Behold here is your King, behold

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here am I! The Son of Man sits upon the throne, again the King is the Shepherd, and easily and safely, as a shepherd upon earth, does He seek out *His flock* for His kingdom, separates the sheep from the goats, according to the prophetical word (Ezek. xxxiv. 17), which at that time did not yet extend so *far*. The sheep are the tractable ones, who were obedient also only to the indirect, concealed, call of grace, to the eternal mercy which taught them mercy; the *goats* are the refractory, proud, injurious, with allusion to the prophetical usage, as Is. xiv. 9, and elsewhere. But *not* also, stinking, wanton, etc., as even V. Meyer would unwarrantably carry out the figure.[1]

Vers. 34–36. As in the parable of the servants, as already in the Sermon on the Mount, chap. vii. 22, so here Christ does *not* speak of *all* who are judged in detail, according to the condition and desert of each; but "adduces a test," brings forward two extreme classes, under which all must range themselves, on the right hand or the left: this also is to be well observed! Here for the *first time*, Christ designates Himself, not parabolically but quite properly, *King*, as afterwards only again before Pilate. The *King* of all nations now opens *the kingdom* which *each one* along with the others, and yet entirely for himself, now inherits. His "*Come!*" is addressed now for the first time also to those who have not openly had, or fully accepted the preaching and invitation, chap. xi. 28; but yet have become equally with the others, and now completely, the blessed of *His Father*. For, in His Father's name and authority, He has led and prepared them by His Spirit; and now also the judgment is committed unto Him by the Father. (John v. 22–27.) They are already saved from the curse of sin, blessed of the Lord (Gen. xxvi. 29; Ps. xxxvii. 22, cxv. 15; Is. lxv. 23); and this is now made gloriously manifest. For them also is the kingdom prepared from the *foundation of the world*, which, however, here equivalent to πρὸ καταβολῆς, John xvii. 24; 1 Pet. i. 20, designedly goes back only to the creation of the human race. It is now not merely the kingdom of the Son of Man, in which were as yet tares and offence,

[1] Sepp mentions the he-goat of the great day of atonement as the antithesis to the Paschal lamb, and further notices the Jewish usage, according to which all Gojim, as children of Edom or Seir (the hairy one), were called goats of the desert, but Jacob the lamb.

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but the kingdom of the Father, at the same time, however, as the completed, manifested, kingdom of Christ, comp. Matt. xiii. 41, 43.[1] The being *blessed*, as also the *inheriting*, excludes all merit, apart from the gift and grace of the Father; the *for* which follows in connection with the works of mercy, is therefore to be understood accordingly, as an acknowledging manifestation by their acts of the worthiness wrought in them. *The King* addresses, however, a strange word to them, which they, of course, are not able at once to apprehend: *I* was the hungry, thirsty, homeless, naked, sick, imprisoned one, to whom ye have shown kindness.[2]

Vers. 37–40. The *righteous*, now declared to be such by the gracious judgment of the King, actually do not know that they have done such acts of kindness to Him; and every interpretation which perverts and misconstrues this their simple confession is false, and does not yet know who these favoured righteous ones are. Their humble reply is truly no mere empty phrase of modesty, which would be very unseasonable on such an occasion, before this throne; it is also no *forgetfulness* of their good works, such as is spoken of at chap. vi. 3,[3] but is plainly antithetical to the distinct consciousness of grace received and profited by which the ἴδε of the faithful servants, vers. 20–22, expressed. It is plain from this ἴδε that the disciples of Christ must then know what He means to say to them. Such are evidently not the persons here meant; *these* righteous ones are clearly distinguished at ver. 40 from "His brethren;" and that not merely "as the bridesmaids from the bride, the servants from the domestics!"

[1] As at Ephes. v. 5, see my interpretation of this Epistle.

[2] First, nourishment, *i.e.*, *meat* and *drink;* then covering, *i.e.*, *lodging* (συνάγειν, נסה, *hospitia excipere*) and *clothing;* lastly life, *i.e.*, *health* and *freedom*. Comp. passages such as Job xxii. 6, 7; Is. lviii. 7; Ezek. xviii. 7; Tob. i. 20; Sir. vii. 34; Jam. i. 27, ii. 15, 16. In ancient times, especially in the East, persons in prison might for the most part be visited; it was no strictly solitary confinement. For the rest, the Catholic Church should not have presumed to increase these *six* works of bodily mercy (which is also a complete number) to the number seven, by adding the apocryphal one of "burying the dead."

[3] Although even Lange abides by this: These merciful ones are also humble, they do not remember that they had acted as such angels of mercy upon earth!

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The just made perfect, and the church of the first-born, Heb. xii. 23, are now already around Him in glory; they come no more into this judgment (John v. 24; 1 Cor. xi. 31), but now judge the world with Him (1 Cor. vi. 2), inasmuch as the conduct towards them as towards their Lord is what decides; but they had already before been presented at an intermediate judgment (Rom. xiv. 10), and now receive on this great day their complete crown (2 Tim. iv. 8).[1] They were once upon earth for the most part poor, wandering, and indigent; *there were some of them* to be found among all nations, and in them the great King, who actually was and lived in them, went begging, so to speak, incognito, in order to try the rest of men, for the judgment.[2] Therefore, that the righteous, who are here accepted, had done their good works for the sake of Christ, to serve Him, —and thus the works were named only as the evidence and effect of faith in *His person* (to speak with our narrow theology) —so much does this want of being true, that they actually do not know this, that their ignorance can only express itself in the question, When saw we *Thee?* For, that they have done good to *others*, who were in need, they know well. We find fault, therefore, with Krummacher's interpretation of this text in his Bremer Sermon.[3] It is the false interpretation which has been current so long, and which rests on the erroneous opinion, still pretty general among believers, that Christ here announces a general judgment upon Christians and heathen; contrary to the express statement at ver. 32. So much remains true, that certainly here also, the works are only valuable and decisive as the expression of the inward character and state of the heart; moreover, that a knowledge of the name of Jesus is presupposed in the righteous, as in chap. x. 42, xviii. 5; for

[1] We enter our protest here against the entire import of the remarkable essay in Tholuck's Litt. Anz. 1848, Nos. 38, 39 (although it professes to connect itself with our expression); and must emphatically reject all mere Jewishly parabolical speaking concerning the *last* judgment.

[2] He speaks here certainly only of His *brethren*, not in anywise of men in general, in so far as there yet lives something of Him in every man, as Ullmann (Stud. u. Kritik. 1847. p. 164) very doubtfully, at all events in an exegetical point of view wrongly, maintains.

[3] *I, My, to Me, Me*, these are the words upon which the emphasis rests here. *Jesus was the life of these people*, on His account they did this or that, etc.

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until the Gospel has been everywhere preached there is no last judgment. So much is true; not, however, that (according to Neander) a general confession of faith in Christ by all men could here be taken for granted, which would contradict all prophetical theology. The speakers here exemplify the lowest class of those who stand as righteous before the judgment-seat, such as are not yet come to full decision, and yet are prepared for this, to whose *humility* the others (although with more distinct consciousness) willingly and becomingly join themselves; of these, however, actually holds true what V. Meyer's note says, as indicating the only right interpretation, "Wherever there exists a preponderating love to mankind, there is grace yet possible." We say, in addition: There *already was* the preparing, blessing grace, the love of the Father, out of which the love that covers a multitude of sins (1 Pet. iv. 8) has proceeded; the mercy of the not personally known Shepherd and King, which alone could make them merciful (Matt. v. 7); the faith that sanctifies and saves; the faithfulness which is tractable to the leading of God! Again, however, not merely as Braune speaks of the "Christian instinct" of yet undeveloped Christians, "in whom Christianity was an undeveloped power, whose faith did not come the length of saying Lord!" for these righteous are actually in part also such as have hitherto been *heathens*.[1] Such also as might not yet be able to say with consciousness and experience, as that converted Hindu: Me, when hungry, Christ has fed; to me when athirst He has given drink, etc.[2] Thus, at last, does mercy abundantly triumph over judgment (Jam. ii. 13);—only those are cursed into whose hearts nothing at all of the love of God, that draws all nations, had penetrated. That there is not required in all to whom the King will at last entirely reveal Himself, a faith in Him which has already reached a dogmatical form and expression, is with a solemn protest here certified against our harsh and narrow theology. Let this be duly considered!

Vers. 41–43. As the sheep, who now for the first time come to know their Shepherd, are yet as in a last outbeaming of love

[1] This correct interpretation is acknowledged also in Keil's Opuscula; recently Alford has expressed himself in favour of it.

[2] Calwer Missionsblatt, 1841, Nr. 22.

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joined to all His righteous, sanctified, elect ones, as fellow-heirs of the same kingdom—even so, on the other hand, the cursed are actually ripe for the everlasting condemnation, although the deficiency in works of love which is held up before them, not indeed to be viewed outwardly, gives the ground of decision. These two addresses of the King concerning the *having done or not done* are, as it were, a significant *curtain* which hides the wondrous depths of the Divine leadings of all souls, even to this limit: only read the superscription which truly corresponds to the innermost course and state of the thing, and exercise thyself accordingly in inquiring and explaining what is its meaning in connection with all the teaching of Scripture elsewhere, for to this Christ would here draw us; beware only of bringing in that which would be foreign and contradictory to what is simply said. If the evidence adduced from the works, vers. 35, 36, and 42, 43, leaves unexpressed in the background much that concerns the bottom of the heart, which those who are addressed know and experience as the proper ground of decision, the two *sentences*, vers. 34–41, are not the less on that account most decisively and plainly declared, so that between those on the right and on the left, any further and third class remains for ever impossible. It is the first and last, the only curse from the mouth of Him who was to bless all nations; which irrecoverably falls upon the class here brought forward as a specimen, along with all the cursed and rejected. That they have before heard, and on their part rejected, a "Come unto Me," addressed to them in some sufficient way of Divine invitation, is so self-evident that the Judge, as the announcer of His judgment, does not need now to say it. The rejection is the same as in chap. vii. 23, at the close of His first discourse; here, however, it stands in a striking, precisely marked antithesis, word for word, with the reception of the righteous. Come—Depart,—now even more strongly: *from Me!* Ye blessed—Ye cursed,—but *not* of My Father; for they have themselves chosen the curse which drives them *from Him*, the Son, while the righteous now fully and finally come by the Son to the Father. The *kingdom*, with all its glory and bliss—the *fire*, with all its misery! which is prepared for *you*—which is prepared for *the devil* and his angels, the partners of his fall; for there is for men no *decretum repro-*

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bationis, no book of death, no hell of their own, because the blood of Jesus has atoned for them all; only those who would become the devil's obtain at last his portion. The kingdom prepared *from the foundation of the world:* instead of this it is now—the *everlasting* fire. For only that which is good is in the counsel and will of God everlasting *a parte ante;* what is evil, with its torment, only *a parte post.* The hell of the devil who was created as an angel was, no more than his sin, ordained from the creation, but the hell was prepared from the beginning of his sin: for *the devil, i.e.,* since a devil was; comp. Is. xxx. 33. Only the *inheriting* of the blessed has no antithesis, and can have no other than that it is omitted for the cursed. For the rest, the fire is the inextinguishable continuation of the great conflagration of the world, which is to break forth from the centre of hell (2 Pet. iii. 7, 12, 13), and which is met by the avenging fire from God out of heaven (Rev. xx. 9); Rev. xx. 10 is here presupposed to have already taken place. Were the unfaithful children of light before cast out into a darkness, —now a fire receives the children of darkness, which fearfully lights up their darkness. What have they *done* to deserve this? Certainly as evil-doers much that was evil and only evil; they have certainly also in part hated and persecuted Christ and His followers; at all events they have kicked against His shepherd's hook (as goats), obstinately and completely resisted His gracious leading. All this, however, is not specified; but only the one thing, that in all their doings not even one good work of true love is to be found, which might have showed this resistance to be *not* complete, on which the love of the gracious Judge that covers many sins might, on account of the love which was yet there, be able to graft a gracious sentence. The exact repetition of the particulars in the address to the rejected (from which those foolish preachers, to whom the sublime is too simple, seek to escape by greater abridgment or variation), indicates the exact care with which the Judge will, in the case of every individual, overlook and omit nothing that specially affects him. With respect, however, finally to the fearful *curse*, we observe that in it the *end of the High-priestly office* of Christ is clearly expressed: He who after a once offered *sacrifice* still sat upon the throne, in order, Melchisedec-like, to *intercede* and *bless*, has now no *inter-*

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cession-prayer, no *blessing* more, for the condemned. The first and last curse of *His* mouth must be an irrevocable one, and He remains *the King* over all throughout eternity; the לְעוֹלָם however Ps. cx. 4, with its *αἰών*, is expired. Dan. vii. 14 (Luke i. 33) stands written now also of the priesthood.[1]

Vers. 44, 45. The reply is, as regards the inner sense, the same as in chap. vii. 22, although the persons are different in the two passages; here it is the worst, most hardened class of all the condemned, with whom the others would willingly put in their word, and lyingly protest even in the moment of well-deserved judgment, *if they could*. Christ will certainly, at the day of judgment, not literally allow the damned "still to speak for themselves" (which strange thing Roos finds here)—so far the literal truth is not to be pressed; but their thoughts are reckoned before Him as if they were expressed in words. *Many* have oppressed and persecuted Christ also in His followers, as Acts ix. 4, instead of letting themselves be taught; *all* have been *goats*, as they are called; *these* here have perhaps done some so-called good works, but not to *Him*, not to God or for God's sake, hence they have had no earnestness and zeal of love, which is always and in everything like itself, but here and there one of the least of Christ's disciples has been hardheartedly passed over. This is enough to show how it has stood with them in other things *besides* these decisive sins of omission. Now everything is made *manifest*, now the entire want of any truly good work, of any actual acknowledgment of Christ as concealed in His disciples, alone condemns—the entire not-having of that grace laid open to all (with or without the name of Christ), which has atoned for and covered also the sins of the blessed. Now, however, Christ, also the *Son of Man* and Shepherd, King and Judge, reveals Himself as the centre of all the inner leadings and relations of the human race: Ye did it *unto Me*, ye did it not *to Me!*[2]

[1] Not as if in Heb. vii. 24, 25, an atonement *ever* open, ever going on, were meant.

[2] Of which profound truth (comp. our remark on John v. 27) what Hase would teach us is only a very distorted presentiment; viz., that this judgment is conducted "according to the rational law of *humanity* itself, which Christ *as it were* personally represents and exercises."

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Ver. 46. Final fulfilment of John v. 28, 29 (Dan. xii. 2); as the fourth gospel further lifts the curtain. The eternity of misery is quite as *endless* as the eternity of life;[1] *after* this ἀπελεύσονται, according to the terms of their sentence, ver. 41, there follows no Δεῦτε πρός με again, in any *aeon* whatsoever.[2] When the present world passes away, and all that has been prepared in God's decree comes into full realisation, then first begins the eternal misery of those men who are *associated with the devil;* of whose restoration there is not the smallest word to be found in the whole Scripture. As the righteous received their sentence beforehand, so that the damned must hear it, so now the damned go away beforehand without seeing anything of the glory of the blessed. First comes Rev. xx. 15;—then over the closed abyss of the lake of fire, the new world for the blessed, Rev. chaps. xxi. and xxii. Only in accordance with this is Rev. xxi. 4 to be understood;—from *their* eyes, *i.e.*, the eyes of the blessed; and ver. 5, *all things* new, *i.e.*, in *this* new world. For there still *remains* what is said at chap. xxi. 8, 27, xxii. 15, 19. We cannot otherwise read the Scripture, nor otherwise understand Christ. The enduring misery of such as fall to the devil is a deep mystery, just as is the devil's first fall; but it is at the same time quite as clearly attested as eternal life, the mark and prize of our heavenly calling in Christ Jesus. Follow, thou called one, as a sheep the good Shepherd, obey His gracious invitation, *Come unto Me!* with which the first part of this commentary upon His words closed—then wilt thou not hear His dreadful curse, *Depart from Me!* with which we must now warningly close the second part.

[1] Against this exegetically irrefutable sentence, Oetinger in vain maintains that misery *cannot*, in the nature of the thing, be equally everlasting; see in Auberlen, p. 492.

[2] In vain does Lange find a ground of consolation here in the darkness which envelops the rejected, for the words present a clear and unconditional contrast.

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THE

GOSPELS OF ST MARK AND ST LUKE.

DEUT. XIX. 15.

עַל־פִּי שְׁנֵי עֵדִים אוֹ עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר׃

LUKE I. 4:

Ἵνα ἐπιγνῷς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν.

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PREFACE.

WHEN wicked men were about to condemn the Holy One of God, with intent to murder the Prince of Life, He, whom the Father had sanctified and sent into the world, with deep humility putting Himself on a level with us, appealed to the maxim of their divinely-given law: "In the mouth of two or three witnesses shall everything be established." He did so as if even He, when lying under a weighty criminal charge, must yield to such a testimony, should it be found consistent. He refers, however, much more to the double and yet single testimony borne by Himself on behalf of His own person and cause; the testimony, viz., of the Father and of the Son. For of course it is only God Himself, in the person of the God-Man, who convincingly attests Himself to the world. When this testimony was, after the resurrection and ascension, completed and glorified by the Holy Spirit, it re-appeared still as a Divine-human testimony in personal forms. First and foremost, every one was such a witness who had received power from on high to see and hear, in whom the risen Saviour lived. But even at this early period the Apostles occupied a place of special prominence: We are His witnesses. They spoke what they had seen and heard, as those who had been with Him from the beginning, during the whole time that the Lord Jesus had gone out and in among men, until the time that He was taken up into heaven. From this time onward they told of His deeds, they reproduced His sayings; the Church of believers received the impress of the life and word of her Lord with increasing zeal and enjoyment, in the full strength and depth and assurance of the life which it had received in and from Him through the Holy Ghost. Then the Evangelists and Teachers particularly were confirmed in their office,—an office bordering on that of the Apostles, and the object of which was to retain sure possession

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of a treasure which they guard with tenderest reverence and warmest affection.

This is the brief first period of the fresh stream from the opened fountain,—Apostolical Tradition held in the strength and assurance of the Holy Ghost as He brings to remembrance, and explains the truth; dwelling as He then did in the whole Church; teaching some to recount and teach, and others to retain and preserve. This is the ground and soil out of which our four Gospels grew. For, inasmuch as this first fresh life in the earthen vessel of erring sinful humanity was exposed to the constant danger of perishing, without an objective *κανών*, it was fitting certainly that the revelation of the Eternal Word which had taken place in flesh should also be made in writing, for the Church of all ages, and for the whole world. The Lord who is the Spirit, therefore, chose and prepared special witnesses in order that His cause might again stand, for all faith, and against all unbelief, in the mouth of two, three witnesses: nay, He added yet a fourth witness, thereby superabundantly completing His plan. The Church was enabled by the same Spirit to recognise the gift thus bestowed upon her: and has continued to possess ever since the self-testimony of her Lord in the writings of St Matthew, St Mark, St Luke, and St John.

These sacred writers did not avail themselves of each other's works according to the common practice of bookmaking; but they drew from the one common fountain of the stream which was still flowing on mightily in them and around them. It is thus exactly in accordance with the principle which appeared in the God-Man Himself, that in them also the Divine is at the same time individually human. This fourfold composition sets before us, in inseparable connection, the two things: viz., the most perfect unity of the facts related, through the inspiration of the Holy Spirit, on the one hand; and the most perfect freedom, and personal life of human composition, on the other.[1]

[1] Or, as Lange says: The relation of the four Gospels to each other is a mystery, on which criticism has expended much hard labour, and which can be understood only when we come to acknowledge that the most perfect inspiration is one with the most perfect freedom of the individual; so that the unity of the different witnesses demands, in its highest strength, the purest individual difference of the testimonies.

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As far as we are concerned, we abide by the ancient conviction that the *order of sequence* of the Evangelists, which has scarcely ever varied since their writings were put together, depends upon the *order of time;* in this order of time, however, there is involved the order of the *Spirit*, progressing and developing as it advances to the close. In propounding the view which we take of this matter, we find that on the whole we agree with Lange, who has in this case, to a certain extent, the merit of having been the first to point out the right way. Would that he had not in particular instances, by the arbitrary procedure which influences so many of his views, again extinguished the light which he had kindled.

The Publican, called to be an Apostle, is the first who was raised up to testify, against the scoffing Scribes and Pharisees, that Jesus had been proved to be the *Christ*, and had entered *by suffering into glory*. The first word is in the exercise of long-suffering patience addressed to Israel the first-called: St Matthew writes for the Jews in their own language. He takes care, however, within a longer or shorter period, by furnishing a free spirited translation, of equal value with the original, that no interpreter shall, on his own responsibility, translate his Gospel into that language of the world by which the Hebrew was to be so soon supplanted.[1] This is our Gospel according to Matthew, in which the Apostle and eye-witness, so ingenuously confident, so free in spirit, and yet without making one mistake even in the smallest word, fashions into form the first firm kernel out of the living tradition;—a Gospel which no criticism, except one which knows how to penetrate in faith to the depth of this origin, can avail either to own or to understand. "He is the first who played upon the Sacerdotal trumpet:" this expression of Origen has more in it than is at first apparent. The current appropriation of the cherubic

[1] The idea that St Matthew himself translated his Gospel is in itself not a very absurd one, as is evident from the example of Josephus. Thus writes Delitzsch in the *Luther. Zeitschrift* 1850, 3. He very truly remarks, that in the well-known passage of Papias it is manifest that at the time of that account, no one, so far as he knew, was *any longer* under the necessity of translating for himself the Hebrew Gospel. The whole treatise, thoroughly understood, leads to the above-mentioned result; viz., that a Hebrew Original had been authentically translated.

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figures to the four Evangelists is certainly false: that introduced by Lange is alone correct, according to which St Matthew has the sacrificial cow, and St Luke the man.[1] The first Evangelist shows us the Messiah;—but this means the great deliverance, redemption, and expiation of a lost people and world in the person of Him who has come (chap. i. 21, viii. 17, xx. 28). *This* is the fundamental thought lying behind all; here, at the same time, we may freely say that St Matthew royally sublime, majestic and unbiassed, wielding imperial sway, testifies of the *King*. But we shall immediately have more to say of Him who (chap. ii.) was rejected in Israel: this tragic conflict and issue, related in the light of Christian faith, the existence of which is taken for granted, is the first *history* which leads us out from the Old Testament into the New.[2]

Israel proceeds to reject his King; and the kingdom is given to the Gentiles. For the election's sake the seed of Abraham still has its right given to it: after that the Gospel goes to the heathen. The same Peter who uttered the first word in Jerusalem was here also the first to be employed in this work of transition. He himself, who represents[3] not so much the Jewish Christians as the transition and exodus from them, was less called to write than to speak the Gospel; he merely furnishes, therefore, his son Mark with the Apostolic material for a second Gospel, intended in the first instance for the use of the Romans. St Mark is Peter's true son in power; corresponding to the figure of the Lion of the cherubim, he exhibits before his readers

[1] The sequence referred, in the first instance, to the life of Jesus, "the cow, the man, the lion, the eagle," according to Oetinger (in Auberlen, page 284, ss. 319 ss. 465), is a complete blunder,—the subject spoken of being the "labour of the ox."

[2] It is amusing to true Protestants to read, that Sepp, a man of no real scientific acquirements, notwithstanding his immense superficial knowledge, degrades the first Gospel and assigns it to Philip,—all in the cause of the Romish suppression of the Bible, and with a view to give Peter the first place.

[3] Finally, however, in his second epistle, and when, in the prospect of death, he testifies his oneness with the beloved brother Paul, the Apostle of the Gentiles! Scripture torn to pieces by pseudo-criticism, and history turned upside down, teach now certainly something different; but it is not real scripture and right history.

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the mighty acts and works of the Son of God,—in clearly defined and on that account more powerful forms; in lofty contrast to Roman might, which knows nothing and effects nothing except what is earthly,—a style of composition in accordance with the genius of the Roman mind. As St Matthew, partly owing to his disposition for argument, and partly on account of the task assigned him, had already given prominence to the sayings, these in St Mark's Gospel retire into the background. Still, there is many a striking particular introduced from the more exact knowledge of Peter for the sake of elucidating those Sayings, and to heighten the pictorial effect of the histories already recorded in St Matthew; for, with these the reader is supposed to be acquainted. St Mark, therefore, is *not* to be placed after St Luke:[1] he relates as the second, yet unbiassed witness, along with and next to St Matthew, drawing his incidents from the one fountain of Apostolic tradition.

St Luke occupies another, and also in the development a later stage; although we are to conceive of the sequence of time in this first development as following in quick succession. We refer with pleasure to the well-grounded statements of *Lücke*,[2] which are very striking, at least as regards the point from which they set out, and which we accept in order to draw from them more definite conclusions. The Gospels of St Matthew and St Mark certainly belong to the first kind and grade of evangelic composition, *the pure collection of tradition:* here, however, we claim the really "pure" collection for the authors of these Gospels. "The Gospel of St Luke occupies a *higher* grade:"—here, again, we make our own reservation in regard to the little word "higher," which other people, perhaps, understand differently. "Here more attention is paid to connection of time and event; here we find a fruitful commencement of ecclesiastical research and description." All very true,

[1] As Clemens Alexandrinus, alone against the unanimous voice of antiquity, asserts; and as Guericke again maintains. Many in the present day follow them in this (Thiersch, in his "Attempt to restore, etc.," which recently he has not retracted in the "Church in Antiquity"); Delitzsch assumes it as a "certain admitted result;" we, however, do not agree with them, but claim for St Mark the second place, though on other grounds and in another sense than Hilgenfeld. We cannot say more in this preface.

[2] Commentary on St John's Gospel. 3d Ed. Vol. i., p. 201.

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as far as I see; although I must conceive of the "Gospel formations" of these grades very differently from Lücke. Suffice that the *third* Gospel shows an advance upon the former two; it therefore justly occupies the place after St Mark in genuine historical order, even though the commencement of the new arrangement may have taken place altogether at the same point of time. We find here a leaning on St Paul, corresponding to that on St Peter; for it was needful that the two of the Evangelists who were not Apostles should stand upon a sure Apostolic basis. Here the transition to the Gentiles is, for the first time, quite completed; for, to write for Greeks (as all the Gentiles at that time were designated, in opposition to the Jews) was a still further advance towards general humanity. Now St Luke, a Greek by birth and by nature, wrote, as is evident, not merely for Theophilus (he may have lived either at Rome or anywhere else), but for the Greek Gentile world. Thus in the third Gospel there is completed the progress of the testimony for the world onward from its commencement at the first rejection of the Messiah by Israel, as narrated in the first; up through the intervening member, the imposing manifestation of might, as detailed in the second; and thus this third Gospel, a *εὐαγγέλιον σωματικόν*, became acknowledged as a sure foundation. The Evangelist to whom must be given the appropriate cherubic figure, *the human form*, shows us the most beautiful and the most gracious of the sons of men, the Saviour born to us, the Friend of Sinners, the Physician of Men, the grace which appeared in Him calling and alluring all nations. The character of St Luke corresponds in a peculiar manner to what is now called the human character; this principle being that which was represented by ancient Greece.

At the same time, at this stage we find manifest evidence of an active appropriating inquiring spirit. The researches of St Luke, which, bearing as they do the new stamp of the Apostle Paul, and now no longer rooted in the tradition of the first chosen Apostles, take a deeper hold upon the Gospel of the past infancy of the Church, and a wider grasp of the era then just commencing; an era in which it was of importance to blend firmly the subjective conviction of the individual, won over as a catechumen, with the tradition of the Church, which

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was already losing its unbiassed character, and when an ἀσφάλεια περὶ ὧν κατηχήθης λόγων became necessary for the ἐπίγνωσις. This is exactly the historical and no less the symbolical character of his dedication to Theophilus and his prologue. These λόγοι, as the subject matter of ecclesiastical κατήχησις, are not a mere system of doctrine, which must, of course, rest upon a history, but also and especially the history itself, which had been handed down by tradition, including, of course, the words of the Word. They are the πράγματα which might certainly be called to the end of time πεπληροφορημένα ἐν ἡμῖν, but whose διήγησις, even at the time when St Luke wrote, had begun to be multiform, and therefore uncertain.[1] Still, St Luke does not in reality blame (it is only the Spirit that does so inferentially through him) those who had begun what they

[1] The λόγοι in St Luke are exactly the same as the λόγια which, according to Papias, St Matthew συνεγράψατο. It is the fixing in writing by selection and arrangement that is meant. The explanation given by Lange, after Lücke, holds its ground, when understood aright and explained, in spite of Ebrard's *Recensirende Zurechtweisung* (Tholuck's Litt. Anz. 1844, p. 502). Lange L. u. I. 161. Compare Stud. und Krit. 1833, 2. 501. Certainly λόγιον, λόγια cannot mean "oral, running, historical communications; evangelic history still found in the stream of conversation," as Lange precipitately and inexactly says. But from the idea of "sacred utterance, revelation" there might very well arise a form of speech, which might not exactly signify a "sacred book, a revealed scripture." Here, it would be in the plural τὰ λόγια, equivalent to "the things, as well the sayings as the deeds and events, in which God revealed Himself through Christ," and naturally equivalent at the present day to the above, with the addition, "as they were circulated in their yet unwritten form." For συνεγράψατο denotes a certain opposition. Delitzsch is wrong in understanding the expression as denoting "*chiefly* the utterances of the Lord." The most correct view, in our opinion, is that of the Catholic Schwartz: Inquiries into the relations of the synoptic Gospels, p. 114 ss. Λόγια is the Greek word corresponding to the Hebrew דְּבָרִים; and it follows from the nature of Christianity that a revelation of fact applied to the purpose of instruction is what is meant. Papias places himself in the same relation to tradition when he writes the λόγους of the Apostles. The *whole* of Christian truth, says Schwartz, is called sometimes λόγια κυριακά, sometimes λόγοι or διδασκαλία, sometimes ἀπομνημονεύματα or εὐαγγέλιον. In Ignatius ad Smyrn. c. 3 (larger edition), λόγια stands for "the Acts of the Apostles." Very right, we say, as St Luke's prologue with its πράγματα and λόγοι belongs to the second treatise as well as to the first; seeing that the ποιεῖν τε καὶ διδάσκειν (mark this consequence) was only the beginning of the whole.

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had undertaken: his design in his ἔδοξε κἀμοί is to clear himself and to add to what had already been done. "He has found in general that these treatises agree with this tradition." (Lange.) He is therefore, on his part, less *conscious* than the others are of the inspiration which guides him in his inquiries and his composition. So far is he from desiring to be henceforth regarded as "the first censor and critic of the Gospels previously existing," that he has even "conceded the imperfection of the synoptical Gospels!"[1] No, he is well acquainted, especially with St Matthew and St Mark, and fully acknowledges them, the αὐτόπτης and ὑπηρέτης (for these are the very classes which they respectively represent). But, because other αὐτόπται καὶ ὑπηρέται had also παρέδοσαν what was not equally authentic; and further, because the accounts of this additional matter had already begun to be of various kinds, he brings forward his contribution with the most scrupulous assiduity; and the Spirit elevates it to the rank of a Third Gospel, and allows the other productions to disappear in the Church. He has investigated ἀκριβῶς everything (πᾶσιν scil. πράγμασιν as is manifest from the παρακολουθεῖν, the usual expression for this), even up to the ἄνωθεν of the ἀρχή. In him we make acquaintance with the evidence of criticism: and he himself, in his continuation of his πρῶτος λόγος in the Acts of the Apostles, has given to all later criticism a sure safeguard; directing it to conceive of Church history, down to the present day, as growing out of the life of Christ as we have it in the Gospels:—this is the origin of the Church, and the producing cause of the Apostolic foundation of the Church. Even at the present day it is found that the Gospel according to St Luke and the Acts of the Apostles are the portions of Scripture most suitable for Bible classes, where the object is to re-establish the ἀσφάλεια περὶ ὧν κατηχήθης λόγων.

These are the Three; who after a long period were joined by a fourth, bearing the indisputable seal of the Spirit. St Matthew had given special attention to the sayings of the Lord; and St John completes these by such sayings as it was competent only for him who lay on the breast of Jesus to hear and

[1] As may be read in Sepp. vii. 211, 212.

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to preserve. St Mark had used the appellation *Son of God*,[1] with marked emphasis, after *Son of David*; and St John gives us, therefore, the deep direct self-testimony of the "only begotten Son," in words which make a deeper impression on the spirit of man than is made even by His mighty deeds. After he had laboured during a whole Apostolic life, quietly and deeply; had even suffered for the testimony of Jesus, and had sent forth the Apocalypse from his place of banishment in Patmos; after Jerusalem had been destroyed, and the prophecy given by the Lord of His first coming had been fulfilled in earnest of that of His second; then at last, and not till then, does St John write his Gospel, as the higher and highest Apocalypse for all who believe and shall believe on the name of the Son of God, irrespective whether they are Jews or Gentiles, Romans or Greeks.[2] As St Luke, indirectly and in the sense of St Paul, opposes Jewish narrow-mindedness; so now the last controversy of St John is one in which he strikes down all unbelief and every heretical infidel opinion. But he does not, properly speaking, lay down, in order, a collection of carefully investigated historical data; though he too, on his part, supplements his predecessors, and, for example, introduces some mighty deeds, such as the healing of the man born blind and the resurrection of Lazarus. But he looks like the *eagle* upon the "Light of the World." His prologue begins with the most appropriate commencement in the bosom of the Father; and his Gospel unveils for all genuine speculation the deepest *basis* of fact.

We have here the latest help against all the misconception and mistakes of the *latest* times, prefigured as these were by the rising ψευδώνυμος γνῶσις of early Christian times; *against* all Idealistic and Pantheistic perverted speculations.[3] For—

[1] Compare Matthew i. 1 with Mark i. 1; next at Mark i. 24, also further chap. iii. 11, xv. 39.

[2] Or even Germans—we say against Lange, for here every peculiarity ceases.

[3] In so far there is a remarkable presentiment of what is right in the preposterous remark of Fichte, which tells much more than he designed it should do, and than the awkward clause itself really expresses: "It is only with John that the philosopher can meet."

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though it can be only indicated—the four Evangelists, in their fourfold cherubic figures, correspond finally and prophetically to a historical process of development of the Church throughout its entire history. The idea has before this been thrown out,[1] that the cow, the lion, the man, and the eagle, symbolize the apostolic, the Roman, the Reformed, and the last Church; if we reflect upon it we shall find that the four-formed Gospels admit of being applied in the same way;—on this subject, however, we prefer not entering at large.

These are the four witnesses, whose varied testimony agrees with marvellous harmony. Thus has the Church accepted it; having rested securely upon this testimony from the beginning.[2] Is there to be now for once no more agreement? Far from it! Rather, as it is written that before the Sanhedrim two and three witnesses were not to be brought together at once; so at this day wherever such a procedure is adopted, false witnesses never do agree. By separating the Gospels from each other, we obtain a brilliant proof of their unity. And certainly the accusation is groundless precisely where it is well founded; for it must first falsely assume that the Evangelists intended to write as if they were writing chronicles or minutes, in order that the differences which certainly do exist, the apparent contradictions which mark the *Life*, may, along with this vicious assumption, make out a charge of real contradiction.

These volumes have already shown, and will still further show,

[1] Meyer has a beautiful poem on this subject in his own way, in the "Bl. für h. W."

[2] The fundamental thought to which we gave expression in the preface of the first volume, "that by all who believe in a revelation of the Son of God, it must be taken for granted that His word cannot have fallen to the ground; cannot have dropped and been lost through the sieve of erring human composition," depends upon the yet more general position, taken for granted, also, as implied in believing; and applicable to the life and works, as well as the sayings; viz., "that the image of Christ, as it is handed down to us in the four canonical Gospels is genuine." The 126th § in Martensen's Dogmatik contains an admirable statement expressed in a few strikings words against the new criticism; and concludes with the following unanswerable sentence: "that even the conviction of the internal truth and original perfection of the testimony of the Gospels is a fundamental experience which is renewed at every age in the Church and in every individual believer."

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that the person and history—that the Word of the Lord Jesus—remain essentially the same in all the Evangelists. That, on the other hand, a chronologically arranged harmony which shall exhibit the particular circumstances and words is scarcely possible, we have also admitted and avowed. The design of our Commentary is to invite all readers, but especially all learned readers, to apprehend the deep reason why the Wisdom of God has denied us such a history of the wonder of wonders in history; and to persuade them in the midst of all the laborious disputings and demonstrations about the shell, not to lose the kernel. Let it not, however, be said that we must be contented to remain in a state of pure uncertainty and perplexity as to the external course of the life of Jesus in the Gospels. That we may not be thus misunderstood, we now give, in a tabular form, our view of the harmony. We do not arrange the materials in this table with any degree of dogmatism; but with the conviction that many particulars may reasonably be arranged differently by others. We append it for the purpose of showing that we have not expounded the Sayings blindly; and at random; and also that an investigation conducted in a spirit of dogmatism, which will not allow of anything remaining undetermined, will meet with enough in the first place to bring it to a pause. This table will at the same time serve as an Index to the Volumes already published, and also to a portion of Vol. iv.; so as to enable the reader at once to turn to any particular passage which we have expounded. The continuation of this table, applicable to the rest of the work, will appear in due course in a subsequent volume:—

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Zaccheus; Parable of the Pounds,	.....	.....	xix. 1—27	.....
(Jesus in Ephraim)? The date quite uncertain,	.....	.....	.....	xi. 54—57
Six Days before the Third Passover: Anointing by Mary,	xxvi. 6—16	xiv. 3—9	.....	xii. 1—11
Sabbath.—Entrance into Jerusalem, Weeping over the City,	xxi. 1—11	xi. 1—10	xix. 28—44	xii. 12—19
The Lord *begins* to *Inspect* the Temple,	xxi. 12	xi. 11	xix. 45	.....
Greeks, Voice from Heaven, Sayings,	.....	.....	.....	xii. 20—37
(General Summary of the Testimony of Jesus),	.....	.....	.....	(xii. 44—50)
In the Evening to Bethany,	xxi. 17	xi. 11	.....	.....
Monday.—Cursing of the Fig-tree,	xxi. 18, 19	xi. 12—14	.....	.....
Proper *Cleansing of the Temple*, at the end as at the beginning,	xxi. 12—16	xi. 15—18	xix. 45—48	.....
Tuesday.—The Fig-tree is Withered,	xxi. 19—22	xi. 19—26	.....	.....
Vindication and Parables,	xxi. 23—xxii. 14	xi. 27—xii. 12	xx. 1—19	.....
Ensnaring Questions by the Pharisees and Sadducees,	xxii. 15—46	xii. 13—37	xx. 20—44	.....
Woes on the Pharisees and Jerusalem,	xxiii. 1—39	xii. 38—40	xx. 45—47	.....
The poor Widow,	.....	xii. 41—44	xxi. 1—4	.....
Prophecies and Parables,	xxiv. 1—xxv. 46	xiii. 1—37	xxi. 5—36	.....
(Residence in these days),	.....	.....	xxi. 37, 38	.....

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A few explanations may be added to this table, for the purpose merely of guarding against the contemptuous charge that we have not thoroughly weighed what has been advanced; and which, at the same time, from the aphoristic form in which they appear, may direct and stimulate to deeper inquiry. We confine ourselves to individual remarks, where they seem especially needed, or to references to what will be found treated of in these volumes; we shall, after that, take a comprehensive view of the course of each synoptical Gospel in reference to the order of time.

That the angel appeared to Joseph previous to Mary's visit to Elizabeth, appears to us not to be in accordance with real decorum, or with the delicately conducted progress of the history.

We hold it extremely arbitrary to regard Luke iii. 1, 2 as speaking not of the first commandment from God to enter upon the duties of his office, but as a "later call" addressed to the Baptist shortly before his imprisonment (according to Wieseler). That the baptism and temptation of Jesus occurred in summer or spring, appears entirely unfounded; the winter appears to us the far more suitable time,[1] parallel to His birth and in accordance with Luke iii. 23. From His baptism till the passover there are few occurrences; but the period would be an extremely long one, according to Wieseler, S. 258, during which we have no notice of any occurrence having taken place. On the other hand the commencement of Jesus' work in Galilee is naturally very rich and full.

In placing the events related from Matt. iv. 12, to xi. 30 so early as before the feast of *Purim*, we again differ from Wieseler; who, however, has by no means shown that the journey of Jo. vi. 1 is identical with that of Matt. iv. 12. To carry out such a view will involve us in many difficulties in regard to particular points in the narratives of the synoptical Evangelists, since John vi. must harmonise with Matt. xiv. Matt. iv. 12 itself intimates that a period of time must have elapsed to which the events related down to John iv. 54 belong; then Matt. v. 1 is still more manifestly connected with chap. iv. 25 by the τοὺς

[1] On the appearance of the Baptist in October, Sepp, among many very strange things, gives some hints not to be despised. Life of Christ, i. p. 118 ss.

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ὄχλους; the Sermon on the Mount, therefore, cannot have been brought in from a later period, or be made up of portions of later addresses, as some would have it.

Mark i. 21 is by no means to be regarded as following in immediate connection after ver. 20; ver. 22 rather intimates a *preceding* powerful teaching (*for*, generally applicable to His teaching), and that in the same expression which St Matthew uses to denote the impression made upon the people by the Sermon on the Mount. We do not consider it necessary to show that ἐν ταῖς ἡμέραις ταύταις, Luke vi. 12, is not a formula of sequence, but a general expression applicable to the first rich period of the work of Jesus.

The definite statement in Matt. viii. 1, 2, 5 (which again agrees with Luke vii. 1), is quite sufficient to fix the place of Luke v. 12, notwithstanding the indefinite form in which it appears.

Matt. viii. 18, with its indefinite πολλοὺς ὄχλους is by no means in immediate connection with the preceding verses, the 16th and 17th; for Mark i. 35, and Luke iv. 42, agree in giving an entirely different conclusion of the evening spent at Capernaum. For the arrangement in Matthew, see Vol. i., page 352. From this we are to understand that his statement in chap. viii. 23 is to be referred to the day, if, according to chap. xiii. 1, the parables had preceded; as the definite statement of Matt. iv. 35, must remain unbroken. This was certainly one of the richest days; of these, however, there must have been many, occasioned by the great crowding of the people and the unwearied activity of the Lord in the first period.[1] Matt. xiii. 1 is to be understood in a *pluperfect* sense, as giving a repetition of the discourses spoken of as having already begun to be delivered, in chap. xii. 22, and the delivery of which had taken place before the multitude of the works narrated in chap. viii.

[1] Schleiermacher speaks of the very wonderful appearance presented by the life of Christ when we notice the striking contrast between a great day in which everything is heaped together, even to the highest degree of improbability, and a great and almost empty intervening space. But such great days occur in every great life; and should not the history give us an account of some of these? Yet it does not affirm that the intervening empty spaces were in reality empty.

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and ix. The calumny about Beelzebub may have occurred in the early part *of the same day*, at the commencement of His work (notice also in Mark iv. 1 the πάλιν ἤρξατο). And the offer of the man to follow Him (as to the others who made a similar offer see Vol. i. p. 350–356) when He was preparing to cross the sea;—after that, the preaching in parables to the people as they pressed upon Him (chap. viii. 18, Luke viii. 4), still before He actually departed; on the passage the stilling of the sea, on the other side, the Gadarenes, who immediately forced Him to return (still on the same day, or more probably after a night's rest, for according to Mark iv. 35, it was already evening);—all this is not too much for one day. And when in Matt. ix. 2 the same day *appears* to have embraced a multitude of events—Mark v. 21, and Luke viii. 40, 41, present the same appearance—the explanation is to be found in the peculiarity of the Evangelists, who do not pay much attention to divisions into days when, in filling up some magnificent, comprehensive scene, they hasten on from one event to another by a καὶ or a καὶ ἰδού. It is not only the evening, Mark iv. 35, that gives light here, the entertainment of Matthew requires at all events an invitation and a preparation; and yet this entertainment undoubtedly occurred between the return from Gadara and the raising of Jairus' daughter.

Matt. ix. 9 hangs quite naturally upon what goes before, exactly as does Luke v. 27. In like manner Matt. ix. 14 is a natural continuation of the narrative, and Luke v. 33 gives a comprehensive view of the whole scene. We cannot see why, in opposition to the express statements of these two narratives, Ebrard places the question about fasting *before* the entertainment. A clear reason, however, is contained in Matt. ix. 18 for placing the healing of the man sick of the palsy, and the matters connected with it, *before* the daughter of Jairus; indeed, the formulæ, Mark v. 21, Luke viii. 40, leave no room for hesitation.

Matt. xi. 2 does not carry forward the narrative in regular order, but, after the general closing formula, ver. 1, steps backwards into an earlier period; as is manifest from the loosely connecting clause, ch. xii. 1, at the end of this chronological parenthesis. St Matthew desired to *reserve* the contents of ch.

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xi. as an important conclusion to a first part of his description of the Messiah establishing His claims by works and words.

On Matt. xi. 25, see Vol. ii., p. 113.

Matt. xii. 1 again comes in correctly in chronological order, with the exception that the journey at the feast of Purim is omitted. We have the rubbing of the ears of corn placed, not after the Passover, but fourteen days earlier: see Vol. ii., p. 126. There thus remains before the time when the thousands were fed about the Passover (John vi.), sufficient time for the sending out and the returning of the twelve; whose journeyings, moreover, we are not to consider as having lasted any length of time. They came back in their simplicity very soon to the Lord; as may be seen in Mark vi. 30, and still more manifestly in Luke ix. 10. The idea of Gemberg, that they spent nine months on their missionary tour, is to us inconceivable.

That Matt. ix. 35, till x. 42, has *anticipated* the chronology is again in accordance with the plan of the Evangelist to conclude with chaps. viii.–xi. a first cycle of the works and sayings of Christ.

By placing Matt. xii. 22 so early (we are compelled to do so by the other Evangelists), the τότε certainly loses every special chronological import. In constructing a harmony, however, it frequently occurs that we cannot avoid either giving up the most manifest data in one Gospel for the sake of another, or abandoning the task altogether of reconciling apparent contradictions, in any other way than by taking such a view of indefinite formulæ:[1] and it is well known that τότε, when it stands alone, is usually employed throughout the first Gospel as a particle of this kind. We have already seen that chaps. xii. and xiii. are connected together; and we have proved (Vol. ii., p. 201) that the parables could not possibly have been spoken before the Sermon on the Mount.

On the rejection at Nazareth, which, as related in Matt. xiii.

[1] Every one knows this who has had the least experience in such matters. Many a result laboriously wrought out has been dashed to the ground by some intervening statement; for every example the whole proof must be examined on every side. The author has given such proofs for many of his positions: whoever examines his results will find it to be so.

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54, we are to regard as having occurred a second time, see our exposition of that passage in this volume.

Matt., chaps. xiv. and xv., hang quite well together; and fall into the time generally indicated in John vii. 1.

We protest on behalf of Matt. xvii. 24–27 against Wieseler's chronology, on the ground that his exposition of the δίδραχμα, as denoting the civic tribute money paid to the Roman Emperor, is quite untenable. See what has been said on this subject, Vol. ii. p. 388.

In Matt. xix. 1, we find the last journey of St Luke pointed out. See our remarks in the exposition.

Although the connection between Matt. xix. 15, 16, and also that between Mark x. 16, 17, appear to be close, we do not know where else to bring in (and here for once we agree with Ebrard) the *resurrection of Lazarus*—an event for which it is very difficult to find a place. Here there is peculiarly a great *non liquet* for the special point of time of this mighty event; still a poor harmonist must even for this put down at least something that is possible. We require only not to read (and we are not compelled to do so) the 15th and 16th verses of Matt. xix., in immediate sequence; but ἐπορεύθη ἐκεῖθεν as the concluding formula, and then the Καὶ ἰδού, as beginning a new paragraph.

St Mark does not arrange his pictures in his first part up to chap. vi. 7 in exact order. This is an axiom which requires certainly to be well proved against many critics. In chap. ii. 1, for example, the wide expression δι' ἡμερῶν certainly allows of our transposition.

Mark iii. 20, 21 cannot possibly, as Ebrard expounds, be a special occurrence after the Sermon on the Mount (and after the leper). The ἔρχονται εἰς οἶκον is an indefinite beginning of a new picture, whose frame is not finished till we reach ver. 35. Οἱ παρ' αὐτοῦ must be *His relatives*, for ver. 31 is manifestly connected with ver. 21 by an οὖν; referring back to something going before, after the "πνεῦμα ἀκάθαρτον ἔχει" of the Scribes had been put down as parallel to the "ὅτι ἐξέστη" of his relatives. See Vol. ii. p. 190. The short notice in Luke viii. 19–21 is in its right place, at least so far as what is related took place on the day of the parables.

St Luke gives in chap. iv. 31, 32 only a general *formula*,

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which, therefore, does not immediately connect ver. 33 with ver. 30: still the general foundation for the particular miracle here has the same weight as at Mark i. 21, 22.

In Luke vi. 6 it is the following Sabbath, probably the Sabbath immediately following, that is meant; and thus the passage agrees with Matt. xii. 9, and we obtain an explanation of the πάλιν in Mark iii. 1.

In Luke vii. 11 the reading ἐν τῷ ἑξῆς is the only correct one, and is merely an indefinite *formula* for a really later occurrence.[1] For the raising of the dead recorded by St Matthew as having taken place *alone* is certain; this selection itself leads us to this supposition,—indeed the whole history looks like it, especially the *former case*. Vol. i. p. 411, and our remarks on Luke vii. 13, 14 in this volume. Ebrard has overlooked this, S. 144. According to his arrangement the young man at Nain was brought to life immediately after the daughter of Jairus; and yet this event must be connected (on account of the ἐν τῇ ἑξῆς) with the whole section containing the Sermon of the Mount and the events down to Peter's wife's mother, which, as we have proved on satisfactory grounds, must have taken place before the raising of Jarius' daughter.

Luke ix. 57, 58 is probably a very conceivable *repetition* of the event and the word, Matthew viii. 19, 20, in the real life of Jesus. We can scarcely, with Ebrard, refer the μετὰ ταῦτα of Luke x. 1, merely to the sending out of the twelve, and not also to what had been immediately related at chap. ix. The history of the other individual may in this case have been anticipated by St Matthew as a parallel case.

We must, in opposition to Ebrard, place the whole contents of Matt. xv. 1 to xvi. 12, *before* the journey to the feast of tabernacles, Jo. vii., and all matters connected with that journey as far as chap. x. 39; for otherwise the two feedings would be too far distant from each other, not to speak of many other considerations. Bengel's simple and probable idea is, that the Lord re-

[1] If we adopt τῷ, there is no reason why we should also adopt καθεξῆς, as at ch. viii. 1; since the fact of the passage being the only one where the phrase occurs is not sufficient to prove that phrase to have been one commonly used by St Luke: there is as much reason for altering the τῷ ἑξῆς in that passage to make it conform to this one.

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mained at Jerusalem from the feast of the tabernacles till that of the dedication of the temple. We have already expressed ourselves doubtful (Vol. ii. p. 285) whether the "Scribes which were of Jerusalem," Matt. xv. 1, Mark vii. 1, had returned from the feast of the passover, Jo. vi. 4. That, according to St Mark, the confession of Peter followed immediately after the conversation about the leaven, is not true; Mark viii. 27, opens a new scene with an indefinite *formula*.

How then, according to the above assumptions, does each of the synoptical Evangelists stand related to the chronological order of his contents? We shall now take a glance at this, for the purpose of making manifest at least the possibility of our table.

St Matthew passes over between the 11th and 12th verses of chap. iv. the following matters of which we have the record given us by St John; viz., the provisional engaging of disciples, the first miracle at Cana, the first Passover at Jerusalem, a residence in Judea, the journey through Samaria, and labours in Galilee, which are as yet rather divided into separate portions, and do not possess any very public character, as far as the imprisonment of the Baptist. Still there remains in his Gospel, chaps. v.–vii., what is really the proper commencement of the Lord's ministry; the first solemn preaching of His real public appearance, the tone and scene of which were anticipated by a preparatory work and collecting of disciples. In chap. viii. 13 he passes over the Demoniac in the Synagogue; and ver. 17 is consequently, in the first instance, a concluding formula. In ver. 21 he appends, as has been already observed, a later parallel to an event which occurred at that time, vers. 19, 20. The parables delivered on the day mentioned ver. 18, when the Lord was still on the sea, and before He set sail, St Matthew reserves for his chapter of instruction; as he confines himself in the first instance to the Lord's *works*. See Vol. i. p. 414. He relates, therefore, immediately, the stilling of the storm, and the story of the Gadarenes, together with what follows it, as far as chap. ix. 34. After he had given, in vers. 35, 36, a general transition-formula, he opens a new scene: the programme of the teaching on the Mount is entered upon; disciples are called; miracles in abundance are wrought, though the hostility only of the Phari-

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sees is excited; then He sends out the twelve:—to this paragraph we have a general conclusion in chap. xi. 1, similar to the one already noticed, and which is again repeated in chap. xiv. But he now goes *back*, chap. xi. 2, to the message from John which had been sent at an earlier period (when accounts of the *works* of Christ first reached him); passes over the feast of Purim; yet inserts, in correct historical sequence, chap. xii. 1–21, what had taken place previous to the sending out of the Twelve. With chap. xii. 22, he still goes further back, using his indefinite τότε in order to exhibit the origin of the hostility now mentioned for the second time, and to narrate its *first* outbreak; he consequently introduces here what had happened before the stilling of the storm. Chap. xiii. 1, therefore, has this meaning: even *then* He had, after such sayings addressed to His enemies, spoken the following parables to the *people*.—Finally, after all these transpositions he restores chap. xiv. again into the chronological order left off at chap. x.; brings up from an earlier period the imprisonment and beheading of John, vers. 3–12; and, with the single exception of the passage chap. xxvi. 6–16, which also belongs to an earlier period, carries on the chronological order till the end. He thus passes over the feast of Tabernacles and that of the dedication of the temple between the 12th and 13th verses of chap. xvi.; in chap. xix. 1, also he passes over the incidents and sayings of this last journey, which St Luke has preserved; the resurrection of Lazarus also is not mentioned.

St Mark, who begins at a later period of the history than any of the other Evangelists, passes over, like St Matthew, the first year—which bears the character of a year of gradual quiet preparation—and begins ch. i. 14, 15 exactly as St Matthew does ch. iv. 12–17. But then, for the purpose of pressing forward *in medias res*, and εὐθέως opening up before us with imposing effect the great scene of the works of Jesus, he deals in nothing but chronological transpositions, and *heaps picture upon picture without the least concern about the sequence of time*. He falls all at once, chap. i. 21, into the events which took place after the Sermon on the Mount; and these events follow each other in chronological succession down to ver. 39; again in vers. 40–45 he brings in what happened at an earlier period, and passes over

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the Centurion altogether. In chap. ii. 1–22 he anticipates, in like manner, the events that took place after the journey to Gadara; and from ver. 23 to chap. iii. 12 he brings in matter of a still later date. Now for the first time, chap. iii. 13 (referring by the εἰς τὸ ὄρος to the well-known tradition), he goes *back* and begins with the Sermon on the Mount; of which, however, (except by the allusion to it in "the mountain"), he gives no account except as regards the choosing of the Apostles.[1] He has already related what happened immediately after this; he therefore passes over it, and proceeds in exact chronological order, through chap. iii. 20, 21; till he mentions the calumny about Beelzebub, and from that point again, in exact order (according to our harmony), to chap. v. 20. He had already anticipated in chap. ii., what *followed* this (Matt. ix. 1–17); he therefore proceeds straight onward in chronological order from chap. v. 21 to chap. vi. 6. He then passes over the young man at Nain, the sending out of the Twelve, the feast of Purim (as well as what he himself had previously related, chap. ii. 23–iii. 12), and continues the narrative after chap. vi. 7, exactly as St Matthew does, putting in, also like him, at the wrong place, the death of the Baptist and the anointing at Bethany.

St Luke, after having narrated the appearance of the Baptist, and the Baptism and Temptation of Jesus, passes over, like St Matthew and St Mark, the first year, except that he relates our Lord's first sermon at Nazareth, and His rejection by the inhabitants of that city. (In chap. iii. 19, 20, he has appended at once the imprisonment of the Baptist, the account of which the

[1] Because, as our Table shows, the sending out of the Twelve followed immediately after Mark iii. 5, 6, it occurred to the Evangelist immediately to go back to their choice. There is a relation of combination of the same kind in Luke vi. 12; and another in Matt. xi. 2, where, instead of what followed chronologically in chap. xiv. 1, 2, there is introduced for the first time a statement about John of what had occurred at an earlier period. Gemberg gives an entirely different combination, which, proceeding from the idea that St Mark narrates according to the order of time, leads to very peculiar results. *Stud. und Krit.* 1845. 1. We do not feel inclined to allow our system to be overturned by this; we must not, however, confute it at length. Meanwhile it is enough that our view of St Mark's Gospel agrees with the oldest view we have, that of Papias.

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other Evangelists have introduced at a later part of their Gospels.) In chap. iv. 31–34, he anticipates the progress of the history as St Mark does; in chap. v. 1–11, he brings up from a former period a special example of the early calling of disciples; in chap. v. 12 he introduces a narrative which he manifestly avows to be wholly indefinite; the portion from chap. v. 17 to vi. 11, is of the same character, all the events there recorded having happened at later periods. He now brings up, chap. vi. 12, from an earlier period, exactly as St Mark does, the solemn choosing of the disciples and the Sermon on the Mount; appends to this, chap. vii. 1–10, an event which happened not long after; with chap. vii. 11–50, again he springs forward, and with chap. viii. 1–3 introduces a general description as a *resting-point*. From this he turns back in chap. viii. 4–39 to the discourse delivered in parables, to the storm and to the Gadarenes: the proper connection at this point appears to have been unknown to him; hence he brings in, vers. 19–21, what took place before the parables, and in ver. 22 a phrase implying *want of knowledge* is used in manifest opposition to Mark iv. 35.[1] Finally he has introduced the Gadarenes quite correctly after the storm. What happened upon this, according to St Matthew, he has, like St Mark, already anticipated; he, therefore, proceeds with the narration of Jairus and of the woman with the issue of blood, down to ver. 56. Again, he has already given an account of the young man at Nain, of the Message of John, and also of the rubbing of the ears of corn, and of the withered hand; he therefore advances in chap. ix. to the sending out of the Twelve, and from this point onward abides by the chronological order. The only peculiarity is that in chap. ix. 17 he omits much that happened after the first miracle of the loaves, as is seen in the Table, and does not join the other two Evangelists till he reaches the matters related in the passage from the 18th to the 50th verse.

With chap. ix. 51 he begins the portion which is peculiar to

[1] We may remark, however, on this most instructive example that St Luke, even when he had not ascertained everything exactly, yet remains free from positive inaccuracy. His phrase *καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*, although, in the same breath, he had related the events of *that very* day, *borders on a direct contradiction* of St Mark's authentic and definite expression, *ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης*,—but it does nothing more.

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himself, and which has been called the *journey-narrative*. This name, as applied to this portion of the Gospel, may be justified *a parte potiori*;[1] as at least the greater part of it manifestly rises out of the last journey to Jerusalem, *i.e.*, out of a journey and tour in connection with the determination expressed at its commencement, "*Now to Jerusalem, there to suffer and to die.*" We may see from chap. xiii. 22, 33, xvii. 11, xviii. 31, 35, xix. 11, 28, that this thought was at every point brought to the remembrance of our Lord. The sequence is not indeed perfect in every particular; the Lord is not in reality always approaching nearer; but for example, even in chap. x. 38, He has already advanced from the neighbourhood of Jerusalem, though not when approaching it for the last time. In like manner, perhaps, St Luke inserts here and there some sayings from a preceding period; certainly this is not the case with chap. xii. 22 (as we saw in our exposition), or with x. 21. It may be so, for example, with chap. xiii. 18–21; and most certainly it is so with chap. xi. 14–36, where we have a narrative of what, according to St Matthew and St Mark, happened at a much earlier period. With what are we to connect the expression of the 37th verse, incapable as that expression is of having any more definite aspect given to it, ἐν δὲ τῷ λαλῆσαι? We certainly are not to read it as if it were followed by ταῦτα; it can be understood only as meaning, "when on one occasion (at that time), He was saying such and such things."[2] Nothing more satisfactory can with any degree of certainty be made of these *Singularia Lucae*; although ingenuity may make the attempt and—lose its way. From chap. xviii. 15, again, St Luke agrees with the other two Evangelists.

Such is our unbiassed view of the chronological relations in the synoptical Evangelists; in the defence and confirmation of this view there is much which we could say. Those who do not

[1] At least better than that other description which finds here a "*Gnomology*," a *corpus doctrinae*, formed out of all kinds of fragmentary sayings without any regard to the history; as, for example, was at one time maintained by Vertling against Bengel; *Collectanea Lucae*, as Roos called it. We find it impossible to admit that Luke ix. 57, after the significant intimation of ver. 51, does not refer to the journey to Jerusalem.

[2] See what has been said on this subject in our remarks on the above passages, in this and the following Volumes.

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feel any interest in Harmonies may drop the subject. Any one, however, who desires seriously to enter upon the subject may *study* diligently what we have thrown out in the form of brief hints, and as incentives to study. We can have nothing to do with those who quarrel and vex themselves about these matters under a twofold false hypothesis;—as if the fixing in every individual case of the chronology, which is left so undetermined by the sacred writers, were the very first thing to be attended to in the life of Jesus; and, further, as if our wisdom could, must, and should arrive at unquestionably certain results in this matter. The man who begins his studies in this department with such a state of mind will never end them; the man who has not, *first* of all, thoroughly examined and understood the words and works of the Lord in themselves, and as they lie before us, had better not touch with hasty hand the subject of harmony. A thorough exposition of these words and works should come first; and, after that, their arrangement in chronological order: first, let us get the picture, and then frame it. The reverse practice, so much in vogue, receives the punishment due to it for being contrary to nature. The intention and aim of all who are conscious of their own duty and the limits of their own ability, and therefore of all really scientific men, can only be *to make attempts* at harmony; and in the midst of the different possible attempts that may be made, to resent the imputation of unanswerable inaccuracies, and to maintain a correct theory of inspiration. If the Son Himself did not know the time of His second coming, should we be surprised that the Spirit has allowed His Evangelists to remain in much *ignorance* (significant and salutary) as to many matters of detail connected with the times and the days of His earthly life? But that *positive* and *essential* mistakes, even as to a day or an hour, have anywhere been made, has never yet been proved: the most keen-sighted scrutiny has rather issued in unexpected solutions. How much, according to Jo. xxi. 25, might still have been written! But the wisdom of the most holy accommodation to our capacity has meted out what is felt to be at present an abundant fulness out of this inexhaustible wealth. Although χωρῆσαι in that passage does not mean ability to comprehend in the understanding, yet the hyperbolical expression, "That the world itself

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could not contain the books," is a judicious figure and a proverbial saying, meant to express the sentiment, that "human nature could not completely comprehend and apply the whole."

To show, finally, *why* each of the three Evangelists has left the chronological order as he has done, is a question which belongs to the last and most difficult department of real Gospel-criticism; that, namely, which has for its object to ascertain the plan of arrangement which must have been adopted by the Evangelists according to fundamental thoughts and important real connecting links. We think it right to abstain in this Preface from making any remarks *on this subject;* and have, in the course of our exposition, only occasionally thrown out a remark or a hint, where the text or the contents of the passage naturally suggest a thought. According to the design of our book, we to a great extent omit discussing the peculiar character of each individual Evangelist; that we may not be drawn aside from the simplicity, above all other things necessary, which receives what is related as really the works and the words of Jesus. The selection and arrangement of events, though much less the exhibition and classifying of documents, belong to the individual plan: to expose this latter plan is probably a prize reserved for simplicity in future times; for, at present all with much, too much ἰδία ἐπίλυσις are occupied with it. Even what *Lange* has provided for the construction of this plan, correct though his fundamental views are, does by no means appear to us to be conclusive; on the contrary, he is, often enough, not exempt from the danger which he is well aware is incident to the department of Harmony; that, viz., of becoming entangled by temerity in the enchanted forest, and in the depths of "secret arrangement," where this danger is certainly still greater than it is anywhere else.

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THE GOSPEL OF ST MARK.

TO THE UNCLEAN SPIRIT: HOLD THY PEACE.

(Mark i. 25; Luke iv. 35.)

Our exposition of the sayings, as recorded by St Matthew, concluded with the words in which the Saviour of men fore-announced His final, unalterable, judicial sentence. These words are, "Depart ye cursed into the everlasting fire which has been prepared for the devil and his angels,"—therefore not prepared for you men, but for the devils; assuredly not from the foundation of the world; but from the time that there have been, and because there are, devils. The new commencement of the Lord's public sayings, as resumed in St Mark, is from the very first in accordance with this their termination. We here see, in the first chapter, the Son of God, whose coming to us is the *Gospel*, introduced by the Forerunner in the name and in the concluding words of the prophets; anointed and glorified from heaven by the Spirit, and the voice of the Father; tempted by Satan, spared by wild beasts, served by angels; followed by disciples whom without delay He had called; acknowledged and named by the *devils* whom He expels from men, but rejecting with marked sternness their final enforced testimony. He has come to deliver men, to judge devils: this the latter know earlier and better than the former; for heaven and hell bear testimony to Him for behoof of the earth,—"the kingdom of spirits knew Him even under the form which concealed Him from the world." So far the scene which the second Gospel discloses to us is the same as that of the first. But the whole is delineated, all at once, within very brief compass, in great, simply and sublimely powerful strokes; so much so that the very first chapter expresses clearly the special character of St Mark's Gospel as indicated by

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us in the Introduction. We have observed in our Preface to the first volume that any one Gospel, even that of St Mark, gives clearly, strongly, and incontrovertibly enough, the truth, ever verifying itself afresh, on which, as on a sure historical basis, the doctrine of the Church stands. If we contemplate and examine thoroughly this single *first chapter of St Mark*, what a fulness of testimony does it contain, encircling on every side the One who stands in the midst; what antecedents and consequents are there connected with Him alone; how great is the assurance of this second writer,[1] who knows that he also writes and testifies of Jesus through the Holy Ghost! How entirely unconcerned is he about the doubts or oppositions of his contemporaries or of future generations! And yet everything has been written with a wise regard for the future.

St Mark has the special gift of terse brevity and of graphic painting in wonderful combination. While on every occasion he compresses the discourses, works, and histories into the simplest possible kernel, he, on the other hand, unfolds the scene more clearly than St Matthew does, who excels in the discourses; not only do single incidents become in his hands complete pictures, but even when he is very brief, he often gives, with one pencil stroke, something new and peculiarly his own. It is very instructive and interesting to consider these peculiar gifts of St Mark; this however is foreign to the design of this work, as these peculiar gifts have to do rather with the narratives than with the sayings;—as, for example, in the expression, ver. 13, "He was with the wild beasts." On the other hand we have now to do with the narrative at vers. 23–25.

In the synagogue at Capernaum[2] there is a demoniac, who, of

[1] For we repeat that "the result of sound criticism will always be to prove that the order in which the Church has arranged the four Gospels is the correct one, whether viewed externally or internally."

[2] St Mark and St Luke anticipate the later occurrence. St Mark, with his carefully used εὐθέως, has given, vers. 21, 22, partly a general description, such as that we have at Matt. iv. 23 (εὐθέως is the word he employs from the beginning to denote the rapid course of the Lord's life, as he passes from one great and important event to another); here he passes over, in the first place, the choice of the disciples, the Sermon on the Mount, the Leper, the Centurion, and steps forward into the midst of the first teaching and working of miracles, a scene of paramount importance

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course, has crept in unobserved. The proximity of the Lord compels the unclean spirit to make himself known by bearing testimony to Jesus through the utterance of a loud cry. There is nothing peculiar in the fact that the Lord expels the spirit: there is something peculiar, however, in the spirit knowing and naming the Lord.[1] The injunction, "*hold thy peace*," standing, as it does, by the side of "come out," is new in St Mark, and is of great significance. Christ will not suffer Himself to be named and praised by the devils. To them, and to their dark knavery, He is sharp and severe. He has none of His Saviour-tenderness for those who are condemned and reserved for judgment. He never permitted *the devils*,[2] after the first attempt, to proclaim that they know Him (ver. 34), although they often made the attempt, chap. iii. 11, 12. The address of the spirit here, ver. 24, is partly parallel with that other address, chap. v. 7 (Matt. viii. 29). In three respects, however, it is peculiar. First, in the ἡμῖν and ἡμᾶς, the utterance of the single spirit speaking in name of the whole body of the powers of Satan. Secondly, in the Ναζαρηνέ, by which he at once addresses the Lord; not merely making use of the appellation common at the time (Luke xviii. 37), but undoubtedly using the word because this name of contempt, given to Jesus in His state of humiliation, was destined to be brought into honour on earth, in hell, and in heaven (Mark xvi. 6; Acts ii. 22, xxii. 8). Finally, in using the name, expressive of mediation and victory, borrowed from the prophecy of the 16th Psalm, or at least closely connected with it, and very specially denoting the person of Jesus as the antagonist of hell, "*The Holy One of God.*" Erasmus correctly translates this phrase by *Ille sanctus Dei;* compare the other appellation which generally corresponds to this one, Luke iv. 41; Mark iii. 11. Ἦλθες ἀπολέσαι ἡμᾶς

for the beginning of his Gospel. After this he carries forward his historical narrative till ver. 39. Then, however, he introduces, at last, the healing of the leper; let it be observed, however, without a εὐθέως and with the indefinite expression καὶ ἔρχεται. Thus the incident in the synagogue, as is obvious from ver. 29 (and with this Luke iv. 38 agrees), is to have its place assigned to it between the 13th and 14th verses of Matt. viii.

[1] Acts xix. 15. "With Jesus I am well acquainted, and Paul I know."

[2] Not "*the sicknesses*," or "the sick!" We may see how impossible it is that such was the meaning of "possessed" as understood by the Evangelists.

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is a question, as in Matt. viii. 29. It breaks forth with an ἔα of anguish (not, "desist!" "let us alone!" as if it were an imperative from ἐάω, but an interjection ah! woe! Hebr. אֲהָהּ) in anticipation of the judgment, of which the associates of the devils also shall in time to come be made partakers, Heb. x. 27. "Let us rather give testimony to Thee." But the Lord will by no means be thus publicly proclaimed. The devils malignantly and maliciously, with all fear, anticipate the plan of His life with a view to perplex Him in regard to it, and to prepare for Him (as Mark iii. 22 follows after verse 11) scandal and suspicion. Therefore, as the Master, He does exactly what (Acts xvi. 16–18) His Apostle afterwards did; and what, unfortunately, His disciples now-a-days often fail to do when they do not reject, with sufficient decision, any testimony given from hell in their favour. "*Hold thy peace,*" He says. The spirit, yielding a reluctant obedience, *cries out* at least once more before he departs; but he dares not utter one other word after his Judge has shut his mouth.

TO PREACH IN OTHER PLACES ALSO.

(Mark i. 38; Luke iv. 43.)

The three Evangelists unite in relating that the miraculous cure of the mother-in-law of Peter brought many sick persons to Capernaum, on the evening of the day on which it was wrought. But St Mark and St Luke add that our Lord, early on the morning after this day, a day spent in labour and in preaching, retired into the wilderness. In the narrative of St Luke, especially, we may observe how the noise and the concourse increased (iv. 14, 15, 32, 37, 40–42); and this suggests the cause of the withdrawment of the Lord into the wilderness at this time, in order to collect His thoughts in solitude, and prepare Himself afresh for dealing with others. According to St Mark, who undoubtedly knew most exactly the real state of matters, it was "Simon and those with him," who hastened after Jesus, and said: All men seek for Thee; it is not only we that wish to have

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Thee for ourselves, but all men are in this same state of mind. The view of St Luke, which is indeed in substance the same as the above, is that the multitudes, ὄχλοι, go after Him desirous of bringing Him back; the *οἱ μετ' αὐτοῦ* of St Mark may also have been individuals whom the people had despatched as their representatives. There is thus a struggle for Him, the result of the many instances of healing and of the expulsion of devils which had taken place; men are determined not to lose sight of one in whom such power resides. In the midst of all this press, however, the Lord is altogether as calm, serene, and collected on the subject of the work which had been given Him to do, as He had been, when, according to the preceding narrative of St Luke, He was expelled from Nazareth. He needed, according to St Matthew viii. 17, to collect His thoughts and to strengthen His soul in solitary prayer; but when found out and disturbed He immediately recognised the interruption as an admonition from His Father to work: He feels no annoyance at the intrusion, but is ready once more, in all kindness for men,—"I am at your call, I have had enough of rest." But He does not so give Himself up to them as to return back as they desired to a place in which He had laboured enough: the way on which He was sent, to which His Father calls Him, leads Him further on, that *all men*, whether they seek Him or not, may partake His benefit. He who commanded the devils to be silent, will by no means suffer Himself to be lauded with turbulence, even by men, as a mere worker of miracles; when matters are taking this turn He goes away, as He does everywhere else in similar circumstances. The import of His address given in reply to those who seek Him and hold Him fast, which St Mark and St Luke record in different words, but to the same effect, lies thus in the double antithesis: not here only, but *elsewhere* also; not merely to work miracles, but *to preach*.

The reading in St Mark *ἄγωμεν ἀλλαχοῦ*, which rests on good external authority, is in this way recommended and justified: it brings *εἰς τὰς ἐχομένας κωμοπόλεις* into more exact similarity to *καὶ ταῖς ἑτέραις πόλεσιν* of St Luke, and gives strong emphasis to *καὶ ἐκεῖ*. The Saviour of the world, sent in the first instance to Israel as Minister of the Circumcision, could certainly not continue to reside in one place, or even in several places in

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succession. He must proclaim, testify, and work, everywhere; at least He must travel carefully over the populous public cities or large market towns of Galilee,—the great theatre which was assigned Him; as, for many reasons, He had it not in His power to confer favours either personally or even by means of the Apostles upon all the cities of Israel before the Judgment (Matt. x. 23). There is thus given at the beginning part of the explanation of the reason of His travelling up and down the country. The other reason is strictly connected with this one; that I may *preach* there also, namely the Gospel of the Kingdom of God, as St Luke explains it; compare Mark i. 14; Luke iv. 18, 19. For *therefore*, says He, and not only to heal the sick and those possessed with devils, have I come, and been sent. *There* we have, still further, in the very first chapter, an explanation of the design and value of His working of miracles; such as we find near the beginning also of St John, ch. iv. 48. Miracles were wrought only to introduce and confirm the word; never in such numbers as the people desired; but always to such an extent only as was good for directing them to that work, which He was always commencing afresh as His proper work, the preaching of the Word.

The expression in St Luke is, "therefore am *I sent*:" that in St Mark, however, is assuredly the original, "therefore I *have come forth*:"—for the reading ἐξελήλυθα is to be preferred. We must not, however, with Pfenninger, adopt the superficial rendering, "I have come forth from my domestic retirement and obscurity;" and certainly not, "I have come out at this early hour *from the city* into the wilderness, in order thus to escape being followed by the crowds of the citizens of Capernaum." This exposition[1] is very plainly refuted by the reading in St Luke, ἀπέσταλμαι; which shows us that we have here in St Mark a remarkable instance of one of the expressions peculiar to St John's Gospel put into the mouth of the Lord, "I have proceeded forth from the Father, and come into the world;"—although this designedly is not expressed so plainly at the beginning. In fine, it is to be understood that the Lord, by the

[1] Which, however, very unexpectedly Lange (with Stolz) is inclined to prefer.

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expression before us, declares His prophetical office to be merely the first and immediate object of His life (as He does also in John xviii. 37), without prejudice to other duties, as we know, and as He Himself elsewhere declares. He knows, however, His way and walks in it, rejecting every false claim, firmly and securely; to preach the Gospel from place to place is quite as sacred a duty in its own time (to speak with St Luke, *I must*), as it is afterwards, when the hour has come, to suffer, to be silent, and to die. Let a single word be sufficient to point out the practical import of this saying to those who are sent out by Him as heralds, according as their vocation is to one city or to one nation.

THE SONS OF THUNDER. (THE LITTLE SHIP READY.

(Mark iii. 17 [9].)

To introduce into this exposition of the Lord's discourses all the expressions which are indirectly quoted or indicated, is a task beyond our ability; and one, moreover, which we have not the least desire to attempt. We proceeded on this plan throughout the Gospel according to St Matthew. Occasionally, however, there must be exceptions. Thus, for example, in the very passage before us, Mark iii. 9, though there is no more than a mere indirect indication of what our Lord on one occasion said to His disciples, we would by no means withdraw that saying from our consideration merely on account of the form in which it appears, if it were a saying of special import. This, assuredly, it is not; it forms one of those merely human utterances of human intercourse, which the Evangelists, for this very reason, rarely quote directly, occasionally indirectly, but most commonly omit altogether. The scene, which is parallel to that of Matthew xii. 15–21, merely shows us again the Lord withdrawing Himself from men; as much from their pressing throng, as from their active hostility. He is desirous of having provided for Him the means of proceeding by sea as often as He fings it convenient to do so; frequently from the place altogether, and

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frequently, at least, from the "press," to a quiet place where He may preach the Gospel, as in Luke v. 1–3. He wisely provides for this as a matter of human arrangement; and therefore enjoins His disciples to see to it that a small ship wait on Him (not at this particular time merely, but generally); that it be ready, in order that He may enter into it, as we find Him frequently doing, as often as the multitude renders this desirable. Thus we behold the Saviour not merely manifesting "a regard to suitable accommodation," as Bengel correctly remarks, but also with all humility as a man planning and arranging for what His divine wisdom finds to be good; taking due precaution against the pressure of the multitude, as often as He trusts His person in the midst of them. Here lies the spirit and substance of this saying, which, so far, has not been recorded in vain, or without a lesson for us.

The *giving of the names* by our Lord (ver. 17), and the statements made by Him on that occasion, are certainly of much more weighty import,—certainly not merely a subject of exegetical curiosity, as Gurlitt superciliously affirms. By the insertion of his catalogue of Apostles at this place, we see that St Mark refers (ver. 13) to the choice of the Apostles which took place previous to the Sermon on the Mount (St Luke confirms this, vi. 13); but that, at the same time, he appends to this a more general view. Consequently we are by no means to understand that all the names were given precisely at this time; but as Simon was surnamed Peter at an earlier period, the sons of Zebedee may have received their appellation earlier or even later, as "Sons of Thunder." There are two similar and common names: St Mark evidently means to say that they were to be so called only when spoken of together as a pair of brothers; but also that each brother by himself was to be a Son of Thunder. We have already expressed our sentiments (Vol. i. p. 54 and Vol. ii. p. 337) on the giving of the names considered in itself. Our view is that on these two disciples was conferred the honour of a new name as being men of a like spirit; for the same reason which led to their being taken with Peter into a narrower circle within the Twelve. If this be so, it is certain that their name indicates *two* things: *first*, a description of their natural character (as brothers, as sons of

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Zebedee), a character full of meaning and power; secondly and chiefly, their *apostolic character*, for the new name which the Lord gives them is assuredly a name summoning them to their office, and prophetic of things to come. Hence every view which entirely disregards either of these is false. Most assuredly is that view false, which finds in it a mere expression of *blame*; for the Evangelist has, with perfect simplicity, placed the appellation *Peter* by the side of their honorary titles. The Lord by this title designated them neither as "boisterous" nor as "hot-headed men" (as Von Ammon has expressed himself, and refers us to רגז); but most certainly, though not without a warning running side by side, He indicates a good natural ground in them, out of which His grace will afterwards produce something of powerful efficacy. To connect the incident related at Luke ix. 54, 55 with the giving of these names, is so far correct as these brothers, who generally spoke and acted very much together, and were very closely bound up with each other, were men of a strong ardent spirit, and not in the least of the soft and effeminate character which unfortunately and without any reason has been supposed to have belonged to John. The idea that at the time when they would have called down fire from heaven the Lord gave them this name, in the way of a reprimand and "that they might always be reminded of their enemy," is to be simply rejected. Because, as Olshausen convincingly remarks, there is not a single instance in the whole New Testament, or even within the entire compass of Bible history, of a reproof being given by affixing a name. Moreover, this false combination, in the case of the Evangelists St Mark and St Luke, cannot be maintained with a due regard to their inspiration. St Mark would not, in his catalogue of Apostles, and by the side of the name of Peter, have fastened securely and solemnly upon the brethren an epithet which, on this supposition, the Lord assuredly did not intend should remain with them. And St Luke (whose Gospel, besides, refers to that of St Mark) would not have recorded other matters and omitted the most striking word, had that word been uttered on that occasion.

That St Mark's translation, *υἱοὶ βροντῆς*, "Sons of Thunder," must be correct, is self-evident, and is confirmed by Christian

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antiquity. And though we cannot exactly restore the root of the Aramaic word (for the roots רעש, רגש, רגז run into one another, and we know little of the dialect then in common use), this much is certain, that the thunder is here used in the sense of power to shake. The Hebrew word רַעַם is used in this sense. The point of comparison is not the *secret nature*, nor the *terrible effects* (and so on in their fanciful applications) of the thunder; but the *power of the word*, as in Ps. xxix. and Ps. lxviii. 34. Even heathen antiquity speaks of powerful eloquence as thunder.[1] Theophylact, in his *μεγαλοκήρυκες*, gives the simplest expression of our view; but, on the other hand, by his addition of *θεολογικώτατοι*, introduces an idea for which there is no warrant. On whatever occasion the Lord may have said "Ye are or shall be called Sons of Thunder," He must have conveyed to their minds, "I know that out of the depths of the strong feelings of a fervent heart there shall break forth a *powerful* testimony of the Word. I will therefore make you, as My Apostles, at a future time thunderers, with the thunder of the heavenly word." It is not exactly (as Meyer, and Luther's marginal note have it), "I will make you fiery, terrific, evangelists and preachers;" for that would be lightning instead of thunder. We know nothing further of St James, who met an early martyrdom. But St John's thunder-power is sufficiently seen in the sharp edge, the fearless and unimpeded march of his majestic *testimony*, by the side of that stream of abounding love which pervades it and sheds its halo around it.

PARABLE: THE SEED GROWING OF ITSELF.

(Mark iv. 26–29.)

We have already pointed out (Vol. ii. p. 196, 198) how this beautiful parable, the peculiar import of which has, in consequence of its simplicity and brevity, been commonly, but most unjustly, overlooked, fits into the cycle of parables in Matt. xiii.,

[1] Plato and Demosthenes are called *tonantes* by Columella (*Res rustic. praef.* i. 30); Cicero, after Aristophanes (Acharn. 530), speaks of Pericles exactly in the same way.

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like an extra one omitted there, or an intermediate clause thrown in as a bond of connection. It is not merely an *appendix* to the preceding parable (as Braune says), but an independent link in the chain. To consider it as another version, the product of inaccurate memory, of the parable of the tares (to which it appears appended even in Rieger's New Testament), is a piece of great folly, originating either in irreverent treatment of the sacred text, or in a superficial reading of the text on the part of such believers. Neither can it have been given at one time by the Lord as a simple basis which He afterwards and on another occasion expanded into the parable of the tares; it is, generally, no mere modification of another parable. For, in the first place, St Mark gives from vers. 1 and 2. to ver. 33 an exact account of the many parables delivered at the same time; and in the next place this extra parable, not belonging to the kernel of the seven, has a fundamental idea altogether peculiar to itself, and one which has nothing to do with the tares among the wheat.

Seedtime and harvest: this was the general fundamental tone of the four first or exoteric parables in St Matthew. The seed *grows* on till the harvest: this was the fundamental note at the end of the second, Matt. xiii. 30, which the third, ver 32, again takes up. In all probability, therefore, this parable given here by St Mark, the idea of which is remarkably and completely contained in this *growing*, takes its place as a transition from the tares to the grain of mustard seed. The seed once sown grows, according to its own nature, *of itself*, from its own impulse and power of life: with this we have manifestly the immediate reference and limitation with which our Lord here speaks of it. The self-inherent growth-power of the kingdom of God (as a whole and in individuals, great and small), in reference to what *we* know of it, and what *we* do to it, in its independence of human care and labour;—this and nothing else is the theme, as Lisco has well said, and as *Brandt's Bible*, guided by its special object, has for once happily expressed the true meaning. The man who overlooks this must find himself in the predicament of saying of the main subject of the parable that the description is not to be pressed, that it is not the main thing! *Seedtime* and *harvest* are mentioned only briefly at the

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beginning and end; the idea lying between these, viz., "the kingdom of God has been established broadly and deeply in order that its development may proceed from within," comes forward strongly in the two intermediate verses. It is affirmed that the growth proceeds at certain fixed times; secretly, without the knowledge of man; of itself, without the co-operation of man; finally, also, in a natural progress from one step of advancement to another

The *Man*, who sows the seed, *τὸν σπόρον* (not his own seed, *αὐτοῦ*; as in Luke viii. 5), is throughout this parable not the Son of Man, the Divine sower, properly so called. For, first, the sleeping during the night is not applicable to Him. And although this may be interpreted as descriptive of appearances (*it seems to us* as if the Keeper of Israel slept, not looking after His seed), yet the *ὡς οὐκ οἶδεν αὐτός* is decisive—an expression which, especially when so strong as it is here, can in no sense be applied to Him. For, the seed is neither more nor less than the energy of the Lord; His power, Spirit, life; even the Lord Himself. How should He then not be cognisant of its most secret springing and growth?[1] The person of the sower, therefore, is varied according to different didactic purposes, like the seed and the field; and the man who sows the seed in this parable is a disciple and servant of the kingdom, one who labours in and about the kingdom. Particularly is it one who scatters the seed abroad upon others; though the analogy admits a certain application to the heart which has received the seed, and its subsequent care for itself. Further, as in nature the fruit produces seed, or the self-propagation of the plant is the seed (Gen. i. 12; Is. lv. 10), so here the *σπόρος*, ver. 26 (exactly what in the two preceding parables is termed the

[1] In V. Gerlach we read, "After Christ has scattered the seed He exerts no influence by His personal presence or by outward means upon its growth." But *ὡς οὐκ οἶδεν αὐτός* means a great deal more than this. Even *non curat* cannot be said of the Lord, who truly looks after His field. With equal violence to the text, Alford understands the expression as applicable, at least at the same time, to Christ and His servants: to the former, "*He knows not how; i.e., from bodily absence, He watches not how, witnesses not how.*" But the words will not admit of this,—and the sense, moreover, is not true. For Christ continues to influence by His *spiritual* presence; effectually watches and protects.

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seed of the kingdom) and the καρπός are to a certain extent identical and run into one another. What is said in ver. 21 of the lighted candle, may so far be applied here: will any man have merely fruit without at the same time casting abroad seed? Additional remarks on this subject will be found in Vol. ii. p. 212.

Vers. 26, 27. First, therefore: The kingdom of God in regard to its growth, its great development from seedtime to harvest (a development, however, which proceeds onward through an oft-repeated seedtime and harvest), is of the following nature. *A man scatters*, or men *scatter seed abroad:* it is, therefore, always spread and propagated by human instrumentality; subject to this condition, however, that the springing and the growing of the seed are beyond the knowledge and control of the man who had scattered it. He lets day and night succeed each other according to the ordinary course of nature; he leaves the God of heaven to bring day and night over the earth, an operation beyond the reach of man; and remains quietly within his own sphere, the sphere allotted to man: he sleeps during the night, and is awake during the day. Assuredly the reverse, indolent sleep during the day, is not permitted; on the contrary, the ἐγείρεσθαι, or the daily new awaking, expressly includes all diligence, carefulness, and attention on the part of the *labouring* husbandman (2 Tim. ii. 6), rendered necessary by the place which he occupies. Not to concern himself at all about the seed after he has once cast it abroad were assuredly culpable neglect; for, the looking after it, that it be not destroyed, or that the field be not turned up, the watering it and such like occupations, form still so many parts of the prolonged duty of the sower, just as the education of children forms part of the τεκνογονία, 1 Tim. ii. 15. But our Saviour means to say this (and in doing so to glance at Matt. xiii. 25), that no one need be in painful anxiety about it; he is not, after he has sown his seed, forthwith to go to sleep altogether; but he is permitted and enjoined to take that sleep during the night which the necessities of human nature require. We may from the figure make a still further application, and limit Ecc. xi. 6 by Ps. cxxvii. 1; thus finding out the due medium between useless tormenting anxiety and ruinous thoughtless indolence. This much is certain; all that

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man can do in protecting and helping is a mere trifle; the great business of springing and growing goes on without us, chiefly in the secret fruitful womb of *night*, as is well known to all who are acquainted with nature. There is a truth corresponding to this in the hidden progress of the growing kingdom of God: the nights of men and of nations quietly force the seed even still more effectually than do the days, although here again the sunshine and the life-dew of the light are indispensably necessary for conception in the womb of darkness.

The expression "night and day" here signifies two things. First, the necessary *amount* of the time intervening between seedtime and harvest; so many days and nights must elapse ere the blade, the ear, and the full corn in the ear, appear in succession. Secondly, the *quality* of this time, or the favourable influences of weather and fructification, which the days and nights given by God contain within them. This is the usual way with the seed in the ground. Upon this we might consider that in regard to spiritual seed, the Lord God on His part gives only favourable weather, and nothing but His blessing, 1 Cor. iii. 6, 7. Here then are entirely *excluded* both the knowledge and the influence of man. Especially the knowledge as to the "how" of this secret and wonderful thing (ὡς οὐκ οἶδεν); on the other hand, all the most secret shooting, forcing, springing, in the kingdoms of grace and of nature, lie open before God, because this is His very work. Mark this well, ye preachers and educators, in opposition to all anxious Methodism.[1] Apply this also to your own hearts, ye anxious spirits; beware of the petty measurement of the daily and hourly barometrical state of your feelings and spiritual life; beware of watching, and brooding, and refining; beware of keeping diaries in such a sense as this. Ye must not childishly uncover the seed, and look how the growth goes on.

Ver. 28. Still less can we draw upwards the seed and the stalk with the hand, so as to produce a more rapid springing and growth. Every false help is excluded. Man (ver. 26) has no need to know anything about the matter, or to render any

[1] The good Wesley, in commenting on this parable, cannot away with this; hence he gives as the meaning of "sleeping and waking, night and day," exactly the reverse; *that is, he has it continually in his thoughts.*

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help at all; for the earth brings forth its fruit *αὐτομάτη*.[1] This means, naturally; because of the principle of vitality made inherent in the seed. Assuredly to hope for harvest without having sown is stupidity. It means more: "For the *earth* bringeth forth—originally endued by God with the fertility which meets the seed, and which He continually renews and fertilizes by influences from above: assuredly stones and rocks form a surface on which nothing grows. The *αὐτομάτη* excludes only the co-operation of man (the *αὐτός* immediately preceding); it includes the energy of God, which is at work in all things. It has now been sown, it has its own part to act; you may now be quiet and act yours; see that you procure good seed, do your day's work in sowing it, then *wait*, Jam. v. 7. "Earthly seed is long in springing up; imperishable seed is longer still." It is only when the seed comes forward of itself,—when *it grows up*—that it is shown to be seed. When covered up, and apparently dead, it bursts through the ground, rising from the dead, having been brought to life and having grown when *below* (in the night, in secret); next it continues to grow, springing further up when above ground (in the day time, in the light). The sprouting below ground was a concealed growth, the growth above ground is a continued shooting and sprouting; we know, however, and understand, as little of what is above as we do of what is below, as little of the day as we do of the night.

Once more, we have the natural progress of the plant from stage to stage;—the most observable feature of the season between seedtime and harvest, and of the vegetable world during that period of the year. The *three* stages mentioned in the parable correspond to the children, young men, and fathers, 1 Jo. ii. 12, 13; only, however, in general, and without any sharp boundary lines. Hence, after the *πρῶτον* we do not find a *δεύτερον* and a *τρίτον*, but merely an *εἶτα*; for there are no intermediate stages and transitions: the meaning is, one after the other, and not before; as at the end the harvest is after and not before the ripening of the fruit. (A man does not sow grass or ears of corn; neither does he reap and use *them* as such.) As the *root* spoken of in the first parable (ver. 17) is presupposed

[1] Even Philo applies *αὐτομάτος* to what the earth brings forth without the labour of man.

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in the springing up, so must the ears stand upon the blade, and the corn must find the ears in which it is to grow. The blade is still like tares, as the little children in Christ are still "as carnal," 1 Cor. iii. 5; the ears, on the other hand, seem even ready for harvest, before they have received the corn and are *filled* or ripe. Our Lord gives everything here in a figure drawn from nature, simple yet full of meaning, that we may meditate upon the kingdom of God. In this figure He brings prominently forward the most important fundamental features of that kingdom; He teaches us not to despise quiet perennial growth, not to lose heart because of small beginnings; but to wait without any precipitate misconceptions, for the right termination.

Ver. 29. To the eye of the true husbandman the fruit *presents* itself with *sufficient distinctness* at the proper time, as ripe; *i.e* quite full, as *fruit*. This idea, in contrast to the concealed condition of the plant at its origin, and to its uncertain appearance at the intermediate stages, is expressed emphatically by παραδῷ, —a word which has been manifestly selected for this very purpose; on its middle signification see Winer § 39. The idea meant to be conveyed is therefore not merely, "of its own accord also," but still further "as he himself also knows." The fruit visibly ripe invites to harvest. It is only in its most general application that *this* harvest can be regarded as denoting also the last great harvest of the whole world before God; for, as has been already said, the parable in the first instance speaks of the manifold human sowings and reapings which intervene between God's seedtime and God's harvest. The harvest therefore, in the first instance, is the human harvest, with a view to a sowing to be again immediately commenced. Do not come back with the harvest waggons immediately after thou hast sown a little, but let the earth and the seed have time; dost thou see, however, the fruit, then immediately (εὐθέως) put in the sickle, Joel iii. 13. The Lord here again changes designedly the expression: He does not speak of reapers as in Matt. xiii. 30; for here it is the people connected with the farm that are the sickle bearers; there is no need of angels. Ἀποστέλλει is not a *Latinism* of St Mark's, *immittere falcem*, but a Hebraism of our Lord's discourse, as in Joel iii. 13, שִׁלְחוּ מַגָּל, ἐξαποστείλατε δρέπανα; even ὅτι παρέστηκεν stands literally there. The man must now appropriate

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to himself the corn that has grown up; he reaps it, and in doing so he gathers it together, that he may again sow it out to advantage, in order to be always accumulating fruit to life eternal, John iv. 36. His design is not to store up in granaries, that he may rest and enjoy himself before the time. The parable begins again at the beginning; and thus the growth of the kingdom advances before men upon the earth. We have here, on the one hand, very peculiar thoughts, deeply hidden in their simple expression; yet, on the other, the significant selection and arrangement of these expressions, makes the meaning clear in its simple unity. This parable given by St Mark is not therefore an inaccurate version of some other parable; neither is it a rough and unfinished draft, drawn up hastily on the spur of the moment by the Lord, and intended to be afterwards wrought out into a larger form. No, it is a parable which to a right *exegesis* becomes self-interpreting; yea it is a most precious gift of the Lord to His servants, preserved by the Holy Ghost through the instrumentality of St Mark, containing a very essential supplement to the other kindred parables, a very wholesome warning on the subject of all human interference with the sowing and the reaping of God, a complete explanation of what the growth of the seed properly is, and how that growth goes on.

EPHPHATHA, AND THE PROHIBITION TO SPEAK OF IT.

Mark vii. 34–36.

This one single little word, "*Ephphatha*," though soon translated into every language, as here in the first instance it has been translated into Greek, is a word of mighty power and import. It was so when first uttered by the Lord to the man who at that time was healed; and to the people who praised this new miracle in common with all the other miracles of this miracle-working Physician. It is of still greater import to us who know better, and should praise better, Him who makes all things good which have been made evil by sin,—who by a pure work of opening and loosing the bands, brings a restoration to the first creation in which all things were very good. But, in order to

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bring ourselves into contact with this mighty word of the Lord's lips, we must consider in connection with it the whole instructive history, and especially those actions of the Lord by which He accompanied the miracle, and by which He also intended to *speak* to the dumb.

He would not and He could not be concealed: the Father sends to Him everywhere, even on the confines of the heathen world, the poor and the miserable for His assistance. He is returning to Galilee, through the midst of the half-heathen Decapolis, still tarrying and turning aside by the way. It is not an individual case of the miracles mentioned in Matt. xv. 30, as the harmonists have been accustomed inaccurately to represent it (although afterwards Matt. ver. 31 may fall in with Mark ver. 37), but an earlier case which occurs by the way, that St Mark here details; who has preserved for us two cases of healing, here and in chap. viii. 22, connected together by very peculiar circumstances. The Septuagint, and in like manner Aquila, Symmachus, Theodotion, use μογιλάλος and ἄλαλος indifferently for אִלֵּם; see Ex. iv. 10, 11, Ps. xxxviii. 14, Is. xxxv. 6, lvi. 10: the enraptured song of the people after the event had taken place classes the μογιλάλος among the ἀλάλους. Yet it is evident from the history generally, and also from the ὀρθῶς of ver. 35, that the man was only a βραδύγλωσσος or ἀγκυλόγλωσσος (an old Lexicon has μογιλαλεῖν, βατταρίζειν), a אִלֵּם, a *stammerer*, as the literal Peshito has it. It was the case of a man whose malady is clearly distinguished both by the Lord and His Evangelist from possession, such, for example, as we find at Matt. xii. 22, Luke xi. 14. So much the more remarkable is the ceremoniously protracted operation of the Lord, instead of the customary laying on of hands, which is what He was here asked to do: He does not work the miracle for the sake of the people; He does not show His power in the manner prescribed by them, and which was the usual manner of healing. The miracle in this case is an act of kindness to the poor man; and the Lord in working it acts so as to awaken his faith, with a view to this bodily cure as well as to salvation of a better kind. O with what kindness does He still condescend to each one's peculiar necessity; and give us exceeding abundantly above all that we are able to ask or think! The

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faith which He would awaken with a view to unloose the bands of the soul comes from hearing. But, because the poor man, whom our Lord designs not merely to restore thus suddenly to the perfect use of his bodily powers, but whose desire for blessing, and whose confidence in Him, He would also first excite so as to lead him to utter greater praise and thanks, is shut out from hearing. The Lord therefore *takes him apart*, and, having thus secured his undivided attention, speaks to him by signs. This is manifestly the special reason why on this occasion He envelopes the healing power in so many external actions, touching especially the ears and the tongue. Even the *spittle*—in this case as in that of the blind men, in chap. viii. 23, and in John ix. 6, —is really no medicinal application; but a symbol employed, with His other actions, to denote very significantly the energy proceeding from His person. Grotius remarks that He employs nothing except what comes from Himself; we are reminded of more than this, namely, of the streams of vital energy (so repeatedly referred to by the *physician* Luke) proceeding from His holy human body, as they operate at present in His glorified state, and as they then operated in combination with the might of the Father which at all times was His. Further, we are to regard the looking up to heaven as intended to indicate this last idea to the deaf man and to ourselves; so that we have here a parallel to John xi. 41. But the holy *sigh* (to the understanding of which, as Kleuker says, a verbal Exegesis is as little sufficient as is any system of Psychology with which we can be acquainted) was an utterance, proceeding from His Divine and human natures, and characteristic of His office as High Priest, —an expression of His sympathy with this and with every malady of sinful humanity, bodily and spiritual all in one; yea, with all trouble and sickness (which assuredly sin has brought in and still continues to bring in) felt by Him as near at hand, and represented by this dire calamity.[1] In contrast to those fools who fancy they have discovered in the narratives of healings peculiar to *St Mark* something which will enable them to account for miracles on rationalistic principles, the simple wisdom of

[1] Chrysostom to the like effect: "Pitying the nature of man, and the degradation to which he has been brought by the hater of all good, the Devil, and through the failure of our great Progenitors."

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Luther may teach us what the exposition of a spirit of faith brings up from the depth at the right place. "It was not drawn from him on account of the single tongue and ears of this poor man; but it is a common sigh over all tongues and ears, yea, over all hearts, bodies, and souls, and over all men, from Adam to his last descendant. This Gospel thus paints Christ, that He who was man took such an interest in thee and in me, and in all of us, as we ought to take in ourselves, when He was involved in the sins and sufferings in which we are involved; and that He sighs over the very devil who has been the cause of the sorrow." Luther also, who on other occasions is hostile to all playing with allegory, admirably points out that this sympathetic sigh breaks out especially over the deaf and dumb, at least that it is on such an occasion that the Holy Ghost has recorded it. We hold also that there is good reason for supposing that it was exactly under this bodily emblem that there came up before the thoughts of the heart of the Saviour of men, on the one hand, compassion for spiritual blindness, from which proceeds also, as in the case before us, the incapacity of the tongue to speak and to praise God; and, on the other hand, the lamentable evils of tongue-sins all over the world. Luther renders prominent this latter point: "Our beloved Lord saw well what an amount of sufferings and sorrows would be occasioned by tongues and ears. For the greatest mischief which has been inflicted on Christianity has not arisen from tyrants (with persecutions, murders, and pride, against the word), but from that little piece of flesh, which abides between the jaws: it is it that inflicts the greatest injury upon the kingdom of God. I speak of this, that after Christ has loosed the tongue and given it the Gospel, it should inflict such extraordinary and great injuries. It is a dreadfully looking thing to take off a man's head; but a false sermon, yea, a false word which has gone forth in the name of Christ, takes off the heads of souls." Thus, according to this, Christ must have been thinking upon the injurious tongues, and also upon the shameful ears which will not hear anything else except such false injurious tongues. (2 Tim. iv. 3, 4.) We add to this: perhaps also, and in the first instance, He was thinking upon the sins which this man, on whose body this miracle of healing was wrought, would hereafter commit with his tongue and ears; and that it might

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have been better for him not to have received the help which this Ephphatha brought. We believe that these and similar thoughts made up the hidden substance of this *Ephphatha, uttered in a sigh*, and hence we have given them as expository of it.[1] "Ah, that I, O My Father which art in heaven,—Thou knowest how these things are,—Ah, that I could *open* and unloose the ears and tongues of all men!"

The Ephphatha is the first word which the ears no longer deaf must hear. And what is the first word which the tongue loosed from its bands (its strings and feebleness, as in Luke xiii. 16) spoke! It is not recorded. Instead of it we have the *prohibition* to make known the miracle. Among the "them" whom our Saviour charged not to make it known is undoubtedly comprehended the man who was healed. Thus the gift of speech was scarcely given him, when silence was enjoined; in order that he, or at least we, might learn that right *hearing* consists in *obeying*, the right use of the unbound tongue consists in its willing bondage with a view to obedience.

THE GRADUAL HEALING OF THE BLIND MAN.

Mark viii. 23, 25, 26.

We have here a second narrative of healing by St Mark, containing a description of a particularly circumstantial procedure on the part of the Lord; and not certainly a mere specimen of what had happened on other occasions, though not recorded by the Evangelists, but with the clear and express stamp of distinctive truth. We still see how each Evangelist brings forward his peculiar gifts, supplementing and completing the scenes described by the others. This blind man was brought to the Lord at Bethsaida, the eastern town of that name, and which was also

[1] The tribute of praise in St Mark, ver. 37, uttered by the people, puts us in mind of Gen. i. 31, at the first creation; but if the people, when the Lord said "be thou opened," really thought of "let there be light" (as V. Gerlach supposes, though we are doubtful), they must have entirely misunderstood the meaning of the *sighing* cry.

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called Julias. Our Lord treats him with a condescension similar to what He had shown to the deaf man on a former occasion; entering into His necessities and circumstances, of which, however, we know nothing more than what is here recorded. He also acts in the exercise of His wisdom according to His own discretion, differently from what He had been asked to do and from what would have been convenient for Himself: He not only touches his eyes as He had done on another occasion, Matt. ix. 29,[1] but takes pains to lead him away out from the crowd; which certainly is more than He did on the former occasion, *ἀπολαβόμενος ἀπὸ τοῦ ὄχλου κατ' ἰδίαν*. The immediate reason why He did so was to withdraw the man from the first effect of the gaze of the crowds; and to prepare for him a more blessed object for his first glance, under the free open canopy of heaven, as in John ix. 7. Then the slow gradual process of healing is remarkable; indicated by the question put after the first touching of the eyes[2] "*if he saw anything?*" There must have been in the condition of this man some special reason why he was brought thus step by step to the full light; and though we do not, in the case before us, see through this, yet we have here represented to us the long-suffering wisdom and gracious condescension with which our Lord must deal with by far the greater part of those who are spiritually blind. When He therefore puts to us the confiding question, let us not, when we are only beginning to see, and are seeing things as yet indistinctly, reply with a too proud, hasty, and full "yes;" but let us be as sincere as this man was. He saw figures which he recognised by their walking to be men; they appeared to him, moreover, to be as yet quite as indistinct as trees.[3] But now our Lord

[1] From this we see what as far as He Himself was concerned He *could* have done in all cases. But in every act of healing which He wrought He *sought* to include and use the advancing faith of the man, and to care for the necessities of the sick: and it is in this that we are to seek the true reason of the variety of procedure in different cases.

[2] St Mark gives in the first instance *ὄμματα* sight-organs, which in this strict sense corresponds to the *ἀκοαί* chap. vii. 35 (comp. Heb. v. 11); afterwards he employs the usual word *ὀφθαλμούς*.

[3] "The masses of people which they had left behind in the distance appeared to him like a dark forest; only the trees walked." Lange. He was *born* blind; therefore, of course, he knew nothing about trees.

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lays His hands upon him the second time, and addresses to him a second friendly word, "Look up again"—or, "see now," in contrast to the former question, and announcing a complete recovery. For this probably is what St Mark means to say by his very curiously ambiguous phrase: ἐτυφλώσεν αὐτὸν ἀναβλέψαι. This might mean, "He gave him sight again," "He *made* him again see completely;" compare ἀναβλέπειν, chap. x. 51; Matt. xx. 33, 34, xi. 5, where, however, this sense is not probable. But, because this result is for the first time strongly announced in the following context, we should understand the expression in accordance with the whole history in the first mentioned sense: "He bids him look up" (even although we may not be able with Luther to see the "again");—compare τυφλῶν almost equivalent "to command," Luke v. 34. Finally, the general sense of the injunction not to go into the town, nor to spread abroad the report outside the house (see at chap. v. 19, Vol. i. p. 373); the intimation neither now nor at any future time to tell it to any one ἐν τῇ κώμῃ if he should have occasion to enter it; has already been ascertained when expounding similar sayings of frequent occurrence. It almost appears as if this Bethsaida, to which our Lord gives prominence by the repeated κώμη, was for some special reason not to be permitted to hear; perhaps this might be one reason why our Lord led the blind man out from the place. Last of all, that nothing whatever may be overlooked in St Mark, we may remark that the μηδέ is not altogether grammatically wrong, as Winer supposes, but stands instead of καὶ μή on account of the implied antithesis to "sending him to his own house."

THE TRUE GREATNESS OF THE DISCIPLES OF CHRIST; THE NOT FOLLOWING WITH US; THE FIRE AND SALT PREPARED FOR SELF-DENIAL.

Mark ix. 33–50. Luke ix. 48–50. [Matt. xviii. 3–20.]

We have already in our remarks on St Matthew considered all those parts of the passage before us which have parallels in that Gospel. A special consideration, however, of St Mark is

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necessary: partly because he gives us, in common with St Luke, the remarkable interlude, ver. 38–41; and partly because he gives us, what no other Evangelist gives, the profound utterances about the worm and the fire, the fire and the salt, and in general has preserved a peculiar account of the sayings of our Lord spoken at this time,—concluding sooner, yet at the beginning preserving more of what was delivered. Referring to what has already been said on St Matthew, we must request the reader to take a fresh general survey; this will satisfy him that the theme and leading thoughts are essentially the same in this new account.

The true *greatness* of the disciples of the Lord among themselves *consists* in humility and love; and *is obtained* by self-denial. Thus St Mark elevates to the rank of a main section what in St Matthew, vers. 8, 9, came in only as a secondary thought; and then he leaves it. St Matthew, on the other hand, goes on to narrate what the Lord further said on the subject of the *foundation* on which this greatness rests through the grace of the Redeemer, and the *manifestation* which it shall assume in the community or church. It *consists* in humility and love! This position, this great fundamental principle of the kingdom, addressed solemnly to the twelve Apostles from the seat of teaching and of judgment, is uttered in the first instance in opposition to the proud φιλοπρωτεύειν of the disciples among each other. It is exhibited, first, by a most peculiar and decisive expression, ver. 35 (which we must regard as having been uttered *before* the third and fourth verses of the eighteenth chapter of Matthew, although the same in sense as these verses); and then by the *figure* of the little child brought in. Upon this, however, Mark, ver. 37, merely traces out the sentence parallel to that in Matt. ver. 5, with an addition repeated at an earlier period; for, from his efforts at brevity, he merely takes up the one saying, in which there are sufficiently indicated both the greatness graciously attributed by our Lord to the little ones, and also the duty on our part thence resulting of loving them. For this reason he gives the *extended account* of the statement which St Matthew omits; occasioned by the confession of the disciples that, acting under the influence of pride *towards others*, they had questioned a certain man, and their "we" had risen up in an

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arrogant and exclusive spirit against other followers of the Lord. To this the Lord replies—"Without arrogance (which manifests itself in *forbidding*, in strong contrast to *assisting* or *acknowledging*) think the best of others; without seeking the honour that may arise from their externally following Me in your company! ver. 39, 40. Rather believe, and forget not, that even the smallest thing done on behalf of the kingdom of God is graciously recompensed by God! ver. 41." (Just as ver. 37 is repeated by our Lord from Matt., chap. x.; but here He will utter it in this connection, "Take care, only without boasting of it, that ye yourselves belong to Christ.") Finally, "Offend not one of those little ones, who believes in Me!" ver. 42. In this again St Mark concurs with St Matthew, ver. 6. See Vol. ii. page 402.

The true greatness of the disciples *is obtained*, and also secured or rendered permanent, by *self-denial*, by averting or destroying the real ground of offence. St Mark (passing over the other opposite in St Matthew, ver. 7) gives this as fully and literally as our Lord uttered it. *Hand*, *foot*, and *eye*, separated by the thrice repeated rigorous declaration—"It is better for thee now to put to death the offending sinful member than at a future time to fall into eternal death!" Vers. 43–48 is parallel to Matt. vers. 8, 9. It is only by a wholesome mortifying fire and salt that man escapes the unquenchable destroying fire; but the easiest and the best way is to use salt for self-denial. Ver. 49. "*Therefore* found upon such willing self-denial your true *dignity* before others (as salt of the earth, always itself first salted, *in humility*); and your *place* among yourselves (as messengers of peace to the world, united in love!)" ver. 50. This is a natural conclusion at which the Evangelist may well break off.

Ver. 35. This is one of our Lord's repeated sayings, which here agrees particularly well with the intimation of His sufferings given in ver. 31—"This is the very way in which I, your Master, go before you." Comparing Matt. xx. 26–28, xviii. 4; Luke ix. 48, xxii. 26, 27, we see that our Lord does *not* intend to say anything of a threatening nature—"Whoever will be the first shall be the last, as a punishment of his pride!" This statement—generally elsewhere true as given in Matt. xix. 30—is in this passage blunted and turned aside by the humility in the ex-

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ercise of which a man willingly humbles himself as the ἔσχατος in order to his becoming really the πρῶτος; the addition of the word διάκονος in this verse, as well as the whole connection in St Matthew, shows that this is the sense meant to be conveyed. Whoever in *humility* looks upon himself as the last, will be found ready to devote himself in love to others, as their servant in helping and in serving them. Let him who desires great things seek true greatness in denying himself; in giving himself up entirely to that love of the Master which will lead him to serve Him, to realise Him, to work in His strength. The ἔσται signifies, first, Whosoever φιλοπρωτεύει, in the true and right sense, will forthwith show it when put to the test: it goes, however, beyond this and becomes a hortatory imperative. If we take the θέλειν πρῶτος εἶναι in the good, praiseworthy, and therefore commanded sense, there remains of course the simple, strong key-note of the saying. Still, we should not be averse to apply, even in different ways, these antithetic sentences of our Lord's, constructed as they are, with such admirable simplicity. Thus, for example, we may understand the one before us, as the words admit—"Whosoever cannot but observe within himself the (natural, and false) desire of pre-eminence (φιλοπρωτεύειν), let him humble himself on this very account; let him acknowledge that on account of the desire to be the first which is deeply fixed in his heart, he is really the last;—*therefore*, for the very purpose of impressing this on the contrary upon himself, with a view to wholesome resignation and self-denial, let him become externally, as is right he should, the servant of all!"

Ver. 37. This saying, with which St Luke begins, ver. 48, and whose abbreviated form is found in Matt. ver. 5, is repeated here entire from Matt. x. 40. It appears, therefore, that the promise there applied to the Twelve with special honour, is now extended in similar terms to the very smallest child: this is precisely the meaning and the design of its repetition in this place! "Do not suppose it is applicable to *you* alone, or even to you chiefly: I declare it to be the Father's will that every one of those little ones in whom not only I begin with My whole grace to dwell and to work, but also the Father, who is in Me and one with Me, shall be received and acknowledged; not de-

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spised or offended, but humbly honoured and served, as much as the greatest."

It is very natural that John should have felt himself impelled to make a confession, somewhat as if he were putting a question, in regard to an act of injury which had taken place in violation of this statement. The proud heart might have been too ready, as the disciples hitherto had been, to appropriate exclusively to itself such great promises, and to conclude, "*We* ought therefore to be received for His name's sake which we acknowledge and bear upon us." But the word of the Lord, "one such little child," gives rise to the counter-question, "Shall we really thus esteem and receive *every other man*, on whom we find Thy name? Has, then, every one who chooses to own and to use Thy name a right forthwith to do so, without first becoming connected with us?"[1] The "I" which broke out in the contest of the disciples among themselves about pre-eminence, has no sooner been dismissed, than it immediately returns, at least in the shape of a common "We" of the disciples set up against others. *John* does not mean to take upon himself exclusively the blame of the κωλύειν: hence we cannot reasonably find here an expression indicating any highly impulsive character peculiarly belonging to him, such as we have in Luke ix. 54.[2] John, *by this*, rather shows that he had felt our Lord's remark (rather than Peter, who not apprehending so promptly the meaning of the sayings about humility, laid them up in his heart). Under this feeling he begins in the name of all to ask and to confess, "Was then what we did *not right*?" It is only in this way that we can understand the interjected ἐκωλύσαμεν; it is exactly because it is used of John that we cannot suppose him to have said nor to have asserted, "Was not this certainly right?" Nor can we

[1] This is quite a correct connection. There is, therefore, no vestige whatever of what Neander supposes; viz., that John, from misconception, without understanding the proper sense of the expression, took a strange view of the words "in My name." The want of understanding is in this case rather in the expositor.

[2] Niemeyer's *Characteristik*, for example, generally rather peculiar, says, with half truth, "A noble soul is commonly at first intolerant." Braune has a more correct and finer observation, "John was, perhaps, in the least degree too quick in forbidding; but he soon repented of it in his heart, and was not long of feeling the guilt of the deed."

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suppose, as some have done with extreme perversity, that we have here an example of arrogance of spirit aptly condemned. In the honest narratives of the transactions of this period, there is to be noticed the echo of the tone and feeling which prevailed at the time: εἴδομέν τινα, looking down upon him somewhat slightingly. This "somebody" perhaps one of John's disciples who had not yet begun externally to follow Jesus; or perhaps even a believer who took the liberty of pursuing his own separate path, but had in reality cast out devils in the name of Jesus (more than one devil, Luke expressly τὰ δαιμόνια); and had not merely "made the attempt to do so," was not such a one as the sons of Sceva (Acts xix. 13), but one who *could do* more with his faith, which was by no means feeble, than the disciples themselves (Mark ix. 28) were able to accomplish. Perhaps they felt annoyed at this, if the event happened at a later period. Enough, they forbade him; and why? *He follows not us.* O! how often even till the present day have Christians had nothing more to object to their fellow-Christians than this! In St Luke the expression appears somewhat softened: οὐκ ἀκολουθεῖ μεθ' ἡμῶν; that is, He followeth not *Thee* with us,[1] in our company. Still, this may be the Greek construction of ἀκολουθεῖν with μετά (of which *Pricaeus* has given examples), as in Rev. xiv. 13. We prefer taking this view, because in this case the reply of our Lord οὐ καθ' ὑμῶν comes in with effect. Then, also, in the exact version of St Mark—"he followeth not us,"—there is a sharp, self-condemning, self-convicting expression of that proud imagination in which the "We and us" almost forgets the Lord Himself; in which *they* intrude into the place of Him, to follow whom is and must ever be the great concern.

Vers. 39, 40. The humble and timid question, which the disciples could scarcely venture to utter, is abruptly and decisively responded to by the instructive answer of our Lord, which, taking the particular case by the roots, gives forth a general and deeply impressive utterance, and one which it becomes our own age (as Braune well remarks) to lay particularly to heart. The confessed prohibition He prohibits in turn; and then in a condescending manner assigns His reason for doing so. "Never for-

[1] The Syriac Version supplies עמן בחיך, and we also, Vol. ii. p. 155, adopted for the time this view.

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bid after this the casting out of devils in My name, either to one man or another in a similar case:" the *αὐτόν* thus brings out the indefinite *τινά*,—so that "any one who may do so" is meant:—the futures with *οὐδείς γάρ* indicate the same thing. In former times, Num. xi. 26–29, Joshua would have forbidden the two men, Eldad and Medad, when they prophesied in the camp, the Spirit of God being upon them, on the ground that in regard to external arrangement they were not connected with the others; but he did not know that they were accepted before God, and that they had only not gone out with the others to the tabernacle. Moses even in that age did not regard their formal defect, proceeding apparently from an innocent mistake, as a reason for depriving them of the Spirit which had been bestowed upon them (supposing this in his power!), but, on the contrary, gave expression to the large-hearted wish, that the whole people of the Lord might prophesy; and most assuredly there can be no such thing now, under the grace of the New Testament, which works at large and unconstrained, as a confining of the Spirit of the Lord to this or to that place, to the communion of this or of that party. The Spirit bloweth where He listeth: where is the man who will or can hinder Him? Wherever devils are cast out, there is the Spirit of God, Matt. xii. 27, 28; wherever the name of Jesus is confessed, the confessor of that name is accepted before God, whether he stand in our roll or not. This, at least, is the view which our Lord, in the first instance, teaches us to take of this incident, in so far as our *own* knowledge and conduct are concerned. He extends the special case of casting out devils to the general idea of *ποιεῖν δύναμιν*, working a miracle, *i.e.*, effecting or performing anything, in His name; and thus, in condemning the disciples, negatives the manifest *conclusion* to which they had been brought. Anticipating a case which might occur, He says, graciously and convincingly—"Whosoever uses My name for a good work, so that virtue and the Spirit are manifest, will not be *able* forthwith, *shortly thereafter*, to reproach or revile Me, as for example to attribute My own casting out of devils to Beelzebub." For, as John von Muller says, "he will be convinced by it," viz., that there resides in My name an effective power of truth. Or he will not probably prove such an inconsistent and perverse man as *ταχύ*,

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forthwith, almost in the same moment, to revile Him whose name he himself had used with such effect. Compare the expression of the Apostle, 1 Cor. xii. 3, which may be understood as meaning that to confess Jesus as Lord, with the powerful conviction inwrought by the Spirit, and at the same time to curse Him, cannot coexist in the same individual. But how now? Are there really none who call Jesus Lord, and yet not in the power of the Holy Ghost? Were there really no hypocritical miscreants who yet cast out devils and removed mountains? (Matt. vii. 22, 23; 1 Cor. xiii. 2.) Assuredly nowhere do we find it asserted that the working of many miracles (*ποιεῖν δυνάμεις πολλάς*) is a sure proof of real communion with Jesus. We remark that in the *ταχύ* there lies concealed something like this, "ye should wait a little before ye judge and forbid." Is there then really *no one* who may unwarrantably perform deeds in the name of the Lord? Certainly; but to know such is reserved for the Searcher of hearts, or for us after successive manifest evidences of hostility towards the Lord. We observe, therefore, that the Lord can mean by the general statement which He appears to lay down without any exception only this—"*It becomes you thus to think*; ye ought, in every case, in the first instance, lovingly and humbly to assume it to be so, so long as ye see nothing else than what ye tell Me, a good effect resulting from the use of My name against the kingdom of the wicked one, in the confession and conduct of any one." That this is the proper sense becomes still more evident in the following verse, which certainly rejects the *οὐκ ἀκολουθεῖ ἡμῖν* as an insufficient reason. This following statement can by no means be regarded as unconditionally true in all cases, any more than the preceding one; for many may take the name of Christ into their lips, may preach His Gospel *ἐξ ἐριθείας* and *προφάσει*, Phil. i. 16–18. But the great Apostle, when he leaves in the background the *εἴτε προφάσει εἴτε ἀληθείᾳ*, and that in a case which left little room for doubt,—when he suffers not his joy at the preaching of Christ to be disturbed by the hostility manifested against himself,—speaks and acts in the spirit of the Lord's statement now before us, which dictates to us nothing but the modest *presumption* of good in others with which it is proper for us to act.

Ver. 40. We remark, by way of introduction, that the read-

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ing ὑμῶν instead of ἡμῶν in St Mark is undoubtedly the correct one, and that both on internal and external grounds. This passage is one of those which show clearly the necessity of a revision of Luther's Bible; for the "us," put here into the mouth of our Lord, disturbs and almost destroys the whole sense of His most important saying. The fault of the disciples is exactly this, that they presume to set up an externally visible communion with themselves, instead of communion with the Lord, as a mark by which to judge a man; and the exact way in which our Lord expresses His disapprobation of this is by employing a "You," sharply turning away the case from Himself, so as to form the counterpart to their proud "We." Ye need not at once conclude that whoever is not with you is against you; ye should rather take it for granted until something to the contrary appears that he is for you. Moreover, there would be room for many mistakes if the expressions "against *you*," or even "not with you," were made a test;—but "to be also not with Me," that is, "against Me," is an unerring test. We may look back upon the other correlative saying, Matt. xii. 30 (Luke xi. 23): "He cannot and He will not so bind Himself up with His people, not even on any one occasion with His Apostles, as to sanction the maxim of man's judgment, *no salvation without our Church, or our communion;* He lays down the 'YOU' in strict opposition to this." Let this be repeated from Vol. ii. p. 155. Our Lord, on one occasion, says, "*Our* friend Lazarus," Jo. xi. 11; "that *we* may not give offence," Matt. xvii. 27; and on one single occasion, with a far reaching sense, "thus it becometh *Us* to fulfil all righteousness," Matt. iii. 15. But this is the whole: everywhere He discriminates exactly, and uses the "*we*" only in connection with outward circumstances. Here, at least, it was impossible for Him to say "We;" for it is exactly in opposition to the presumption and rash judgment of the disciples that He is constrained to discriminate between communion with Him, which in most cases can be known for certain only by Himself, and communion with them. Olshausen fails to perceive the exact meaning of the saying, inasmuch as he applies to different persons the two sayings which are meant mutually to supplement and limit each other: "He who has been called to spiritual service must be against the Lord and His cause if he is not engaged in positively

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promoting it; but he who has been called to less than this, yea, he who stands dependent spiritually upon his superiors, is reckoned as on the side of the cause of God, if he only keeps himself free from the wide-spread hostile influences that are around him." For the "whosoever" in *both* sayings lays down a rule which is entirely general; to discriminate the sphere of its operation on both sides must be effected in another way. Every one, as we have remarked on Matt. xii. 30, is called to spiritual work of some kind or other; but it is not always necessary for him to proceed according to the form and manner of this or of that community of the called.

The well-known treatise of Elvert *(Studien d. Evang. Geistl. Würtembergs)*, has in like manner entirely failed to bring out the sense; the author supposes the great difference between the two sayings to lie in the μετά τινος and the ὑπέρ τινος εἶναι, the former according to him denoting inward unity of heart, and the latter outward community and operation. We might as well on the contrary take μετά as denoting mere companionship and expressed co-operation (as this undeniably is its ordinary use), and ὑπέρ, on the other hand, internal relationship. For that ὑπέρ literally denotes by itself a relation of working, of acting in favour or in behalf of another, is an entirely groundless assertion, although Ullmann repeats it (in the treatise hereafter to be named). At all events the ὑπέρ τινος εἶναι does not point to work, but to internal condition and feeling.

In the second saying, Mark ix. and Luke ix., as far as regards its commencing clause, or the οὐκ ἔστι καθ' ὑμῶν, it is certain that our Lord is not speaking immediately of the state of mind or internal relation to the followers of Christ, and consequently to Christ Himself; though we cannot, consistently with truth, affirm with Elvert that the whole statement has nothing whatever to do with this internal relation. For how can the words "is for you," merely mean "he is serving your cause," "promoting your objects?" It is certainly not to be supposed that the Apostles had a cause other than that of Christ, an object different from what He had; Elvert himself acknowledges "that the cause of the Apostles is here to be regarded as identical with that of Christ." When our Lord, in the first saying, proceeds to remark, "whoever gathers not with Me scatters abroad" (this certainly refers to *work*), He

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asserts the inseparable connection between inward state and outward work, as we have explained the passage.[1] According to this clear statement we must deny that the "undecided" may in the very least "be profitable to the cause of Christ."

The contrast of both sayings, lies, therefore, manifestly in something altogether different. First and foremost in this, that in the one case, the Lord says "against *Me*," and in the other case, "against *you*." How can any one overlook this? Assuredly in relation to the *person of Christ*, there can be no μετά of mere external communion, least of all in the intention, since He is here speaking as the Searcher of hearts and the Judge of hearts, not only about temporal relations, but also in regard to all future time, and in reference to both kingdoms. In the second saying He adds this: "To be *with Me* must not be supposed necessarily the same as to be *with you*, in a manner that shall be visible and subject to your judgment." For, in the second place, there is the clear difference: Christ, the Searcher of hearts, pronounces a decisive judgment, makes it manifest to the heart of each; but in our case, where no such judgment can exist, all that is required in the ὑπὲρ ὑμῶν ἐστιν is manifestly a kind assumption, a taking for granted in the meantime. "Let such a one be to you as if he were for you (and for Me),—until something occurs which proves him to be the reverse. Speak thus of him."

Elvert, without any reason, introduces into the case the very questionable position "*that absolute decision for Christ may not strictly be assumed of any one*,"—that to demand this "in order to a work rich in blessing" will in the end "destroy the Church itself and all activity in it on behalf of Christ." For such an assertion is exactly the opposite of the first saying in Matt. xii. 30. What in this is relatively true, will always, at the same time, have an influence upon practice; thus the meaning to the Apostles might have been,—"In so far as any one is still undecided, in so far he acts against your cause and Mine." But to

[1] Elvert's evasion is very rash: "The gathering and the scattering is only a continuation, in the form of a proverbial saying, of what had been formerly affirmed, and the words are not to be taken literally!" The acknowledgment betrays sadly his own want of understanding; in any other case there would be no possibility of comparing the two sayings!!

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understand our Lord as saying, "Whosoever is only not absolutely against Me may, with some degree of blessing, work on My behalf,"[1] is the very thing which the former statement has sharply and unquestionably denied.

Christ in the second statement refers not *merely* to the toleration, so dear to some, of imperfection and half decision (this *in us* may be appropriate),—not at all of blessing in the objective power of the means of salvation irrespective of the personal character of him who administers them, etc. These are matters irrelevant to the subject on hand. But He testifies in the verbally clear contrast of the two sayings:—that communion of being and of working with Him (these two are inseparable, and both are imperatively necessary) is not altogether bound up with the communion of external fellowship, association, participation with His people. There is here a contrast; but there is no contradiction. We see scarcely an appearance of contradiction in the two sayings as soon as we take them in their proper literal sense, without turning aside to general, irrelevant thoughts.

We do not therefore understand how Ullmann can set out with the assumption of a contradiction to be solved—as he has done recently in a treatise *on the supposed problem (Deutsche Zeitschr. für Christl. Wissensch.* u. s. w. 1851. No. 3, 4).[2] Even he finds first and foremost in the second saying the proposition "that every one who is only not against Christ is for Him,"—a proposition which neither was nor *could be* uttered. Even he appears not to observe that Elvert's result is an entire misinterpretation, and endeavours to find in the difference of the prepositions μετά and ὑπέρ (a difference of little moment in this passage), a false key. In the end, however, he comes to a

[1] As Elvert, p. 128, understands the second saying, and pays no attention to the fact that the expression is not ὑπὲρ ἡμοῦ in this case. This certainly is not to notice the chief point.

[2] We still less understand the praise there (p. 22) bestowed upon the totally useless treatise of Elvert. But certainly exposition, proceeding strictly from the word, is so little a matter of concern with these systematic and historic theologians, that even Ullmann himself *begins* with the commentators in expounding his views:—some take this, and others take that, as the object of the saying. Oh that our interpreters would first of all read and reflect upon the text and its connection! I read *it* first myself, and then consult the commentaries.

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right conclusion, as we have already seen he did once before,—that in the second saying our "Lord does not so much speak about the relation to Himself as about the relation of fellowship with His disciples." Our view, on the other hand, is that the contrast and difference are clear without any "not so much" of qualification. What Ullmann regards merely as a secondary difference we regard as the first, the very decisive, and assuredly the only one,—"that in the more severe saying our Lord speaks in the singular and in the first person, and, therefore, only of Himself, of His own person; but in the milder saying, on the other hand, in the plural and in the second person, and, therefore, of the disciples and of fellowship with them." This we thought we had set forth long since in our exposition, and that we had deduced everything which rightly flows from it: that it is not in the state of the soul and conscience towards Christ that the fundamental difference is to be explained; there, there is an absolute "either—or" as to being on the side of Christ, as to working with Him, as to being united with Him; this internal relation, however, always remains in some respects not perfectly cognisable to human eye and judgment. No Christian community, therefore, no visible Church, however constituted, may adopt the fault of Roman Catholicism and say that there is no communion with Christ and His people except in it.

We earnestly beg the reader's pardon for this digression on the exegetical literature of the day; we have been led into it by a desire to indicate once for all, on some prominent passage, the relation in which we stand to it. We return from this digression to our usual course, and observe in conclusion, that we must mark, consider, examine the immediate occasion and cause of the action and word of the Apostle John, in order rightly to understand the reply and the rule here given by Christ! The faithful and wise Teacher lays hold of this individual case in its deep general significance and symbolical import; He sees here all Popery in the widest sense of the word in its kernel, rising in the assuming WE of His beloved Apostles; and therefore He decidedly rejects and condemns it for all time to come. His word rebukes the smallest beginnings of assumption, as well as its full development in the "Church which alone confers salvation;" it protests against all restraining

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and quenching of the Spirit with rules, forms, and pretensions which have their origin in "Us," against all binding of the gifts of grace to any communion or succession, against all narrow-mindedness of confession, system, and method. Our Lord is most assuredly a God of order in His Church; and inculcates upon His people, *as the rule*, fellowship with each other, and, as far as possible, exact uniformity. But inasmuch as His people are very much inclined to misunderstand this order, and to substitute, first, the best form, and also by degrees some other form, instead of the internal reality;—for this very reason *His spirit makes exceptions*, and He Himself *gives us in this passage the rule* for these exceptions in the last extremity, as well as for a whole wide field of human assumption which will quickly see unjustifiable exceptions. Oh how far and deeply does His brief master-saying penetrate, if only the hearts of His disciples were willing to receive it! "Bind no man so to your doctrine as that ye shall say, He speaks not as we speak, therefore we regard it not though he also as well as we owns and praises our Lord. Bind not the people to your ways,—Whosoever does not as we do, does not right. Finally, never in this, or in any other sense, bind any one to your communion unconditionally,—Whosoever does not adhere to us does not follow us, is regarded by us as one who is not a follower of the Lord." Our Lord speaks on this subject in the spirit of kind concession, because He has the Apostles in His presence:[1] in *our case* there may be very good reason for a man being *against* us and yet no opponent of the Lord; it may rather be in obedience to the Lord's will that he is opposing what is faulty in us. But, finally, even where an organization among ourselves may be compared to the circle of the Apostles, the rule of the Master remains in its integrity. Peter, John, and James, durst not have said to Paul, "Thou mayest not preach the name of Jesus, we know He hath not called thee," even though Paul had inquired after them still less than he did, and had carefully avoided altogether their communion.

Vers. 41, 42. In these verses St Mark again turns into the train of thought in St Matthew: first, a further retrospect to-

[1] Because of course it was said of them in a correct sense, Whoever is really *against you* is also against Me. Luke x. 16.

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wards those sayings, Matt. x. 40–42; and secondly, in opposition, the warning against giving offence, the ground and meaning of which we have already set forth in our exposition of St Matthew. The correct reading is undoubtedly ἐν ὀνόματι ὅτι χριστοῦ ἐστε,—although this form, common at a later period in the writings of St Paul, occurs nowhere in the four Gospels except in the passage before us. The expressions of the Lord alternate between kindness and severity, between promise and warning. Scarcely has the Saviour expressed disapprobation of the assumption of the disciples, who would not acknowledge as a follower the man who followed not them, than He begins again to assure them of the dignity and honour which still remained for them in the presence of the Lord (assuredly here, according to ver. 37, common to them with every little child), and scarcely is this said to them than they are again impressively exhorted to avoid on their part offending any little one. For, that in the kingdom of heaven we should be loving children, honouring one another reciprocally and equally, is, as we have already seen on St Matthew, the fundamental thought of the whole of this saying of the Lord.

Vers. 43–48. St Mark does not give here, "according to his usual way," a paraphrastic version. What St Matthew has drawn in brief stands here in its original fulness. It is not to be imagined that the strong, thrice-repeated, astounding expression concerning the worm and the fire had its origin anywhere else than in the lips of our Lord Himself; and here as the natural sequence of this expression, we find a corresponding threefold word concerning the hand, and foot, and eye. The import of the saying we have already expounded in the Sermon on the Mount, and afterwards at Matt. xviii.; we may here notice the very regular distribution of the particular expressions so as to produce a significant variety in the repetition. To go "into life," "*to enter* into life," "to enter into *the kingdom of God*," —this is the one series, over against which is the alternates and counterpart "*to go away* into hell," "into fire unquenchable," "to be cast *into hell fire*." This is not a wide and empty fulness of words, but a solemn and emphatic address which presents to the mind at each turn a new view of the important matter. Πῦρ ἄσβεστον does not refer to the language of John the Baptist;

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but is an original application of the terrific threefold warning quoted in the following clause from Isaiah, a quotation which St Mark alone gives us. The excellent J. F. v. Meyer—a man too little known in the theological world, and whose grateful scholar I shall ever with pleasure acknowledge myself, without, however, adopting from him what I regard as erroneous, and in whose doctrine, particularly of the final quenching of the fire, I can never sympathise—threw out on one occasion, referring in a letter to this passage, the brief expression, in opposition to my views:—"thrice is less than once." This expression, if I understand anything at all, can only mean that a proverbial saying is not to be interpreted too strictly in a doctrinal matter. There would be some truth in this, were it the case that our Lord was uttering a mere proverbial saying; not, however, to the extent of enfeebling the essential fundamental thought. Our Lord, however, is quoting *a passage of Scripture* (which had certainly become a proverbial saying in Israel) as is manifest from the αὐτῶν quoted literally from Is. lxvi. 24, and the use of which had not been occasioned by anything hitherto said. Nay more, *He strengthens* the expression there to a certain extent by the simple finally decisive οὐ τελευτᾷ, οὐ σβέννυται instead of the future in Isaiah οὐ τελευτήσει, οὐ σβεσθήσεται; in like manner by leaving out the second αὐτῶν, whereby, as absolutely confirming the ἄσβεστον, there remains the pure, plain expression τὸ πῦρ οὐ σβέννυται! We dare set nothing over against this, we dare not consider it as an indefinite Old Testament expression, such as we have in 2 Kings xxii. 17; Is. i. 31, xxxiv. 10, and in similar passages; but as a clause expressing the full truth corresponding to such typical passages as those which stand (Rev. xiv. 11, xx. 10) at the end of the New Testament and of the whole sacred volume. Least of all is it conceivable by us how "death itself can, shall, and must die of its own sting, and hell of its own pestilence."

We have already seen how thoroughly the Lord, when quoting passages especially from Isaiah, opens up their depth of meaning. We have here a new proof of this. There (chap. lxvi. 22) the eternal existence and endurance of the seed and name of the righteous before God in the new heavens and the new earth had been dwelt on in the preceding clauses: corre-

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sponding to this we have here (ver. 24) the perpetuity of the dishonour and shame and suffering and pain of the condemned. Over this there may be thrown there a certain drapery of figurative language; here our Lord brings forward the real truth in the most unfigurative language,—the same Lord who, in Matt. xiii. 30, 40–42, knew no other way of explaining the figurative fire except by the literal fire. What Judith, with Jewish pride (xvi. 20, 21), addresses merely to the heathen, who torment the people of God, and Sirach vii. 17 (Luth. ver. 19) to all the ungodly in general,—our Lord here, though He is in the very midst of a most friendly address, in which He accommodates Himself graciously to little ones and children, threatens to these His own ransomed, beloved, blessed little children, if they will not perfect holiness by self-denial and the mortification of their own sin. *The worm* (in the first instance emphatic instead of worms) denotes here the internal corruption proceeding from death itself; see Job xvii. 14, xxi. 26; Is. xiv. 11; Sir. x. 11; the *fire*, the destruction of a corpse, anticipating the worm, and proceeding from without, such as took place in the valley of Hinnom, and not a mere reference to the custom of burning instead of burying:—this is the idea which gave rise to the expression in Isaiah, where mention is made of the *carcases* of the people who had sinned against the Lord. Whatever is represented as pictorially horrible in bodily death is wrought up into an inconceivable figure, and predicated of the peculiar horror of the second and eternal death. The word of prophecy here announces that both the *worm* and the *fire* are together; although in the imperfect figure it is only the one *or* the other that can exist, because the one excludes the other. And what in the case of the undying death is the import of the one and the other in their duality? Even those come short of the right sense who understand by the worm the gnawings of conscience in the soul, and by the fire the burning pain of the body; because *both* are applied in Isaiah to the body, as they are here in the mouth of the Lord to the body of sin and death with its unmortified members. In the resurrection, the whole is indissolubly reunited: body and soul enjoy together the bliss of life, or experience together the pain of death. The worm, therefore, rather denotes the self-corruption, the self-infliction of the man who has

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been doomed to death; and the fire the effect, corresponding to this, of the righteousness and holiness of the living God. But this consuming fire cannot annihilate the worm; the worm cannot die by being consumed, so that the fire, finding nothing more to prey on, should be quenched.[1] These are hard, terrible secrets: May grace save us from understanding them in the depths of Satan, Rev. ii. 24. The expositor can only intimate that they are set forth in plain and certain words.

Ver. 49. We have again an extremely simple and plain statement, if we consider it in regard to its literal import. To grasp its meaning, however, in the connection in which it occurs, is one of the most difficult efforts which exegesis ever made,—an effort which can succeed only by a profound insight into those fundamental ideas which are peculiarly biblical, and by renouncing every ἰδία ἐπίλυσις of the sacred Word. We begin to spell out the passage with πᾶς, and inquire who is meant by it. It has been correctly observed that the masculine πᾶς is always connected with something understood which limits or defines its general character. What is this here? Erasmus translated "*omnis homo sicut omnis victima*" (*every man as every victim*). It is soon seen, however, that this is too wide a grasp. For, in this case, to "be salted with fire," must denote, or at least include, the pain of eternal fire. We learn, however, from the second clause as well as from the following verse, that in reality the salting must denote the opposite of the consuming, agonizing burning; if indeed this is not apparent in these two words themselves. We include here, as it is proper we should, the γάρ, which certainly belongs not to the immediately preceding sentence, but to the entire threefold exhortation,—Cut it off and pluck it out, *for* it is *better for thee!* This "*for*" introduces the strong, clear, and urgent consideration, "Let not this trouble and terrify you, for there is no other way; we must be prepared by fire and salt for God as a sacrifice,—that is, if we would escape eternal fire." Therefore, *Every man* who would not come into Gehenna, but would obtain the *better part*. Not, as many think (that we may guard against misunderstandings

[1] Even the excellent Roos gives us this most arbitrary interpretation:—"Where the worm of the damned dieth not *until* it hath totally consumed them; and the fire is not quenched *until* it hath totally destroyed them."

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beforehand)—Every one who will not be salted by willing resignation and self-denial, must sink into the fire! For, as was said, the salting fire, in common with the salt, denotes the opposite of the πῦρ ἄσβεστον. "To salt," does not signify "to destroy;" but, "to preserve," "to render durable and acceptable." Although that fire assuredly never completes its work of destruction, yet this is alone what, as pure fire, its object is; and that those who burn in it are never consumed by it, but unceasingly endure it, does not arise from the fire, but from the undying worm. Our Lord does not institute any comparison between those who are condemned in fire and the burnt-offerings; or between those who are sanctified and the meat-offerings;—as we shall see if we read and spell on without bringing to the passage any new idea of our own. Πᾶσα θυσία is strictly parallel with πᾶς; and the θυσία, according to the passage quoted from the law, means not merely the מִנְחָה: the "and" between the two clauses is manifestly also, indeed properly speaking exactly equivalent to, "as;"[1] for, whatever is salted with the salt of the covenant (and this might be done with fire or merely with salt), is certainly an acceptable *offering*.

The Lord has a little before quoted a passage of Scripture which rests upon a similitude from nature; He now quotes, in the literal ἁλὶ ἁλισθήσεται, the passage from the Mosaic law of sacrifices, Lev. ii. 13, but gives to this ordinance a sense, in the connection in which it occurs in His discourse, which unfolds its typical import. The future intimates that the ordinance is to be retained and perpetuated in New Testament times. Dost thou ask, as a theologian, where Christ has taught and established a system of typology? Thou hast here the indisputably clear axiomatic utterance of His mouth, in which He deliberately takes for granted an essentially valid sense, not merely for this particular passage, but of course for the whole ceremonial law in which it occurs. We cannot certainly write a book within a book upon the whole typological system of the Levitical sacrifices; still the main features of this system may be briefly indicated. First, as to the *burnt-offering* to which the fire in this passage points us—What is shown, what is meant by the fire in which

[1] The so-called ו *exæquationis;* thus both Fritzsche and de Wette regard it here.

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the sacrifice was consumed and ascended to God? Bähr[1] has recently repudiated very decidedly the old view according to which there was nothing in this fire except the hell fire of eternal condemnation. Kurtz,[2] also, who generally opposes him, is not disposed to acknowledge this fire as anything but the emblem of purification and holiness: agreeing with Bähr, he finds an irrefragable proof of this "in the similar and simultaneous burning of the meat-offering with the sacred incense, oil, and salt." We are not disposed altogether to resist these considerations to the extent of renewing the old limited view; as little, however, can we altogether agree with them. For, although it be admitted, on the one side, that the fire as a sweet-smelling savour of the Lord must indicate a reconciliation to His good pleasure—*i.e.*, the offering was accepted by God as an offering of propitiation; and grace and not wrath was manifested in this, that "the Lord has His fire in Sion and His furnace in Jerusalem" (Is. xxxi. 9) —still, on the other hand, it must be maintained, as Kurtz at least knew well, that in this reconciliation the punishment was inflicted upon the victim offered in sacrifice,—the avenging sentence of the merited death and destruction. And this, in our opinion, lies not merely in the preceding slaughter and shedding of blood, but quite as much in the consuming fire; just as the putting to death contains in it a returning to life in order to pleasing God, an offering presented as if it were something *living in death*. The burnt-offering is in the first instance Christ, and in the second place we in Him. Now, therefore, exactly in so far as the wrath of God, and death as the wages of sin, have to do with the death of Christ, who yet is life, and gives us life, to the same extent, and neither more nor less, does the *eternal* fire belong to the fire of the altar of burnt-offering. Of this fire, not without the most significant connection with that of which our Lord has spoken, it is written, "the fire on the altar shall burn, and shall never be put out; eternally shall the fire burn upon the altar, and shall never be put out" (Lev. vi.

[1] Whose well meant purpose to consider the *symbol* as such, without regard to the *type*, is impracticable, and must, therefore, necessarily involve him in many errors. We cannot thus separate what God has joined together!

[2] In his important treatise on the Mosaic sacrifices. *Mitau.* 1842.

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12, 13). Compare for the individual offering, ver. 9. Here both are embraced in one: the warning allusion to the fire which consumes in righteous wrath; together with the reconciling grace which converts this same fire of holy love, into which we must all enter in fellowship with the Saviour given for us, from a destroying into a quickening fire, into a propitiation. The fire assuredly is, in reality, only one, and of one kind. Kurtz speaks in the first place of light and warmth; in the second place of a *quickening,* and therefore of a *purifying* efficacy; and in the third place of death bringing *destruction* as what is yet to come (p. 89, 90). This connection is correct; but the order must be reversed. In the first instance, as is clear in nature and Scripture, fire consumes; and if there were no sin in us the light of God would never be fire to us. It purifies and quickens us only in so far as it condemns and casts out sin, puts death itself to death, Is. iv. 4.[1] *Wherefore,* also, in the unburnt meat-offering which denotes the new life, praise, and obedience, there is at least an intimation of the *fire* in the salt; as the salt, on the other hand, is seen in the sin-offering and trespass-offering, as confirming the covenant, and preserving before God.

We have now reached the very heart of the matter; and may understand the expression before us, in which our Lord designs not merely to point us to a single isolated precept, but to give us a key to the centre of the whole sacrificial system. He speaks at once of the fire and the salt of the sacrifices; embraces both in one by the one word ἁλισθήσεται, which He applies to both. "Fire is salt and salt is fire"—says Stilling.[2] "The salt is a condensed embodiment of fire"—writes v. Meyer.[3] We have here, however, a solution not only of the apparent but of the real opposition; sacrificial symbolism supplies us with the key. The same fire of the Divine purity, holiness, and love, which

[1] It by no means follows, however, as V. Meyer once wrote to me, "that the eternal fire consumes only sin, that being what is represented by the animal sacrifices;" for the question is, Can sin in any case be separated from the sinner in the way of judgment, destruction, without faith in grace?

[2] Hence at the highest point the two appear once in complete unity (Deut. xxix. 23).

[3] "The nature of salt is of itself fiery," says Pliny (Nat. Hist. 31).

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must, in the future state, unquenchably burn the unclean, the impure, and the dead in eternal destruction, must, at least in this world, *salt* every one who would come into contact with it, must sanctify him by putting to death everything within him that is worthy of death, by a gracious, condemning, purifying destruction of the sin, accompanied by the deliverance of the sinner. This, and nothing but this, is the thought of the Lord: see 1 Pet. iv. 12, 17; Luke xxiii. 31. But He expresses this in the typical language of sacrifice; both because this language supplied Him with the briefest and most comprehensive expression, and because in Isaiah, whose concluding words He had quoted, two of the preceding verses had affirmed that the saints should be brought to the Lord for a meat-offering, Is. lxvi. 20, compare lx. 7; Mal. i. 11; Rom. xv. 16. Even the fire consumes only that which is combustible: if the worm in Gehenna should die, the fire also would be extinguished, and there would remain in the ashes the pure salt, the basis of things allied to fire, and which resists all destruction as well as corruption. Now the *grace* of God in the *sacrifice* converts for us the fire itself into salt; yea, it covers and softens, to the greatest possible extent, its unavoidable effect, in the mere salt. Salt, in the Old Testament, although it is called, Lev. ii. 13, "the salt of the covenant of thy God," and mention is made, Num. xviii. 19, "of an eternal covenant of salt," does not depend for its meaning on any allusion, such as has been derived from profane writers, to a common, friendly meal,—like the eastern and western proverb "to eat with another a bushel of salt,"—but on an allusion to its being akin to fire, to which, at the same time, it is a marked opposite.[1] Salt is imperishable, it resists the action of fire, it has an indestructible endurance; salt also makes what it salts thus durable; still it does this exactly by its burning power and effect, bringing with it in another form the salutary fire. This

[1] We cannot (like Bähr, Stud. u. Krit. 1849. 3) hold by the sense of *the covenant* from the passage in the Pentateuch as the only one which the Lord must have had exclusively in view; for, that passage does not exclude, it rather suggests, a wider sense (if we correctly understand *the covenant* according to its radical idea); and the Lord manifestly speaks of salt and fire in regard to the effects which they produce. We leave our readers to compare our exegesis with the Treatise of Bähr, which, correct though it be in many respects, does not apprehend the proper kernel and connection.

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is the covenant of God with man; the covenant of delivering and preserving grace with the sinner in the sacrifice of reconciliation.[1] It has been falsely supposed that no salt was applied to the burnt-offering; but the regulation for the meat-offering, Lev. ii. 13, is extended in the concluding sentence to כָּל־קָרְבָּנְךָ; and קָרְבָּן is the general name for all offerings, Lev. i. 2. Our Lord says here πᾶσα θυσία, and in Ezek. xliii. 24, the burnt-offering is salted, to show that the fire has been changed from a killing into a preserving fire.[2] The salt of the offering is certainly not (as Michaelis in his Typical Theology, p. 63, 64, and Oetinger in his Dictionary, p. 426, singularly enough, considering the miserable mistake, agree for once), the rendering it indestructible for the eternal fire of vengeance.[3] The mere salting, finally, is the mildest form of exempting and preserving against all other fire.

Of what, therefore, does our Lord speak in ver. 49, after He had previously spoken of hell-fire? He means and He very plainly mentions three processes in relation to ourselves. The terrible portion, which is the final issue, is the proper *consuming* fire. The better portion which He advises us to choose, and which He recommends to us as a voluntary self-offering, is to

[1] "Salt is what preserves the earth, and fire and wind (spirit) are concealed in salt. Take dust by itself, its power arises from its combination with salt." *Perceptions of a Prophetess.* Hamburg: by *Perthes* ii. 172. "The basis of all matter is salt, as is seen when any substance is burned and the ashes all washed." *V. Meyer*, as above, Vol. i. p. 386, where there is also given an explanation of Is. li. 6, different from the common one, and which makes the word parallel to the *rags* of Jer. xxxviii. 11, 12.

[2] On the use of salt in heathen sacrifices, see *Rosenmülleri Scholia* on the passage in Leviticus.

[3] Compare Oetinger, as edited by Auberlen, p. 151, ss. "In order that the fire of hell may do him no harm, he must be salted with fire; *i.e.*, he must be pervaded by the heavenly corporeity of the flesh and blood of Jesus." Is this exegesis? The modern resuscitation of Oetinger renders it necessary to advert to his errors and confusions. Very frequently only his fundamental ideas are correct; he fails altogether in rearing his superstructures. I regret that I have not as yet seen his special treatise "on the Secret of Salt," Stuttgart. 1770. Still I can refer to his *Memorial of the Princess Antonia* (Tübingen, 1763), where, p. 379, 388, there is a full discussion on the *Sayings* of Jesus by St Mark; for the critical consideration of which this is not the place. Compare what Auberlen, p. 445, 446, has contributed on this subject.

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allow ourselves to be sanctified by the *salting salt.* In the middle between these there stands an intermediate clause,—the *salting fire;* and of this also He says that every one must experience it, that no one without a burnt-offering can become a meat-offering before God.[1] He intends to teach that in order to escape condemnation, there remain for us *two* means of becoming holy and happy. Nitzsch, in his sermon on the Saying before us, names these with perfect accuracy: "the salt of truth, and the fire of affliction." Braune calls the salt, "Evangelical doctrine, the truth of the Gospel." The mere being salted would thence denote the voluntary purification of our souls, in obeying the truth through the Spirit (1 Pet. i. 22); thus the life which mortifies the old man would enter in the gentlest possible manner, although even thus the Gospel must show its burning power against sin. For, "the holiness of God, manifested with the grace of God, in all its consequences, effects, and demands, is the salt of truth of which we speak;"—grace chastises us so severely for the denial of our ungodly nature, that "we must read in the last sufferings of our dying Redeemer, that if we sin willingly there remains no more sacrifice for sin." But who has become an offering of God without the aid of affliction, which, through the accompanying help of God, constrains us to obedience? Consequently, we must not sever the two united means of grace; they go always in every variety of way together as the Lord here embraces them in one view. In themselves they are not entirely separated; because the salt burns as well as salts, and the fire salts as well as burns. Even the word is a fire (Jer. xxiii. 29) in the same way as the Holy Spirit is (Matt. iii. 11). Besides, in every case the rod of affliction is indispensable (Heb. xii. 6–8); and, on the other hand, no affliction is salutary unless the word of God accompany it, or be recalled to our mind if we have forgotten it. Each of the two former gives efficacy to the other; but the salt is, and continues to be, assuredly the main thing even when fire accompanies it. The conflict teaches us to attend to the word (Is. xxviii. 19), and

[1] Therefore not as Hamann (i. 112, 113) for once superficially writes, "Instead of the fire we escape with the salt." This latter is merely "the sense of our sins, and faith in Him who has extinguished the fire of sin." There is *no* understanding of the text here.

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the word renders the conflict salutary to us.—Finally, if we have thus far understood our Lord, we cannot submit at the end to any limitation drawn from a theological system, as to the fire of judgments destined yet to heal and to deliver;—as Bengel does, who finds it necessary to add, "in this life, however." For that a *salting* with fire may still be possible and real, there as well as here, in Sheol as well as on earth, as is frequently intimated elsewhere in Scripture, our Lord here is as far from denying as He is on the other hand from being able to say of his πῦρ ἄσβεστον that πυρὶ ἁλισθήσεται.

Ver. 50. Our Lord passes from the fire that shall never be quenched to the fire that salts; from that remote fire to the mildest salt which contains fire. In so far as we are a meat-offering, well pleasing to God, certainly not without a burnt-offering to be prepared in the first instance; and also afterwards, in so far as we would be, and would continue to be such, among each other and before the world;—are we exhorted in the most gracious manner never to suffer this salutary and necessary salt to be wanting, never to suffer it to be lost. The fire must, alas! afflict us because of sin, and itself cometh of evil: SALT is and remains alone relatively the best for us, the unmingled good (καλὸν, which of itself can and will help to the καλόν σοι, vers. 43–48), which works out our preparation even in the fire. Hold this fast, *have it*, keep it, and use it well,—is our Lord's word to His disciples. "The more salt there is in you, the less will you need fire." This fire stands alone in the hands of God: *ignem habere non est facultatis humanae.* But to receive and to hold fast the power of sanctifying truth for voluntary obedience in self-denial, and to reject our own inward corruption (to forsake all that we have, as the passage in St Luke xiv. 33, 34, is again explained in harmony with the above)—this is good and beautiful. Our Lord thus returns to the Sermon on the Mount (Matt. v. 13). The light, though contrasted with fire in its mild and beautiful illuminating power, cannot nevertheless be without the pungency of salt, in order really to do its work effectually: "would ye be the light of the world, then show yourselves also as the salt of the earth." The salt of God is good, the power of His truth and the effect of His Spirit; but ye children of men, as always previously salted yourselves with

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this salt, must also become another salting salt. This salt, in its secondary effect, condescendingly so called, which salt ye are, may alas become saltless (ἄναλον); its calling, its name, and appearance giving the lie to its nature, its vile end standing in marked contrast to its good beginning: beware of this, for man cannot be renewed and born again the second time. Has the strength of the first sacrifice become annihilated by a complete apostasy, there cannot be a second. How, in this case, would ye again help yourselves? O how many great lights of the world and of the Church, who allowed themselves to become deficient in salt first in their own hearts and houses, and by and by in all their light and teaching, have finally fallen into this condemnation! Therefore *have*, keep and use well, the salt of truth *in yourselves*,—that truth which works holiness and self-denial within us, lives through the energy of grace and of the Spirit, and mortifies sin. "Then and then only shall ye have and keep peace also *among yourselves* as disciples." Again, "maintain peace and *love*, in order that ye may not lose in contentions the salt of *humility*:" the one acts and reacts reciprocally upon the other. Hence after this our Lord turns back to the fundamental theme of His discourse, which He had prosecuted from vers. 34, 35; and, hence, St Mark may conclude with this saying, leaving out the further statements given by St Matthew xviii. 10–20. We may notice the contrast ἐν ἑαυτοῖς and ἐν ἀλλήλοις introduced into the unity of the necessary connection:[1]—the inward humility, which always judges itself, and which thus rightly appreciates the real worth and greatness of the lowly and the poor, is the already valid holiness of those who are still sinners, secures the peace of love, and is secured in it. In the first instance, certainly, and above all other things, let each man judge himself only, and exercise patience and forbearance towards others. But then, in the next place, this is not enough of itself. Olshausen remarks, "As salt does not salt salt, but that which is unsalted, so also ought the vital energy of the children of God not to be dissipated in mutual strife, but applied to the quickening of the world." Very good, if all disciples and brethren were one mass of pure

[1] In yourselves salt, among each other peace;—as Hamann correctly points the antithesis.

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salt! But when a brother sins, I ought to punish him even as a brother, according to the more full directions given by our Lord in St Matthew. I must show my love, working peace and bringing the influence and the might of brotherhood to bear upon him in truth, not in a soft insipid style (like the pietistic reciprocal fondling of each other by the dear children of God), but according to the necessities of the case, with all sharpness of punishment. Consequently, also, "Salt yourselves one with another, in order that all together may be able to salt the world; but do this in the exercise of that lowly love, which rightly exercises and rightly endures punishment." The ἐν ἑαυτοῖς and the ἐν ἀλλήλοις run mutually into each other. Let your speech (and your conduct), first, towards each other, and secondly, towards every man, be at all times not merely ἐν χάριτι, lovely and loving in forgiving grace, but, at the same time (and the genuine χάρις τοῦ θεοῦ is never anything but this), seasoned with salt, and made effective for improvement and edification. (Col. iv. 6; Eph. iv. 29.) This is something more, something better than the Greek *Charis* of amiable intercourse with one another, on which many saltless persons are again in their insipidity expending much false diligence. The salt of the disciples of Christ means something very different from the Attic salt of which Stilling, though in a style not Attic, satirises—"It is good for nothing but confectionary!" The ancient Catholic Church had in view the salt of Christ, when they used that substance at the ceremony of baptism, and on other occasions. It is only of it that the proverb in Horst's Daemonomagie holds true: "the Devil cannot endure salt, and all the dishes at the Devil's meals are without salt." Search many of our modern festive entertainments, and you find it alas to be so: but be not present at such without introducing the salutary offence of the cross among the false charities, without introducing in season and out of season (2 Tim. iv. 2) your little grain of salt, provided you have any, to the vexation of Satan and to the salvation of his saltless companions in the name of the Lord. Again, ye brethren, quarrel not among yourselves, if one goes abroad and another stays at home: but punish only this in yourselves and others, that ye who are the salt of the world, instead of salting it, feed together on what is unsalted.

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THE WIDOW'S MITE.

(Mark xii. 43, 44; Luke xxi. 3, 4.)

St Mark preserves, in a few words (and St Luke agrees with him, or copies from him, almost word for word), an externally lovely incident from the last days of our Lord—an incident which, in its simplicity, is still as fresh and expressive as ever it was. The saying of the Lord which occurs in connection with this incident is, we may observe first, the last which we have to consider of the new Sayings given by St Mark; as we have resolved to follow, in the first instance, all the Evangelists only up to the history of the last sufferings. There is little of *explanation* needed, for the simple incident and the saying express of themselves a clear meaning: still it is right to call attention to the easily overlooked connection of the whole. Immediately after the denunciation of woes upon the Pharisees, consequently also (as Matt. xxiii. informs us) after the announcement of the judgments upon Jerusalem, and of the desolation of the temple, after the terribly sharp word of farewell, "Ye shall henceforth see Me no more," He does not *at once* go forth;—no, He sits down quietly once more to *observe* what is going on in this temple. By His very *silence* He says, "Have ye whom I have now upbraided, any answer to return? I am ready to hear it." Before this He has had many questions put to Him, and He has always been ready with His answer. In holy wrath, and in the language of rebuke called forth by the zeal of love, He has spoken His last public temple-discourse, and no man has dared to reply to Him: but He lets it depend on them whether it is to be His last. He does not seek to escape from the wrath which He had provoked by His powerful rebukes, for His hour is not yet come;—after such a discourse He sits quietly down. This is one general point. Still further,—He sits down right opposite the treasury-chest, to observe how the people put in their contributions.[1] During the few preceding days He had *taken a*

[1] The γαζοφυλάκιον is not a chamber, or the לִשְׁכָּה of the Treasury (it is not possible that St John could indicate this by the ἐν, viii. 20,—access to it would scarcely be open); nor is it one of thirteen שׁוֹפָרוֹת or (so called after their form) chests for free-will offerings which were

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view of everything in the temple (Mark xi. 11); He lingers here before He leaves it. For what other purpose but to manifest His condescending patient sympathy with the sanctuary, now desecrated and given over to destruction; and then to intimate symbolically what in future He would by no means fail to do in every house and sanctuary of His people as the rightful Lord and supreme Guardian?—It has been supposed that our Lord takes notice of the pious widow contributing out of her absolute poverty in order to draw a contrast that might put to shame the rapacity of the Pharisees, who devour widows' houses, on which He had previously been pronouncing condemnation in the 40th verse of the preceding chapter. This idea, however, appears to us to destroy the tender beauty of His conduct and of His Saying. We suppose that after the lamentation of His Saviour-heart, as recorded in Matt. xxiii. 37, had been uttered, He does not return to the same strain; He has entirely finished His rebukes, and He has no intention to renew them. He rather calms His agitated heart, by kindly condescending to any trace of godliness which is still to be found[1] in that den of thieves so soon to be broken up; and rejoices over two mites brought to this temple with simple good intent for the sake of God (Luke εἰς τὰ δῶρα τοῦ θεοῦ). This is a lofty contrast between wrath and love; like what we find in Matt. xxi. 13–16; the healing of the sick and the joy in the Hosannahs of the children following immediately the words of rebuke. What manner of man is this! He is never exhausted in the immoveable depths of the love of His holy soul, never unduly excited and moved by the most powerful outbursts of judicial, zealous testimony;

to be found in the women's court, and of which Sepp (iii. 309) gives a very correct account; but, as the article shows, a particular collection-box, to which also Josephus alludes in his Antiq. xix. 6. 1, and in other passages, where he uses another word. St Mark and St Luke have made no error or mistake; we know nothing exactly about the matter.

[1] So far there is something true in the remark of Braune, though expressed by him in too strong and general terms: "in order to recover Himself after His discourse against the Pharisees, to take refuge in the piety of the people." The observation of Lange is more correct, and conceived in a finer spirit: "that He might leave the temple with a warm look of blessing upon the true piety found in the old temple service,"—namely, upon as much or as little of it as was to be found.

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immediately after a discourse like the preceding one, He has again the calmness, the delight, the ready mind to search out and observe the smallest good.[1] Did He then feel and act thus in the flesh? How does He now look down upon the gifts and offerings in every little church and community, upon what is given and done in the whole world, that He may try it according to its value, its want of value or relative value, especially that He may not overlook the smallest thing; and that He may cry to the churches for each individual I know thy works; and at last may proclaim to all from the judgment-seat, "This ye have done, this ye have not done."

His disciples ought to learn, observe, and lay up in their minds for all future time that He thus sees and shall see. He calls them to Himself, as to witness "an official act," in order that they may learn something great from this little incident; in order that He may bequeath to them and to all His future disciples a word of truth which has ever since been of eminent use in guiding to right judgment those who hold office in His church; and in encouraging and gladdening many a poor man who has given willingly out of his poverty. But at this time it was not designed that the widow who had passed by should hear her own praises; the remark was made confidentially to the disciples alone. Although it might certainly be true that the greater part of the money collected in this chest was applied to evil purposes, and did not go to uphold the true worship of God, the Lord pays no regard to this, but looks at the heart, the good intention of the giver. There is something in His Saying, though infinitely higher and deeper, which bears a resemblance to the exclamation uttered by the martyr, Huss, when a little peasant brought a small piece of wood to increase the flame of his pile, "*O sancta simplicitas!*" For there was indeed such simplicity in *this case;* when a poor widow denied herself of her poverty-penny, which she had carefully saved up, in order to make a little more full the temple treasury, which truly

[1] "It was assuredly no littleness at such a time, when every influence was united to destroy the Redeemer, that He should with calmness of spirit and a heart full of sympathy observe what is related in this short paragraph. Who could have thought that at such a moment such a story could have been told of Jesus?" Stein on St Luke, p. 227.

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stood in no need of it.[1] But how far is He from the spirit of those who, to show their wisdom, would blame a humble, well-meaning heart!

Our Lord gives emphasis to the expression of His mind by a "Verily, verily, I say unto you" (Luke "truly"). There were many rich people in Jerusalem, who assembled in the temple before the feast, and whose wealth was displayed by their gifts, though in most cases with Pharisaical ostentation. Still our Lord does not draw the contrast in such sharp outline, because He has now no satisfaction in uttering the language of reproof; He does not expressly, for this time, blame and contemn the others; He takes the mildest view of everything. He merely places over against all the gifts from the *rest* (what was certainly a light and small remnant), the two farthings of the poor widow, as being greater than all in His view and in the view of God. He speaks positively: Gracious condescension and heartfelt joy become apparent in the very fulness of the language by which He confirms His assertion of the mere relation between her possessions and her gifts. At the same time, however, His intention is not merely to estimate a relative *plus*, but in doing so, to point out the zeal and ardent impulse of her heart as it prompted her to give, and to offer in simplicity to the house of God. Instead of having anything superfluous, she is in need, she might have asked alms privately or publicly; but instead of doing so she gives away out of her need the last pittance of her poverty, all that she has in her possession. Her means of subsistence, her daily supply, consisted of two very small pieces of money, which together make up a *quadrans*, or a fourth part of an *as*, to which St Luke correctly reduces the amount for the convenience of his Roman readers. Was not this imprudent and strange? She might reasonably have retained one of the two small pieces, if she was determined to give an offering at this time—this would still have been the half of all that she had. But she gave the whole, thinking now in faith of nothing beyond; only now moved, as we manifestly see, on close observation, by something special in her spirit to this frame of gratitude and

[1] In so far we have here *indirectly* what Lange would put too much in the foreground, a confirmation of the objection of Jesus to the Pharisees, who robbed widows' houses.

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offering; so that, completely forgetting herself and her poverty, and the morrow, she rises up and gives all that she has. The Lord knew this,—we ask not *whence*. When He looked upon any one with the whole strength of appropriating love, He could read by a glance what was in the heart; when the Father designed to give Him a word for the world, He gave Him, in the particular case, the wonderful knowledge of what otherwise would have been concealed. Thus, in this homely utterance, the majesty and condescension, the greatness and the kindness of the Lord, are again united: thus it stands for us like a testimony taken from the midst of a life and conduct throughout of a similar character,—telling us who He was who died for us, what Divine-human clearness of vision, and fulness of love, dwelt in Him, even in these last days.

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THE GOSPEL OF ST LUKE.

THE FIRST PREACHING IN NAZARETH.

(Luke iv. 17–27 [Matt. xiii. 57; Mark vi. 4.])

THE first two chapters of the third Gospel, as we observed at the very beginning of this work (Vol. i. p. 1), reach to a point further back than the commencement of either St Matthew or of St Luke; and manifest an aim the opposite of that which characterises the prefatory verses of St John, regarding the Word made flesh. It is for this cause that St Luke's Gospel leads us at once to those introductory events, lying far back, which preceded the birth of Jesus Christ, through the power of the Holy Ghost; lets us hear the announcement of Gabriel, the songs of praise of Zacharias and Mary, the glad tidings of the angels to the shepherds, and the praise of Simeon and Anna; and next gives us the only record which we have of the first Saying (earnest of what was to come), uttered by the Son as He grew in the Spirit, concerning His heavenly Father. It is hence entirely in accordance with this character of the Gospel of St Luke, that instead of the summaries of the public Sermon on the Mount delivered in Galilee, Matt. iv. 17; Mark i. 15, we have an exact (as it were esoteric) narrative of the first appearance of our Lord in His own Nazareth. For here Br. Bauer is most assuredly right, in opposition to Ebrard, in maintaining that a *first* appearance is here related. This is so patent on the face of the whole transaction, and in all its details—from the quoting of the text in Isaiah, down through the fastening of all eyes upon him, and the "to-day" of His own lips, to the wicked close,—

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that it is impossible to have a clear view of any one thing, if we are to suppose that Jesus had on a preceding Sabbath spoken in the Synagogue at Nazareth. And then, what other than the first appearance, or nearly so, could it have been? Why all the wondering and offence taken on any occasion subsequent to the first? There is nothing against its being the first visit in the expression *κατὰ τὸ εἰωθὸς αὐτῷ* (a pure Attic Greek phrase)—an expression which has been very generally misunderstood. These words refer not, as Schleiermacher supposes, to our Lord's habit of teaching in the synagogues; such a habit, in so short a period, could not yet have been formed. In this case they would form a continuation of the 15th verse, and would be sufficiently tautological. Moreover, we should find the Redeemer here already in the middle of His duties as teacher; and St Luke would have antedated this apparently late event to favour his own plan. This *εἰωθὸς* (which certainly does not denote a habit beginning no longer ago than yesterday or the day before, see Matt. xxvii. 19, Acts xvii. 2) depends not upon the rising to read and speak, but upon the going into the Synagogue at Nazareth, and is manifestly to be read in close connection with "*where He was brought up.*" St Luke, casting his eye back from Nazareth, manifestly connects his narrative with chap. ii. 51, 52, making it, as it were, a continuation of the account there given. We consequently perceive in this a notice extremely important, which brings before us, though in a single accidental trait, the entire private life of our Lord, as subject to all authority; viz., that hitherto He had been accustomed to attend this[1] Synagogue at Nazareth as a silent hearer. He had not withstood all the folly and perversion which, in the reading of the word, must have proceeded from many lips, because the Spirit had not yet anointed and sent Him to speak.[2] It is quite correct to take a deep view of the statement, and reason out the

[1] The only one in the little village; for the plural in Matt. xiii. 54, which is expressed by Luther, is a false reading.

[2] Therefore He had never up to this time *read aloud*, as Bengel supposes; this would have been inconsistent with His condition, though His keeping silence would not. Sepp (ii. 122, comp. 62) thinks of Him also as the Maphtir or Reader, perhaps also the Interpreter in the Synagogue at Nazareth: but this is a very absurd idea, which must disappear when narrowly examined.

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conclusion, that Jesus, from his twelfth till his thirtieth year, had attended every Sabbath day as a devout hearer: we cannot strike this great record out of Scripture except by an exposition which is not only false in itself, but which produces confusion also in other directions.

Further, we have already explained, Vol. ii. p. 270, that we regard the visit to Nazareth, recorded in Matt. xiii. 54–58 (Mark vi. 1–6), as a second visit paid at a later period; and the account there given, notwithstanding all its apparent similarity, as by no means in all respects identical with the first appearance which St Luke records in the passage before us. From an independent and firm conviction we abide by this view; and shall neither appeal to the learned in its favour, nor discuss at any length the arguments of its opponents. Schleiermacher's critical research has very far from succeeded in establishing the identity of such different histories recorded in such different connections: an identity which cannot be held without a strange violation of Scripture. Where the Evangelists give no positive chronological data we hold that we are at liberty, and that it is our duty, to assign any place we please to their narratives;—to such narratives, we repeat, as are given in a general way, and not in chronological sequence. But when we find a clear and express connection of time, we regard, in conformity with our principles of criticism, these terms as at least so far inspired that they cannot record anything which is historically *false*. This is the case here. We must not vaguely read Matt. xiii. 54 as meaning, "He came (among other things) *also on one occasion* at an early period to His native city;" because to simple readers, (and it is for such that the Scriptures are written), the καὶ ἐλθών, according to all rules of language, depends upon the μετῆρεν ἐκεῖθεν of the former verse 53, and this again upon the ἐτέλεσεν τὰς παραβολὰς ταύτας. Similarly, in Mark vi. 1 the ἐξῆλθεν ἐκεῖθεν depends upon the preceding chapter, the fifth, by a self-evidencing chronology; inasmuch as only the cures mentioned in Matt. ix. 27–34 come between. And there are assuredly many histories anticipated by St Matthew which come between Matt. xiii. 52 and 53. But the fact that the Lord visited Nazareth after and not before the discourse which He delivered in parables, is firmly established, and cannot be overturned.

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Where then is there, in Luke iv. 28–31, room for the performance of the several miracles which St Matthew and St Mark relate as having been wrought previous to the *second* visit? There is an undoubted difference; and it is quite as "theologically" arbitrary as is anything to be found in the exposed theological nakedness of Strauss, Bauer, and Co., for Olshausen to say, "He probably healed a few sick before speaking in the synagogue at Nazareth," and then to remove the contradiction which thence arises between this and Luke iv. 23 by adding, "such cures may have been wrought in the quiet family circles," so that the rest of Nazareth knew nothing about them. More orthodox theologians have ceased to treat the written word as Schleiermacher of old did; and it is sad that, in *such* instances as the above, Olshausen, otherwise of precious memory, should have to be classed with that old school. Finally, Alford holds it "utterly impossible" that Jesus should have been thus treated at His first visit, and should then have expressed wonder at their unbelief on His second visit. But we simply reply that it is precisely at their *confirmed* unbelief that He expresses wonder; at their continued unbelief after their former outbreak of passion, and the disgrace which followed it, after His long continued teaching and working of miracles.

Thus, the first visit to Nazareth, an event which comes in between the 13th and the 11th and 12th verses of Matt. iv.—which is related by St Luke, and alluded to by Matt. iv. 13—furnished the cause why our Lord selected Capernaum as His place of abode; He visited Nazareth at a later period a second time. Fearlessly, though they would have put Him to death, did He afford them a second gracious opportunity, kindly dealing with them and not giving up His own native city. It can scarcely be thought that He has at once *altogether given up* His own unhappy Nazareth for its first sin, though that sin was certainly a grievous one. The denial of His *return* once more strikes out of His life a trait as beautiful as it is significant. On the other hand, it may well be imagined that the inhabitants of Nazareth, though a little ashamed of their first outbreak of passion, and not disposed to act in the same way against the Lord, after the lengthened and strong demonstration which they had received of His character, would still continue to cherish the same

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sentiments and adopt the same language, *πόθεν τούτῳ ταῦτα*. Then, in regard to the accounts given by St Matthew and St Mark of the address and the reply,—accounts which by no means give a conversation between Jesus and the Nazarenes, held literally and exactly in this very way, but only a general view of what was stated and of what followed from it—we are not indisposed to grant that there is an echo of the former incident in their narrative; and, so thinking, we shall give in one exposition the kindred and blended results of the two visits to Nazareth.[1]

[1] John iv. 44 is a mere note, which is quite unintelligible except on the supposition that St John had in his view other well-known records. All intelligent critics are prepared to admit that he generally supplements and refers to the synoptical Evangelists; consequently "it cannot be compatible with sound principles of hermeneutics not to regard that exposition of this passage in St John's Gospel which makes it agree with the other Gospels, as the most obvious and most natural one" (Baumlein, *Stud. u. Kritik.* 1846. 2). We accept this with the greater confidence as the "Jesus Himself *testified*" cannot in the language of St John be merely "a remark of the Evangelist" (as Wieseler asserts), but must be a reminiscence of a saying, and a well-known saying, of the Lord. Jesus, however, did not give His *testimony* as to a prophet's not being honoured in his own country so frequently as that "He was accustomed to say so:" He merely said so once or twice in Nazareth. It is not absolutely impossible that St John gave to the saying of the Lord a wider *application* of fulfilment; and that on this occasion he alluded to Judea, because of our Lord's birthplace at Bethlehem, in opposition to Galilee. Origen was the first who adopted this view; he did not however suppose that there was any reference to Bethlehem, but regarded Judea as the native land of the Prophets generally, which assuredly it was not. So Wieseler supposes that St John alludes to Bethlehem. But when we reflect that this ingeniously imagined allusion to Bethlehem as the Lord's birthplace (it is nowhere spoken of as such in St John's Gospel, not even in chap. vii. 41, 42), and the extension of the idea of *πατρίς* from little Bethlehem to the whole of Judea, are exceedingly strange;—that Jesus (and here, at least, Lücke is in the right), at the commencement of His course, was well received in Judea, as is related in chap. iv. 1, ii. 23, iii. 26;—that (according to Bäumlein's correct remark) *πατρίς*, where it occurs in connection with this well-known proverbial saying, uttered as a testimony by Jesus, must decidedly have the sense of "the place of His home;"—that *πατρίς* in the writings of the Synoptical Evangelists themselves, to which St John alludes, is the usual designation of Nazareth;—further, that the natural cause which gave rise to the proverb "that a prophet is not esteemed in his own country," does not exist in the birthplace which the prophet had long ago left (most certainly not to it as denoting

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The incidents related by St John, from chap. i. 35 to chap. iv. 54, come in chronologically between the 13th and the 14th verses of the chapter before us. The first appearance of our Lord in Nazareth falls in with this commencement of His work of preaching and working miracles in Galilee,—with His visit at the feast in Jerusalem, and a short residence in Judea—for naturally He left His own city for a little while, but would not let it wait too long for Him. He had already been residing in Capernaum, Jo. ii. 12. In that place, after the *second* miracle, with which St John ceases (Jo. iv. 54) generally to enumerate, or indeed fully to narrate, the miracles wrought in Galilee, He wrought still a few others; this, however, is doubtful, see after-

the country in which it lies), but to the place of abode where he had for a length of time lived like other men;—and finally, that even St John, as at chap. vii. 41, and at a later period, chap. xviii. 5, 7, and also in a very appropriate passage, chap. i. 45, 46, was acquainted only with the common *opinion* in regard to the origin of the offence taken at the Lord, that He was *of Nazareth*:—we shall be inclined to give due weight to the view taken by Cyril, and which was long the prevailing one, in opposition to Br. Bauer, Baur, Ebrard, Wieseler, and others, and by no means to regard it as "deserving of notice only at the first glance," as Lücke supposes. The view of this last mentioned writer, who finds Galilee in the πατρίς and considers γάρ as equivalent to "in fact" (Jesus found here in Galilee not such faith, without miracles, as in Samaria), is, we agree with *Wieseler*, "very hard." Hauff does not mend the matter (*Stud. u. Krit.* 1849, 1), who sees "a comprehensive view of the effects of the work of Jesus in Galilee," and, contrary to the meaning of the word, explains ἰματρόησεν as meaning, "Jesus Himself, like all other prophets, must furnish a proof of this adage!" Our decision therefore is, that St John indicates, very briefly, the cause of what he is afterwards to mention, that Jesus went to the *land* of Galilee generally, and not specially to *His own* Nazareth (as might have been expected according to chap. i. 45). In chap. iii. 22 at least, there is such a distinction, viz., between Judea and Jerusalem—a distinction which it has been erroneously supposed is not to be thought of. *Or rather* (and this we believe is the whole truth, if *everything* be considered), he has in his mind, ver. 44, the whole *preceding* occurrence at Nazareth, gives a general preface in vers. 43, 44, and then goes back and gives the full statement in vers. 46–54. In this case we see the accuracy of ver. 54,—we have the Nobleman's Son referred to *before* Luke iv. 23. Bäumlein gives in general a good defence of the application of this passage to Nazareth; and Gemberg agrees with it (*Stud. u. Krit.* 1845, 1). Here also for once we agree with Sepp (ii. 236), according to whom St John mentally understood the clause: οὐ δὲ περίβη εἰς πόλιν Ναζαρέθ, *but He went not to Nazareth.*

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wards Luke iv. 23. From that time, however, He took up His proper abode at Capernaum, as Nazareth had cast Him out. His preaching in Nazareth certainly took place *before* the Sermon on the Mount; and was no other than a preliminary and lowly commencement of His *evangelical* work, exhibiting its utmost fulness of grace—a private prelude, as it were, to that magnificent *beginning* which was immediately to follow.

Here spake He "the gracious words" (λόγοι τῆς χάριτος), which the Holy Spirit has not seen fit to record for our use, but whose substance we may gather partly from the text drawn from Isaiah, and partly from the opening word as given by St Luke in the 21st verse. Thus we have also the first word of His mouth to a private circle, uttered with all the grace of a Divine *captatio benevolentiæ;* and, though with the perfect knowledge of their unbelief and envy, in the mildest possible form:—I have come to fulfil; it is of Me that the Scripture prophesies. And this beginning of the word,—by the Spirit who anointed Him to preach the Gospel,—is similar to that which we afterwards hear on the day of Pentecost: viz., a *passage from the prophecies*, with an announcement that this prophecy has now come to pass and is fulfilled.

But the hearers would not hear in faith, and were offended at the son of Joseph. The subsequent address, which followed this gracious preaching, and which still continued with the same kindness to utter to them the *words of truth* (ver. 25), is peculiar to St Luke. In this address our Lord directs the attention of those who despised Him to the general unbelief of Israel, as manifested against the prophets of God from the beginning till now; and in doing so He ponders within Himself, in the spirit of prophecy, that which at a future period He would be compelled openly to express, Luke xiii. 33, 34. First of all, *anticipating* any further expression of what they might *say*, He exposes to them their unbelieving, contracted, provincial, sign-demanding, thoughts; and yet He pleads on their behalf that they were only like the rest of Israel, yea, like all other men, by quoting a *second* proverbial saying, ver. 24, in reply to the former one which He had put into their lips, regarding "the physician only for others." This more immediate Israelitish proverb—summing up the well-known, melancholy result of all

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Israelitish history—contains in itself a description of *faith* (the reception of a testimony), as a necessary condition which He would require; and also of *unbelief* as the cause of His rejection, —an event which He was well aware was near at hand. Upon this He gives two most striking examples of this too true saying, drawn from the history of the two first great prophets and *workers of miracles*; but certainly He cannot say anything to show that the *truth*, which His grace cannot and will not keep back, is at the same time leading Him on to the very verge of prophesying that the word of God, which the Jews were rejecting, would pass over to the Gentiles.[1] He would apparently have said something more, had not their wrath, breaking out into an open tumult, interrupted Him by a demonstration that He had spoken the truth; by plain evidence that He was something more than merely Jesus *of Nazareth*; and by such a revelation of the souls of these sinners, among whom He had grown up as the Holy One of God, as revealed still further His longsuffering patience and kindness in this same Nazareth.

Vers. 17–19. It must have been a matter of great delicacy and difficulty (humanly speaking, and humanly viewing it as we are entitled to do) for the Lord Jesus to deliver the first sermon and testimony on behalf of Himself in that very Nazareth, and in that very synagogue where He had so long been a humble, silent listener. He referred that testimony, therefore, very specially to the hands and counsel of His Father. He had begun to manifest Himself before the world, and had been magnified in many other schools, when an intimation of the Father's will, conveyed through the Spirit, leads Him back for the first time to the place where he had so long remained in concealment. That He will not keep silence is certainly the expectation which all entertain concerning Him; still scarcely has any one ventured to ask Him to speak, as they would have asked a Rabbi or a man of learning. *He stood up*—which, according to a custom existing from the days of Nehemiah (viii. 4, 5), was a special intimation that He wished to read a passage of Scrip-

[1] Another illustration of the reason why this sequel to the preaching is embraced in the plan of St Luke's Gospel—the Gospel specially sent to the Gentiles.

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ture, inclusive of the usual exposition.[1] Who but must feel the importance of this moment for Him and for Nazareth! *What* shall He read, as He certainly does not mean to be satisfied with the mere reading? The *Son*, in His *humility*,—with which, on His coming forward after His long period of self-denial He must have been specially filled (to speak again in the language of men),—was not under the necessity of being anxious about this, or of inquiring after it. The *rule* and *wont* to which He had hitherto been subject, accompanies Him with its blessings up to this point of publicity and transition; the Father prepares everything for His hand and for His mouth, in this path of obedience. It is a matter of great importance that the practice of the synagogue, of introducing the text of Scripture previous to the oral address, is here, at the turning point between the Old and New Testaments, consecrated by Him, who Himself is the substance of all Scripture, and is confirmed anew for all future time. There was delivered to Him (by the minister afterward mentioned as the חַזָּן, שַׁמָּשׁ) the roll of the prophet Isaiah, undoubtedly because in the ordinary course a lesson from that prophet fell to be read on that Sabbath. But here is the limit to which the Lord will and can go in compliance with the ordinary course of procedure in the synagogue. He has to testify and to proclaim something new and for the first time. We cannot, certainly (with the worthy country minister in the *Evangelical Kirchenzeitung*), find in the fact that our Lord "left the *Paraschioth* and sections and asked a text from His Father," an example to be imitated by us, and to be regarded as sanctioning our modern freedom from ecclesiastical control in regard to the portions of Scripture to be read and preached from. There is still a great difference between our sermons and this Sermon; and, moreover, there are sufficient other reasons against the slavishness of unqualified adherence to prescribed portions, a practice which quenches the Spirit, and forces into the background the other parts of the sacred volume. But this much appears clear to our humble judgment, that St Luke by the expression "*found the place*" does not indicate that our Lord opened the roll, searching for and carefully selecting a passage,

[1] Alford aptly reminds us of the title given to Ezra by Josephus: ἀναγνώστης τοῦ θείου νόμου. Ant. xi. 5, 1.

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but that the passage was the gift of His Father, provided for Him by His guidance; that as soon as our Lord opened the roll His eyes fell upon the right text for His word, and that He forthwith began to read it.

It is, in truth, the most suitable passage of Scripture that could possibly have been found; and, if others admire the wisdom of the Lord in its choice, it comes to the same thing if we acknowledge that this wisdom was on this occasion bestowed upon Him at the moment by the Father. We feel at once that no royal and kingly text would here have been appropriate; as the utmost possible degree of condescension was necessary in order that Nazareth might not take offence, except through its own sin, at the first word of testimony spoken by its "carpenter." Hence, in the first instance, mention is made only of His having been sent and anointed by the Holy Spirit *to preach* (a fact which becomes immediately obvious); and only of *the Gospel for men's broken hearts*;—in expressions which spiritually interpret the *miracles of healing* which the Lord had already begun to work, like the words in which we afterwards read of them in Matt. xi. 5, 6. Therefore in the very first word there is an appeal directly made to the Baptism of Jesus in Jordan, which was His anointing with the Spirit; and to that which occurred at the same time, viz., the testimony, which could not possibly be unknown to the Nazarenes, given by the Baptist on behalf of their own Jesus, and which had introduced Him to them in the way appointed by God. But still there is not here, as had been the case everywhere else at the commencement of His preaching, any lofty utterance concerning the coming *kingdom of heaven*, or any earnest word about *repentance*. He *takes for granted* that there are present already some penitent souls who would welcome, as tidings of joy, a proclamation which brought healing of broken hearts, deliverance and redemption from misery; to them this would be, what it was, the most benignant and most attractive announcement of grace and love—taken from the very midst of all that had in former times been written of Christ. Are we not right in saying that it looks as if this passage had been written for this very occasion, and could not have been fulfilled in any other way?

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In the book of Isaiah, from the 49th chapter to the end, which may be regarded as the third great section of the whole, the Messianic prophecies become, more than hitherto, yea as far as is possible under the Old Testament, free from types, clear, and perspicuous. Everything looks and points straight forward into the future, when Israel shall be delivered by the Lord with an everlasting deliverance (chap. xlv. 17), and brought into an eternal covenant of the sure mercies of David (chap. lv. 3). The spiritual import of this future redemption, deliverance, and preparation for a *true Israel* of God, is everywhere declared. The wonderful counsel according to which this true Israel should be prepared in the person of the *Servant* of the Lord, who Himself is in the first place the true Israel, the Fulfiller of all prophecy and more than all this, is pre-eminently set forth and unfolded chap. xlix.–lv. The engrafting of the People into this Servant Israel, through His expiatory and regenerating and quickening sufferings, is the thrice returning subject of announcement; is three times expressly asserted in the conclusion, and declared to belong to the gracious covenant about thus to be ratified. (The three sections are, first, chap. xlix.; second, chap. l.–lii. 12; and third, chap. lii. 13 to the end of chap. lv.) Upon this, as a sequence, there is founded, chap. lvi.–lx., *an offer* of these mercies of David, that is of the Messianic mercies, in the form of an address, which, containing within it an emphatic contrast, and ascending each time from reproof to consolation, is directed to rebellious, sinful Israel, such as it existed at the time the prophet wrote. But the text for Nazareth is not taken from this section; it is taken from the very last one, which speaks plainly upon every preceding subject, and brings the whole to a close,—from that first affecting evangelical *invitation* in the lips of the Sent and the Anointed One, through the blindness of Israel, the calling of the Gentiles, and subsequently the restoration of Israel, to the most remote final view of the New Jerusalem created for joy, and of the new heavens and the new earth. I beseech you, I beseech you with my whole heart, my dear brother theologians, read once more the so-called Pseudo-Isaiah, and read with real simplicity, that you may read and understand him as our Lord who here testifies that the Scripture was fulfilled in Himself must have read and

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understood him. Then, assuredly, will you see in the clear light of His Spirit (if only you really pray *for it*) that chap lxi. 1, 2, 3, was spoken not only by the then prophet, but also through the mouth of this prophet by the other Prophet yet to come, of Whom he prophesies, and in Whose mouth alone the words reach the full sense for which the Spirit of prophecy gave them: a delightful summary of the whole consolation of redemption which He alone is able to preach; and in preaching to impart, because He Himself is the Redeemer.

The Spirit of the Lord is upon Me: this is He of whom this had already been announced at the beginning, Is. xi. 2, and afterwards at chap. xlii. 2. *Because* (*οὗ εἵνεκεν*, יַעַן is manifestly to be thus understood) He hath *anointed* Me (therewith): that means in truth the Messiah or Christ; and Jesus must assuredly announce Himself as such, even in the very first word at Nazareth. *He hath sent* Me to preach *glad tidings* to the poor: that is, This is certainly He whom the Lord and His Spirit send, according to Is. xlviii. 16: (on this we request the reader to compare our exposition in the Preface of the first volume.) In and with this בַּשֵּׂר there begins, at the same time, the חֲבשׁ לִנִשְׁבְּרֵי־לֵב, the binding and healing of broken hearts with the consolations of grace, chap. lvii. 15, Ps. cxlvii. 3. In connection with such preaching there is further announced and proclaimed a *deliverance* (*ἄφεσις*, דְּרוֹר, with reference to the type of the year of Jubilee, Lev. xxv. 10, Ezek. xlvi. 17) for all captives, for all who are in fetters, condemned, held in bondage; consequently, for all who are such in a spiritual sense, like the נִשְׁבְּרֵי־לֵב, Is. xlix. 24, 25;—yea, with absolute assurance, a real פְּקַחְקוֹחַ in the most complete sense to all who are bound; *an opening* and loosening of all bonds.[1]

So far, the progress of language and thought in the original text of Isaiah is as clear as it is deep. In what language or translation the Lord read at Nazareth, we do not exactly know; the Evangelist, however, gives this text to his original Greek readers in a form which partly follows the Septuagint (according to the

[1] There is nothing arbitrary in being willing to take this word, which is exactly parallel with דְּרוֹר, for what it is, an emphatic expression in the redoubled form for the most complete opening. See, on this point, my exposition of Isaiah, p. 718.

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well-known, well-grounded practice of the New Testament), and partly supplies the want of exactness in that version. On our principles of criticism,[1] we do not believe that He left out *the healing of the broken-hearted*,—a clause which is not wanting in the Septuagint, which expresses so correctly the kernel of the saying, and which is presupposed afterwards in verse 25, in order to account for the introduction by our Lord of the proverb about the Physician. We maintain, with Bengel, that the correct reading is that which contains the clause in question. Further, as the Septuagint (applying פְּקַחְקוֹחַ to the eyes, as פָּקַח and פִּקֵּחַ are used, in all other passages, of the eyes; and only once, Is. xlii. 20, of the ears) has translated by *καὶ τυφλοῖς ἀνάβλεψιν*, St Luke retains this expression. For, corresponding really as it does, as far as spiritual captivity and opening are concerned, to the internal meaning of the word in the original, with its double allusion, it also connects the individual passage before us with other kindred passages, such as Is. xlii. 7, xlix. 9. In order, however, to supply the want thus created, and, further, to show that the Lord meant and used the individual passage in its full sense, as interpreted by the entire prophecies of Isaiah, he adds a passage from chap. lviii. 6, blending the two together: *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει*, which again suits well with the *συντετριμμένοις*. (The doubled *ἄφεσις* is tautological exactly in the same way as לִשְׁבוּיִם דְּרוֹר and לַאֲסוּרִים פְּקַחְקוֹחַ are in the original text.) It is by no means "a complete interchange of passages, a confounding of words, a failing of memory:"—we would certainly not deny this to be the case, if our conscience and Biblical science could find any satisfactory traces of the existence of anything of the kind anywhere. We have rather here an intelligent grasp of the passages quoted, as far as their spirit is concerned (furnishing an instructive lesson to the sticklers for mere words), accompanied by a regard to the version then in common use,—a grasp such as that which the Spirit of Inspiration taught the New Testament writers to take. Is it not, however, a pity, we must here once more ask with our own heart almost broken, to be obliged to annoy ourselves with contending against such attempts

[1] Which, with the almost entirely unsatisfactory knowledge which we have of manuscript apparatus, inclines us more and more to decide according to *internal* reasons.

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to bring down holy writ to the level of a human composition, and to disturb in our own heart, and in the hearts of others, the simple impression of passages such as the one now before us, where the believing reader should have no other feeling but that arising from the power of the great message, the blessedness of the glad tidings for the poor? When will it be laid down more than it has hitherto been to believing interpreters in their treatment of the Old and New Testament, that (as Harnack says) the foundation of all true theology is neither more nor less than a broken heart? Truly a broken heart is at no loss to apply to itself in its simplicity the abundance of words, for example, which are given by St Luke for this text; and feels also in it the mind of the Spirit through all the imaginary traces of humanity.

Finally, it is not merely St Luke who breaks off with the *acceptable* year of the Lord: Jesus Himself, as simple feeling will tell us, read no further than this שְׁנַת־רָצוֹן. (Compare Is. xlix. 8; this is generally the New Testament season of grace, the allusion being to the great Jubilee year, Lev. xxv. 10, *the year of grace*, year of favour; not the "welcome year," according to the Septuagint; δεκτός cannot be limited to this.) For He will have, as it was fit that He should have, a purely gracious evangelical text for the beginning of his ministry at Nazareth. The clause which follows in Isaiah, "and a *day of the vengeance* of our God, to comfort all that mourn" (with deliverance from their condemned enemies, see Is. xxxiv. 8, lxiii. 4, "the great day of the wrath and judgment at the close of the year of grace"), occurs in the old versions and Fathers (Vulg. *et diem retributionis*, the day of retribution); but it was obviously introduced from the desire of completing the unfinished text. The Lord, however, had read enough, He closed the book when He had reached this part, and followed up what had been read with the remark, "This day is the fulfilled" with which He began his gracious sermon. And St Luke understood this well enough to abstain, on his part, from appending the clause.[1] There lies, however, in this ἐνιαυτὸς δεκτός, with which the Lord ceases to read and

[1] Compare on this correct view the (Irvingite) treatise, "on the Counsel of God," etc. *Frankf. Zimmer.* 1847. 1. p. 116.

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begins to preach, a secondary allusion, exceedingly obvious and beautiful, to what has been called "the Galilean year,"—a year peculiarly rich in Christ's gracious preaching. But the reference is not so exclusive as *Bengel* would have us to suppose.

Vers. 20–22. Everything is done according to the rule and custom hitherto observed; this the exact narrative of the Evangelist is designed to tell us. It was the practice in this synagogue, after the passage of Scripture had been read in a standing posture, for the speaker to sit down to deliver his own address: on the contrary, at Antioch in Pisidia, Paul stood up to give the word of exhortation (Acts xiii. 16).[1] The practice here was in harmony with the Lord's manner on other occasions; for we know that He usually adopted the sitting posture in teaching, —an attitude expressive of elevated repose, and which formed a striking contrast to that in which the Baptist called sinners to repentance. In this case, particularly, had our Lord remained standing during the delivery of the gracious discourse, addressed in such accents of tenderness to the heart, His position would not have been, at least, in our feelings, consonant with the occasion. He returned the closed book of the prophet to the officer; probably in conformity to usage, but at the same time because He did not mean to confine Himself to the exposition of the text. In our day, when preachers have no new word of fulfilment to add to the text which contains within itself the glad tidings (not even to the text of the Old Testament, as brought before Christian congregations in the light of its fulfilment), it is a bad practice to shut the Bible and lay it aside when the sermon begins.—*This day is this Scripture fulfilled in your ears!* This was the sermon to Israel from the text of the Old Testament; just as at a later period the Epistle to the Hebrews sets before us the utmost depths of Christian doctrine only as the right interpretation of the word of the Old Testament.[2] *This Scripture*, like every Scripture, and like the entire Scriptures:—we are not to construe, "this Scripture in your ears," as if the meaning were "this Scripture which you have just now heard:" ἐν τοῖς

[1] The later Jewish arrangements as to the posture, whether sitting or standing, of the teacher or reader, were at that time not fixed.

[2] In New Testament times the Gospels would very soon and naturally come to occupy the place of the sections in the reading of the Scriptures.

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ὠσὶν ὑμῶν belongs to πεπλήρωται, *is fulfilled in your ears. For, I preach to you, the person who, the substance which, and in the manner in which it is written.* "You now hear the very sermon which the prophet here predicts shall be preached." (V. Gerlach.) *This day:*—a great era this for Nazareth; the first hearing of the tidings of joy and grace (compare Acts xxvi. 29), the first day of the great year of Jubilee which had now dawned. The Lord Himself does not begin from a point far back, with a long argumentative exposition of the text, as was more suitable in His servants (Acts xvii. 2, 3, xviii. 28); but, in the immediate power of the Spirit which was upon Him to reveal Him as the Anointed and Sent One, He hastens to deliver His testimony in the very first word which He utters. *The eyes of all were fastened on Him*, with eager curiosity to see what this son of Joseph, of whom, for some time past, they had heard such great things, has now, after such a long silence, to say to his native city: the Lord places in opposition to this their *ears;* and in doing so, solicits, in the most kindly way, a right hearing undisturbed by their eyes (as at Acts ii. 14); for *faith* cometh into the *heart* only by *hearing* (ver. 18). And now He has preached the most gracious Gospel for the poor, as yet without any demand to practise righteousness in testimony of the grace which brings it, as He did afterwards on the Mount before all the people; so far, therefore, His Sermon is on this occasion a counterpart to that discourse which, after the gracious commencement, took a wider range. Still, we should not have had this lovely, mild, most proper introductory statement,—of which Lange very beautifully says "in opening this Scripture He opens His own heart,"—wherewith in some small measure to draw a veil over the sin and the shame of the Nazarenes who rejected it.

The first impression produced by this sermon, which is briefly and strikingly described in ver. 22, is not to be conceived of as if the people merely wondered that this carpenter's son "could preach so beautifully,"—which would be too much like the modern "vicious practice of perverting preaching from its proper object, and making it the empty vehicle of empty every-day entertainment." No; *this* was not possible, where the Lord was the preacher; and if the conduct of the people could not *at first* be so bad as this, so much the worse was their subsequent de-

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meanour. *All* bore witness to Him at first, and in the end all were full of wrath, ver. 28. The sweetness, benevolence, and grace (for all this is comprehended in the χάρις as in the חֵן) which, according to Ps. xlv. 3, were poured out on the lips of the Messiah, necessarily evoke a sense of delight on the part of men (Luke ii. 52); but, when sternness of *truth* follows the grace, the wrath of opposition breaks forth. The Evangelist does not intend to describe the first testimony or praise as having been given in express words: the καὶ ἔλεγον properly follows after this. As the result of deep impressions, they involuntarily give their assent in the first instance to the gracious preaching; at the second step, however, they turn aside; *they wondered* at these gracious words—out of this *mouth*. Instead of hearing simply to receive (*wondering* always denotes the opposite of this, as at chap. ii. 18, 47), they close their ears, and use only their eyes; they look at the mouth, and judge, according to appearance, a false judgment. They are like the blind, ver. 18, who suppose that they see; for their rule runs in perversion of the right one, *Not what, but who*. How must the Lord have restrained and concealed Himself during these eighteen long years? How must all the rays of His glory have been drawn in, as the carpenter's son, even the carpenter of Nazareth (Matt. xiii. 55; Mark vi. 3). Almost perplexed for a moment, as to whether it could be the same person and the same mouth, they here put the question, as being the first which after a variety of feelings and thoughts escapes their lips. *Is not this man the son of Joseph?* Compare, at a later period, John vi. 42. Thus St Luke compresses into a few words the entire reference of His ordinary descent and personality, suitably to the first impression which did not then find utterance in more copious terms: St Matthew and St Mark, on the other hand, on the recurrence of the angry, malicious feeling, thus consistently and firmly cherished, quite as truly and as naturally give us stronger and more copious terms. On this latter occasion a regular proof had to be obtained that the πόθεν of His wisdom and deeds could not be ἐξ οὐρανοῦ: His mother (after the death of His father) is mentioned as being poor and of no note; His brothers and sisters in this connection manifestly as the full brothers and sisters, the members of one and the same well-known family. "Mere common people, like ourselves, *all*

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with us,—the brothers (mentioned by name) bring Him no particular honour,—as for the sisters we do not, at the moment, remember their names." Certainly by such *wondering* and *questioning* Nazareth involuntarily and unconsciously gives further *testimony*, though only for the good of others who believe, while they are hardened in anger and unbelief; their witness is *against* themselves.

The son of Joseph had walked till His thirtieth year blamelessly in friendship, humility, and obedience, with the favour of all; like the son of no other Nazarene, of no other Israelite, of no other man; and so as to excite in those who had right eyes and right hearts the presentiment that He was something higher than He appeared to be: this was the case with John the Baptist, after only slight intercourse with Him. But the village beggarly pride of the Nazarenes cannot at all comprehend the humility of the Great One; they are ready to say, with His brethren, "He who would be, or who is, of any note, will show himself as soon as possible to the world."[1] Thus the humanity of the Divine Saviour is incredible at first to all of us; and thereby we, in our turn, bear involuntary testimony to the condescending grace of God and to our own wickedness. *Like one of us*:—this cannot be anything particular. Thus Nazareth frankly confirms what other people say of it, John i. 46. *Whence* has this man this wisdom and these deeds? From his father and mother he has received no education, as his brothers and his sisters show; that he has not studied anywhere else is well known, Jo. vii. 15; consequently, as we do not know *whence he has* his learning, he has nothing that we can acknowledge.

Ver. 23. On this occasion, before the people are able to add more words to their first brief expression (which is rather *wondering* than *anger*), and to confirm themselves in their sin, the Lord, who has learned to know them through and through, anticipates them by a graciously forbearing expression of their thoughts. He who has proclaimed Himself to be the *Physician of the heart*, shows Himself, in proof and token of this, to be the *Searcher of the heart*. The

[1] Still more foolish would be the idea here that the Lord should have referred to or proved His miraculous conception. This, the greatest of all miracles, and mysteries, is assuredly not a foundation on which faith may build, but a fact to be apprehended by faith.

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natural train of thought in the minds of these Nazarenes, according to ver. 22, was: Is he not like ourselves? And yet the Anointed of God, whom the Spirit sends and in whom He dwells? *Let him prove it to us!* Therefore the Lord says: πάντως, ye *will* say to Me—I know it well before you utter it, and I say it to you; *and assuredly*, in a certain measure, you have a right to say it. That He clothes it in a *proverbial saying*, is partly with a view to its being popularly understood, and partly by way of gracious excuse for them, in harmony with the human disposition which made this proverb.[1] As, in accordance with the prophetic text, He had announced the healing of the sick, He calls Himself a *physician*; but they understand this misapplied proverb only of bodily healing and help. We do not believe that it was intended to be taken in a strictly literal sense: "Let him work a miracle on *himself*,[2] make himself a rich instead of a poor man, a mighty instead of a lowly man;" in our opinion the σεαυτόν is to be explained by ἐν τῇ πατρίδι σου, the common way of applying proverbial sayings being to widen their range. The thoughts of the Nazarenes in their petty pride ran as follows: "As the son of Joseph art thou not ours? We have, at all events, a right to thee, if thou art anything, and art able to do anything; why then hast thou not begun among us with thy mighty works? But thou hast done this εἰς Καπερναούμ, *i.e.*, Capernaum has the honour. We were thy neighbours, and thou hast passed us by to make thyself of importance outside;—thou art, like many a one, a physician who will help others, but who can do nothing for himself or for his own house." The indefinite ὅσα is very well expressed by "what great things,"—for these will man for ever seek, instead of the humility of Christ, of which he has no conception. Half in a tone of exaggeration, and half also, perhaps, in *irony* (for it is as if the expression in the mouth of the Lord was their own), their ὅσα hints at flying rumours of what he had done in Capernaum, and on which they look with jealous eye: we see manifestly that it could represent only the single miracle wrought on the Nobleman's son; they do not appear as yet to have heard anything about the many miracles wrought at

[1] Only here in the New Testament is παραβολή used for a proverb, expressed in figurative language.

[2] As the words are again heard under the Cross.

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Jerusalem,[1] in regard to which less offence would be taken, as a beginning made at the right place. Inasmuch, however, as they acknowledge ἠκούσαμεν—that they *had heard*—they bear testimony against themselves, that they might and should *have believed* even though they had not *seen* signs and wonders wrought before their own eyes. (Jo. iv. 48.) Mark how significantly the Lord here once more indirectly rejects the demand for miracles before it is made; as for Himself, He absolutely never offers a miracle in demonstration of His mission and preaching.

Ver. 24. The εἶπε δέ (St Luke frequently throws in such *formulae* in a continuous address) is meant to mark this proverbial saying as one of special note, one that had become well known, and which was afterwards repeated,—a saying used on the present occasion in the same sense in which it afterwards occurs at Jo. iv. 44. In St Matthew and St Mark this proverb (here used in reply to a proverb) is prosecuted into a still narrower circle, "and in his own house;" St Mark, in addition to this, and between the two expressions, inserts the clause, "and among his own kindred." The formula in St Mark, οὐκ ἔστι ἄτιμος εἰ μή, gives the strongest expression: "Is a Prophet even in other places, and generally, despised? I say unto you it is not so everywhere, and in comparison of the contempt with which he meets at home, scarcely anywhere at all; but if it be so nowhere else, yet it is certainly so here." The proverb about the physician who should save himself, is generally a human one: the proverb about the prophet, who is in no estimation at home, has also a general analogy for extraordinary men, and witnesses of the truth; but the Lord gives it rather an Israelitish range, pressing home the case. A prophet is a physician for the heart by means of the word. An ordinary prophet, such as those whom Israel hitherto had known, has, as a *man* gifted and sent by God, along

[1] The events at Cana, perhaps, they regarded as quite uncertain, not deserving of notice: this, at least, would seem to be assumed by the Lord. At all events the ὅσα ἠκούσαμεν we cannot regard (with Alford) as a sure mark of a later period. For, though we were to admit the force of his statement, in opposition to what we have said above, "that ὅσα could not have been applied to one miracle," it may have been the case that several miracles had been wrought at Capernaum, though only one is recorded. The only thing certain is that these could not have been wrought (as Lange asserts) *before* the *second* miracle in Galilee so specially recorded by St John.

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with the official character, which he is acknowledged as bearing also, a human relationship also toward the immediate neighbourhood in which he has grown up, and here there is room for unbelief to take offence. In addition to his extraordinary capacity he bears also a common relationship. Now, the Lord humbly places Himself in this class of prophets; He desires not to take any higher position than what subjects Him to the common lot of prophets (as at Luke xiii. 33), when He rises to preach as one sent of God. In the οὐδεὶς δεκτός, no prophet is *accepted* (which is here quite as suitable for this first utterance as the stronger term ἄτιμος, used subsequently, was for the other), He already points, in passing, to the receiving and accepting *faith* which must bring the *soul* to the true Physician that He may help it.

Vers. 25–27. *The Scripture and its testimony to the truth*, which, and here especially *its historical incidents*, the Lord by His own example teaches all preachers carefully to notice and to use—the *Scripture* is more than proverb; it is itself the fountain of all those particularly Israelitish proverbs, the truth of which can be proved from it. The Lord, by the 24th verse, had advanced from the narrowest sense and circle in which the Nazarenes understood πατρίς, into the large field—*Israel*, the proper fatherland of the prophets. He might have mentioned the fate of Jeremiah in his own Anathoth (Jer. xi. 21, xii. 6), or something of the same kind, which, being on a small scale, might have been more like His own rejection by the Nazarenes; but, according to the Spirit who is in Him, He opposes to the Nazarenes' limited circle of vision a wide and comprehensive view of the subject. In this we see as before partly the mournful apology for them, that *they* acted not worse or otherwise than Israel at large had done; but we also see the earnest rebuking *truth*, which, as they have rejected His former kindness, He cannot now withhold. Elijah and Elisha are the two great prophets who stand at the proper commencement of prophetic antiquity; they are also the two great workers of miracles, whose miracles in many respects prefigured the miracles of the Lord (compare Matt. xiv. 20 with 2 Kings iv. 43, 44, and Luke vii. 15 with 1 Kings xvii. 23). He also will in truth feed the poor and cleanse the lepers. It is to these miracles of mercy that

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He points; and not to the fire from heaven, or to the bears which destroyed the mockers. Not only through the same traditions as St James (Jas. v. 17) does He know the exact time how long the heaven was shut;[1] He knows it also from the revelation of the Spirit in whom He speaks; and further that Elias was not sent with similar aid to any other of the *many* widows in Israel at that time of oppression and distress. When He begins to speak and testify of this matter, He speaks as if all was luminous and sure before His eyes, yea, more than stands recorded in the narratives themselves. Ἐπὶ Ἐλισσαίου is a note of time, just as in a preceding passage ἐν ταῖς ἡμέραις Ἡλίου (compare Luke iii. 2; Mark ii. 26; Acts xi. 28); for the prophets were employed, like the kings and high priests, to indicate eras of time. That there were also many *lepers* as well as widows, was due to the sins of the time; and reference to this generally is made at 2 Kings vii. 3. The healing of Naaman, who also at first took offence and did not believe, leads back again to the *Physician*. By both these parallel histories, however (which very strikingly remind us of the Canaanitish woman of Sidon, and of the ruler at Capernaum), the design of the Lord is to deliver a genuine prophecy derived from the past and referring to the future. He foreannounces that Israel would not receive Him, its great Prophet and Physician; and, consequently, that His preaching of grace (ver. 18, 19) would, because of their unbelief, pass over to the Heathen. All this is well-known to Him before He preaches; and yet from the beginning He speaks as graciously as if He had nothing before Him but broken hearts. It is the manifestation of the opposite of this that first compels Him, ἐπ' ἀληθείας, to speak in any other strain.

This, however, was *the* truth which Nazareth and Israel, with incurable Jewish pride, will not hear; and which, on every

[1] This is not so exactly specified in 1 Kings xvii. 1, xviii. 1. A time of suffering, however, for Israel, was frequently thus measured out (compare Dan. vii. 25, xii. 7); and "the shutting up of the heavens" had been a specially threatened punishment from the time of 1 Kings viii. 35; Deut. xi. 17; hence Sir. xlviii. 3. Braune remarks very correctly that if the shutting, 1 Kings xvii. 1, was threatened at the beginning of the rain season, the half-year preceding would not be reckoned; and 1 Kings xviii. 1, is not inconsistent with the four half-years.

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occasion, down to Acts xxii. 21, 22, xxviii. 25, calls forth their *wrath*. What happens here at Nazareth is again a symbolical prophecy for the country of all prophets, and of this the last great Prophet; it intimates, what St Luke throughout the whole of his two books is ever showing us, that the Gospel must pass over from the Jews to the Heathen. This is the first exception to the general glorification of the Lord, as He teaching in the synagogues; see above ver. 15. They do not suffer Him to speak further, they interrupt the worship of God by a general uproar. He allows Himself, as if He were a false prophet, who, now that He is put to the proof, cannot make good His pretensions, to be *cast* or *pushed* by the first outbreak of anger into the street; and even, still patiently, to be led to the high brow of the hill by the multitudes now prosecuting their object more quietly—the result of His patience—with the intention of casting Him down headlong. What fellow-townsmen are these of the Holy One of God! As His hour is not yet come, passing through the midst of them He goes His way. It is not meant that they were struck with blindness, that He became invisible, or that there was an external miracle. This is the very thing which the Evangelist means to deny by διελθὼν διὰ μέσου, *passing through the midst*. The Lord merely turns on them a look of majesty hitherto kept back; and they, receiving from Him at parting a *sign* of the power of His spirit, are restrained from touching Him, and compelled reverentially to make way for Him, right and left, as He moves along! "They stood—stopped—inquired—were ashamed—fled—separated," as Pfenninger, with striking pencil, paints the closing scene.[1]

PETER'S DRAUGHT OF FISHES AND HIS CALL.

(Luke v. 4–10; [Matt. iv. 19; Mark i. 17].)

In addition to what we have already said, Vol. i. p. 87–90, on the difference between the first call of the fishers of men and

[1] Robinson (Palestine iii. 421) commits a sad mistake when he supposes that Jesus took advantage of the narrow streets of the city to escape from their snares.

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the Lord's present work and word in further confirming that call; and in addition, further, to what we have said in anticipation of our exposition of the latter, a few remarks must still be added, now that we have come to the immediate consideration of the narrative of St Luke by itself.[1] The whole history, from the first crowding of the people to hear the word of the Lord up to the time when those whom the Lord won over to be servants of the Word left all and followed Him, is throughout of a kind more eminently fitted for typical instruction than most other portions of the Gospel narratives. Few preachers have ever been able to abstain altogether from allegorising here. But our business is only with the words of the Lord. We have to remark *first* on ver. 4: He commands them *to launch out into the deep*, partly to exhibit the miraculous draught of fishes as contrary to all the rules of fishing; and partly also to withdraw from the eyes of the people the miracle, which was a sign given to the Apostles in confirmation of the promise accompanying their call. Further, we have to define in all its fulness the meaning of the miracle which accompanied the word. It was designed by our Lord, first, to be a *σημεῖον*, *a sign*, standing in most direct connection with the preceding preaching of the word of God; *a symbol* of the new call for Peter, in which the old calling is consecrated and exalted by being made a prophetic type of the new. It was, secondly, a figurative *prophecy* of the blessing attached to preaching, of the benediction which should for ever rest upon His servants' labours, which shall never cease to operate. It was, finally, and subordinately, a *sedative* to the fear of earthly need in following Jesus. These three points in the history appear to us to be intimately united in one whole. In regard to the first, it is figuratively taught us that the casting out (the letting down) of our nets, our labouring the whole night through, is productive, as Peter's word shows, of no good without the blessing of God; while, on the other hand, it cannot be dispensed with, for the Lord, in promising the draught, at the

[1] We may here correct the mistake of Neander, who supposes that a sense of sin so suddenly called forth in the case of Peter is conceivable only at an early period, at the beginning of his connection with Jesus. On the contrary, such a state of mind is the result of deep experience, when a man is brought into close communion with the Holy One.

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same time commands to cast out the net, and sends the fishes into the net, but not directly into the boat. In regard to the second, we see that the word of promise, εἰς ἄγραν, appended to the command, is parallel to the ἔσῃ ζωγρῶν, which afterwards conveys a similar assurance of the result. The third beautifully follows as a consequence from the fact that the Lord immediately and superabundantly recompensed Simon's loan of his boat for preaching; consequently, as He is now sending out Simon himself to preach, He will not suffer him as an unrequited labourer to suffer want. We may notice also as important, how prominently the difference is brought forward between the ὑμᾶς of Matt. iv. 19, and of the whole narrative before us, and the address to Simon as the foremost and the representative of His disciples. It is for this reason that the Lord selected out of the two ships the one which belonged to Simon and entered into it; it is for this reason that the singular address, launch (thou) into the deep precedes the plural, cast (you) out your nets; it is for this reason, finally, that the other expression, ver. 10, is addressed in the first instance to Simon the sinful *man*,[1] although his equally astonished associates have already received a similar call.

The general expression, "fishers of men," ἁλιεῖς ἀνθρώπων, of the earlier call, is modified by the ζωγρῶν, a word chosen designedly by St Luke as the corresponding expression. For, men are to be captured for the kingdom of God; not for slaughter (2 Pet. ii. 12), but to be preserved *alive* (and this is exactly the meaning of ζωγρεῖν in Josh. ii. 13), brought to a willing obedience, and thus made serving captives. We may compare 2 Tim. ii. 16, where, though in a bad sense, as much of this application remains as is sufficient to let us see that the expression here denotes the wonderful capture of souls, for a free and willing obedience, by means of the miraculous Gospel-net. *Henceforth:* from this time, when thou a sinful man, in full knowledge of thy sinfulness, now becomest My disciple; and comest to be prepared by Me for the higher fishing-work, which also, as a work of faith, must be learned step by step! We may thus in general draw

[1] It has been correctly observed that ἀνὴρ ἁμαρτωλός is an acknowledgment of personal, special sinfulness, and not merely of that which is common to man: ἄνθρωπος would have been used to denote this.

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the contrast between this call and their former calling now abandoned, without descending (with Bengel) to anything so minute as the approaching mission of the Twelve.

THE RAISING OF THE YOUNG MAN AT NAIN.

(Luke vii. 13, 14.)

Ebrard, from a mere oversight, has erroneously assigned this history to the very day after the healing recorded in vers. 1–10. In this he was influenced by the reading ἐν τῇ ἑξῆς, without paying any attention to the important variation τῷ ἑξῆς;—see immediately again chap. viii. 1, καὶ ἐγένετο ἐν τῷ καθεξῆς, and over against this, chap. ix. 37, the next day ἡμέρᾳ, as we have already pointed out, Vol. ii. p. 74. External authorities do not, indeed, decide (the Syr. ליומא is rather opposed to the Vulgate *deinceps*); still, there are other considerations in abundance. Even Schleiermacher, to whom, on this occasion, we may appeal as an impartial critic, characteristically decided that chap. vii. 10 is the conclusion of a connected "collection," and gave the preference in ver. 11 to the τῷ as being a *wider* mark of time. Bengel has decided in the same way; and for the same harmonistic reasons which we are constrained to own as important. For, if the resurrection at Nain, which at all events is placed vers. 18, 19 in intimate connection with the message from John the Baptist, is to be understood as having happened on the very day after the event recorded at vers. 1–10, the narrative will contain many things irreconcilable and inconceivable. For instance, the young man at Nain must have been raised before Jairus' daughter. But, first, when we consider the answer of the Lord to John, "*the dead are raised*," we can hardly think that He would use this lofty language concerning one single event; it gives us the impression that such a thing must have happened at least more than once.[1] Secondly, the whole history of the daughter of Jairus; the fact that her father, after hearing that her death had

[1] We cannot deal with the Word so wantonly as Schleiermacher does, who supposes that the "Compiler" inserted the narrative here in order to do justice to (to find a suitable place for?) νεκροὶ ἐγείρονται.

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actually taken place, does not venture to entertain any further hope; with all the details of our Lord's conduct and words; lose their luminous simplicity of truth if we do not regard *that* as the first instance of a resurrection—that is, if any similar fact had already publicly taken place at Nain. We refer, therefore, to our exposition on that passage.[1]—St Luke, we infer, who has so many transpositions, hastens forward here to (vers. 11–35) the events of a later period, intending afterwards to bring up the parables, the storm, the Gadarenes, Jairus, etc. This is not applicable, however, as far as ver. 50, for the anointing stands again *undefined* for the *general* καθεξῆς, chap. viii. 1.

We have no wish to enter deeply into the harmony; but feel compelled at times, in vindication of important Sayings, to point out the place which they really occupy. The two short Sayings of the Lord which the history before us contains are so incomparably sublime in their simplicity, that we are almost afraid of injuring them by any added remark; yet the believing reader, coming to such wonderful words, feels the need of a suggestive hint. We see, in the first place, and very remarkably, the deep humility and absence of all ostentation with which *the Lord* (ver. 13), announcing His miraculous aid wrought by the power of God, clothes in the most general expression of human comfort, the consolatory address in which His purpose is announced; and then, in language as simple as words can make it, commands the dead man who was being carried to his grave to *rise*. Pitiable is the infatuation which dreams that men could have invented anything like this if it had not really so happened. We feel as we read that the simplicity and humility of the Son of Man, who is always like Himself, must turn to the exhibition of His majesty and glory. The coming up to the gate of the city, the seeing the great grief of the widow sympathised with by all the people, the allowing the grief to sink into His own heart, the comfort imparted, the aid granted—all together is quite natural to Him, because He is directed at the moment by the Father.

[1] We would almost venture to suppose, though this is merely a matter of feeling, that Christ did not proceed to His *first* miracle of raising the dead unsolicited by man. That He could do even this, and that He should do it, was to Him before this time a matter of trial; and this trial He was now about, for the first time, to make.

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For certainly He did not on every occasion perform a similar miracle when He saw a funeral, or met one on the road; as assuredly people in affliction did not, on all occasions, venture to cry out to Him (it was natural that they should not) to restore to them the dead. They scarcely at any time venture to expect from Him *this*, the highest manifestation of His power,—a manifestation which even at the very moment of the triumph over death fills our minds with *dread* (ver. 16), for we are poor slaves of death. Even the sisters of Lazarus had no thought of this. But this poor widow is counted worthy; the hour has come for the manifestation of the works of God; the Lord instantly knows and feels this, and rejoices in the opportunity of giving expression to His sympathy in word and in deed.

We do not read that He bade the procession to halt. He has no desire by the exhibition of His might either to terrify or to dazzle the people; but He stoops down soothingly to the afflicted widow, whose heartrending weeping He heard at once from the midst of the throng. It is not for the sake of bringing back the dead to a vain earthly life, but for the sake of comforting the living, that He works this miracle. The *words* here alone unfold the meaning of the great deed. The Lord does not begin by saying, "Stand up, thou dead man!" "Weep not" is the first word which He utters; *this is the only reason* why He works the miracle, its significance lies *here*. Immediately after the ἰδών, before the προσελθών follows (ver. 14), with soft approach, with tender salutation, and with strong promise, He meets the widow with one simple affecting word, "*Weep not!*" This time, He uses only the first half of that former expression of comfort, Luke viii. 52; for the second half, in its reference to the dead, would have been here in this public appearance too much. Could He have begun with more of lowly sublimity, of simple majesty, of tender power, more like one whose nature was at once *human* and *Divine*? Assuredly, He does not blame or reprove the *weeping* of the deeply-afflicted woman, which the Father had appointed to her for her good: *this* weeping was quite different from the noisy weeping of Mark v. 39; and His address here has nothing of the tone of the rebuke which He uttered then. *His* word is very different from the miserable comfort of the men who say what He said to the afflicted, but can do nothing else.

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Weep *no more*, weep *no longer!* His design is to say this as a kind promise: undoubtedly He says it in such a way that the word carries with it its consolatory power, as the word that follows addressed to the dead carries with it its quickening power. *Weep not!* Gladly would He bring this to the whole human race in all its affliction and in all its sorrows of mortality: He is proclaiming this even now in the act of applying it to the widow; as a testimony of His boundless love and might to all mourners in fair *Nain*, which is still bringing out its dead, to all afflicted ones in Israel and on the earth. To how many since that day has the Spirit made it the source of consolation, and in doing so given them to taste beforehand the full import of that last great saying: *Weep not!* Rev. v. 8.

This one word is enough. Silently He approaches, silently He touches the bier, only beckoning to the men and making preparation for the great moment. There is a presentiment of what He intends to do; at least no one dares to offer any resistance to the extraordinary interruption; the bearers (advancing according to Jewish fashion with rapid steps) stand still; soon the whole multitude from Nain, and that which was accompanying Him into Nain, stops in its progress. Not till all have stood still and are waiting, does He speak His second word. He utters it in a tone not louder than is necessary to enable all to hear; but loud enough for this, because the glory of the Father is now about to appear in the Son before these men. The three resurrection-words, which are recorded in the Gospels, are very similar. In the first the *damsel*, here the *young man*, finally Lazarus by name, in the presence of the great crowd, are addressed, that the dead may hear the voice of the Son of God who calls them as if they were living:—then the "arise" for the two who are laid out, and at last the imperative "come forth," to him who had been laid in the grave. Whether the σοὶ λέγω was added by St Luke, as it is by St Mark v. 41 (compare Luke viii. 54), we do not know for certain; the above analogy might lead us to suspect that it was. Assuredly its import, even though it had not been expressly uttered, is found in the single word קוּם. There is no calling upon God, as in 1 Kings xvii. 21; but the most simple command in His own might. There is not even the touching, or taking hold of the dead by the hand (as in the case

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of the damsel); He touched only the bier. There is no "*Live again*," or "*Come back from the dead*," or anything like this; no,—only the simple "*Arise*," as if the young man were asleep.

And He gave him to his mother. St Luke thus directs our attention to two Old Testament histories, 1 Kings xvii. 23; 2 Kings iv. 36; and perhaps also indicates that the Lord uttered a *third* most gracious word to the mother (which is omitted here as being addressed only to the *individual*), as in the ancient history: *Take away thy son.* This is more probable than the other, "Behold thy son liveth," which the Lord already appropriated, Jo. iv. 50. He who does this shall assuredly restore also to all separated ones (whom the kingdom of the Father shall unite), those whom they have loved; that in the general restoration to life there may be also a restoration to personal recognition and special fellowship of love. As certainly as there will be a resurrection will there be a seeing again, and a having again: this also is promised and guaranteed in the three resurrections, typical as these are of the general resurrection.

THE WOMAN WHO WAS A SINNER AND SIMON THE PHARISEE.

(Luke vii. 40–50.)

St Luke, the experienced *Physician* of souls and accomplished *Painter* of sacred scenes, gives us here one of his most precious histories, the sweet kernel of which poor sinners never will be able to exhaust. The narrative, because of its very glory and importance, stands without any special chronological or topographical note; it is designed to bring generally before our very eyes the Lord in the wisdom of His love, as He receives sinners and puts Pharisees to shame. We must at the outset designate as a piece of very unhappy and shallow criticism, the view of Ebrard, viz., that St Luke intended to represent this weak woman as a contrast to John the Baptist, who, though a mighty prophet, yet did not completely understand Christ. When will ye cease, beloved brethren, to cast reproach upon the greatest man

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born of women, who needed only to understand Isa. xl. and liii. to keep him right in regard to the "Lamb of God?" Assuredly the Baptist had had enough of such sinners before him, in the light of God's presence, to render it impossible that any one of them should surpass him in knowledge of the Saviour (and of his *salvation in the forgiveness of sins*, Luke i. 77). It is not as a contrast to the question of John, but as an example and as an illustration of ver. 34, in the answer of the Lord (compare also ver. 30), that St Luke places this narrative where it is. No simple and intelligent reader of the Gospels can imagine that this anointing is identical with that of Mary, which took place at Bethany,—an idea which the acute Schleiermacher undertook to defend. The reasons against this are so powerful that one is ashamed to mention the subject. Finally, this woman can by no means be Mary Magdalene; whom the same Evangelist cannot be supposed to mention, immediately after chap. viii. 2, without any intimation, and as a new person.

Jesus called sinners to Him; and allowed Himself to be called or invited even by Pharisees (chap. xi. 37, xiv. 1), even by enemies who lay in wait for Him, or by coldhearted inquisitive persons. That this Simon (not the Leper who had been healed) had been laid under obligation by any act of kindness or miracle wrought in his behalf, there is nothing recorded to lead us to imagine. His behaviour (ver. 44–46) is inconsistent with such a supposition; nor is it necessary to enable us to understand the parallel drawn between him and the woman. The sinner, however, may be called by us *the sinner*, without a name, that every soul who reads of her may think of himself as standing in her place. She *was* a sinner;[1] up to this time (in Pharisaic language) she had been so; and she was still a sinner before the eyes of the world, although before God the sanctifying change had already begun to take place, through repentance, forgiveness, and love in return for forgiveness. Her great love, however, still remained humble, scarcely laying hold of consolation, in penitence. She had become in her own eyes a great sinner, and this is the real difference between her and the Pharisee: this was

[1] And not merely according to the false assumption of a late reporter of the narrative, as Schleiermacher determines!

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what brought her to Jesus. At all events she had sought and inquired after Him, as St Luke intimates in his ἐπιγνοῦσα; it is His personal presence alone that is again desired, because (mediately or immediately) she had been awakened, converted, humbled, and certainly also comforted by His word. Had the Lord's invitation at Matt. xi. 28–30 (if St Luke's narrative here is in chronological order) at a former period completely arrested her attention and drawn her to the Saviour? It may have been so; yet the καθεξῆς, chap. viii. 1, does not determine anything; and we are in general ignorance of the whole matter, as to what city it was,[1] etc. The Evangelist finely avoids saying that the sinner *came* to Jesus; this is self-understood under the pressure of her first love, seeking to be assured of the love of the Saviour, and in the deep contrition of the repentance which has already met with acceptance, while struggling to obtain a sense of it. In this marvellous intermediate and transition state of a soul turning to God, and under the influence of strong feeling, do we *see* the woman, if either our own experience, or the experience of others, has given us eyes to see her. Repenting sinners have generally a twofold trial to undergo; the mockery of their former associates, and the proud contempt of the virtuous and pious —as we see in the analogous case of baptized Jews. The second of these trials is the more painful of the two; and in this latter test the deep earnestness of the woman is seen. She shuns not the Pharisee's house: she heeds not the eyes that will meet her there; for she knows well that where Jesus is present, no one will dare to thrust her out. She has brought a vessel with ointment; for the purpose of honouring the Lord with what, during her sinful life, she had misapplied to the purposes of vanity and shame.[2] Not only is this ointment a demonstration of her love and devotion; she intends that it should also be an acknowledgment of her return to God, and of her renunciation of her evil ways. In token of her deep sorrow, her hair, which but for this

[1] The article ἐν τῇ πόλει refers only to the preceding τὴν οἰκίαν: in the same city where was the house of this certain Pharisee, and, *therefore*, she was well known to him as a notorious character. Meyer, without any reason, supposes the city to have been Capernaum; Wieseler, Nain, etc.

[2] We do not, however, see why (according to Braune) the ointment should be the "wages of iniquity."

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would have been well dressed, is dishevelled: all in simplicity, and from the depth of her heart. *She stands* behind at His feet —having pressed forward thus far with animation and eagerness, —suddenly she is cast down, hesitates, and *weeps*;—"not the lips now, but, what is far better, the eyes, give expression to that of which the heart is full."[1] This is all that she can do, all that she ventures to do, all that she says; but it is enough, and it leads on to everything else. The tears which fall upon the feet of the Lord open to her the shortest road by which she can come nearer to her purpose. For she must dry His feet; and takes her hair for this purpose, as slaves were wont to do when washing their masters' feet. Now she has *touched* them, and this draws out her whole heart to *kiss* these feet. Soon would she have forgotten all about the ointment; but at length she brings it out, not venturing to approach His *head*.[2] And last of all, while she pours herself out in the tears of blessedness, which express her sense of the guilt of all her sin, at the very feet of the Saviour of sinners, she thinks of nothing, and of nobody around her, except only of *Him*, who receives all in silence, without as yet arresting her by even a single glance. What more could she have? What comfort to her soul is this! Therefore the Lord does not suddenly cut short these happy moments.

A sight to give joy to the angels in heaven! But the Pharisee sees with other eyes, and has other thoughts within himself. He does not express with his lips the import of these thoughts: there is still something good in him. But his doubt whether this Jesus be what He professes, draws its inferences, and in doing so assumes premisses that are altogether false. The position is not *in the present case* a false one, that a prophet ought at once to know all men who come near him, and to understand everything that happens to him. For although Elisha, for example

[1] P. D. Burk, in his excellent and suggestive Treatise on this narrative; the overdrawn character of many of its remarks we have no disposition to find fault with.

[2] Which idea pleases us better than the usual one, that she anointed the feet as a mark of her deep reverence. With this woman there is no such thing as ceremony; everything comes naturally from her heart as the events emerge.

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(2 Kings iv. 27), might make the confession, "The Lord has concealed the matter from me, has not revealed it to me," the application of this to Jesus is a very different thing. Simon is quite correct in supposing that if Jesus be *such* a prophet as the people take Him to be, and as He Himself gives out that He is, something else might be expected from Him.[1] But the bluntly assumed axiom of the Pharisee is fundamentally false (an axiom which, if true, must keep God and man eternally separated), "that a holy man can have no contact with sinners." Why then has the Saviour had so much intercourse with the Pharisees? It is also fundamentally false that this woman is "a sinner," and, on the other hand, that he who has invited Jesus to his house is no sinner! Finally, how cold and unfeeling is his language, when the word "touch" is all he has to say for the weeping, kissing, anointing of the woman; her *loving*, as the Lord afterwards rightly calls it.[2] O Simon, wert thou not a poor *sinner*, Jesus would not have come to thy table; had not this woman been a *penitent* sinner, she would not have sought Him in thy house. O that thou knewest what a *Saviour* He is; how He knows thee and her—her repentance, thy pride! But all this Simon shall soon learn. The Lord suddenly arrests his attention, and gives him an opportunity of having something said to him by the "prophet." A very simple parable leads him—with lightning conviction, but with forbearing kindness—to the main point which his thoughts had left out of view. He must reply: he judges correctly; but he does not know that he has judged himself. Then comes the interpretation of the parable, opening his eyes, and setting him and the woman, in three clear contrasts, before the company at table, as before God. The parable does certainly put the Pharisee to open shame; yet the lesson of instruction turning back again to the parable in ver. 47 is expressed forbearingly and graciously; instead of *nothing*, a "*little*" is left to the Pharisee, while to the sinner

[1] It is not at all probable that Simon had previously believed in the prophetical character of Christ, and that he was now perplexed about Him. This idea is quite inconsistent with his very uncourteous conduct from the commencement, as afterwards described.

[2] Alford says finely: "Touching—this is all that the Pharisee fixes on: his offence is merely technical and ceremonial."

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her "*much forgiveness*" is indirectly expressed in her "*much love.*"

Ver. 40. Even from the beginning the design of the Saviour in entering upon the conversation is not merely to bless the poor Pharisee with the knowledge of salvation in the forgiveness of sins, but to protect the woman from the censure which was about to break out against her. His first word closely borders upon the humble modesty of the guest, as if He intended to say—"May I, Simon my host, speak a word to thee?" But His holy dignity does not permit Him to express Himself literally in these terms; for He is, and in every company He must ever be, the Prophet who has something to *speak* to the world, and—more than a prophet—to speak it in His own name. In the first place, to *thee* (not as yet to the woman, she may go on quietly weeping, and kissing, and anointing!)—in reply to thy present thoughts, which I read in thy countenance; to thee, thou *Simon*, thou man, whom I know and address by name, knowing well what kind of man thou art generally and at this present moment. *I—to thee—something* to say; this arrests his attention, prepares, and impresses him: *What* thinkest thou I have to say to thee? Canst thou not observe what I *have* for thee?[1] The man thus impressed could not but yield assent to the *Master*, in a brief enforced expression, which shall prevent him from afterwards complaining of the severe lesson.

Vers. 41–43. And what a lesson of the perfect Teacher, giving, without lengthened preaching and discourse, in most pointed, brief, impressive touches, all the instruction which the case required. In the form of a convivial parable, which a Rabbi invited to an entertainment was always at liberty to give without any breach of politeness, He represents the sins of men before God by a common popular figure, that of a debt to be paid. "*Two debtors*"—this is the first expression: that is, thou and this woman; that is, the man who despises his fellow-sinner, and that fellow-sinner himself. Thou sayest in thy heart, "*She is a sinner:*" I have to say to thee, "Ye are *both* sinners before God,"

[1] This, rightly applied as coming from the mouth of the Lord, would, at the present day, be a powerful text, and enough for any man: *I—to thee—something—to say! Shall I say it? Or canst thou not, wilt thou not, say it to thyself?*

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in this respect essentially alike; ye are both insolvent; and bankruptcy is the same, whether of much or little. But, although in the deepest sense of the truth every one without distinction is guilty of much in the presence of the Supreme Judge, and yet the proud man and the hypocrite even more guilty than other sinners, yet the Lord, in the exercise of tender forbearance, condescends, at the beginning, to the Pharisee's way of viewing the subject; which, when looked at externally, and at first sight, has in it apparent truth. Conceiving thyself in company with this woman *in the presence of God* (a great step this from one's own thoughts about himself), art thou not conscious that thou art not perfectly holy; knowest thou not *some* sins, however little they may be, which the grace of God has *forgiven* thee? Then you are alike, with every admitted difference. He *forgave* them both (ἐχαρίσατο, comp. Col. ii. 13)—this is the great point, the whole process between God and man; in which every pair of individuals stand by each other's side on a footing of equality. O with what kindness does He anticipate and allure the Pharisee, whose sin is already really forgiven, according to 2 Cor. v. 19! And what *consolation* does He provide for the listening woman! *Say* (an εἰπέ for His εἰπέ); I will not merely teach thee, thine own knowledge shall decide the simple case: Which now will *love* Him more? That is, which will be *bound to do so*, by the new obligation arising from the remission of the debt? which will be so *disposed* and *able* from natural gratitude, and so really *love* Him more? finally (and this is the last point), which will be *allowed* to love Him more?[1] Will not the creditor receive the larger gratitude from the man to whom he has remitted the larger sum? This would have been amply enough if Simon had had open ears:—"the *touching* of this woman is an expression of her most sincere gratitude; it is her much *love* for the forgiveness of her many sins: and should it be repelled by God, or the prophet of His grace?" Simon perhaps observed something, but certainly nothing clearly: otherwise he would have been silent from shame, or would have said, "Master, thou art in the right, I have been wanting." On the other hand he replies promptly, with stately

[1] Bolten reads here with strange absurdity: Which would be most full of adulation?

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confidence, as if this parable had nothing to do with him, "I judge" (ὑπολαμβάνω, compare Acts ii. 15)—it appears to me that the case is very simple and the affair very natural; the more of forgiveness there is, so much the more is there of love and gratitude.[1] Upon this the Lord speaks kindly, "Thou hast now judged correctly, more correctly than before; but even now, alas, more correctly than thou yet knowest; thou hast judged thyself, for thou art the man with the *little* sin and *little* love."

Vers. 44–46. If it had not been necessary, the Lord would certainly not have proceeded fully to expose and put to shame the Pharisee. But nothing else will suffice: and Simon probably did not lay even this to heart. He now *turned to the woman*, although speaking to Simon; He now casts a look of benediction upon the penitent and loving woman, still without speaking a word, in order that she might slowly arrive at the full enjoyment of His grace. Now He praises and brings into notice the despised creature in the house which only her regard for Jesus made her dare to enter. *Seest* thou this woman? now with right eyes, as heretofore with false? Look upon her; thou hast, properly speaking, not seen her yet—look upon her in the light of the parable, and of thine own correct reply: see, she is truly no longer a great sinner, but one who loveth much; *i.e.*, a great saint, in contrast with thee, in thy coldness and pride. The sight of a penitent sinner should bring the proud saint to confession. Whether the Saviour had become acquainted with the life and character of the woman on a former occasion, or whether He now saw all in the Spirit, we know not for certain: there is at least no reason for assuming this on every such occasion as this. In the present instance, it appears that He drew the inference from the great love of the woman, in the same way in which He directed Simon to draw it. "I came *into thy house!*" Possessing, as He did, the dignity of the Son of God, He reckons this favour done to his host as a favour from God, for which he

[1] Others (whom Braune follows) understand a wavering, not fully outspoken reply: I consider—*i.e.*, probably, yes, it might be so. But ὑπολαμβάνειν (like διαλαμβάνειν) *to assume, to hold*, never denotes uncertainty, but rather, and more frequently, a fixed, firmly held judgment. Thus Acts ii. 15, it is "As ye decide," or answer (vers. 12, 13); as ye explain the appearance.

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ought to have manifested more gratitude, for which he should have bestowed a little more honour upon his holy guest. But what a poor counterpart does his conduct in this respect form to the expressions of love which had been witnessed on the part of the woman! Three contrasts in succession show this in the clearest light of truth. "Thou hast not remembered even that most common, timehonoured usage of hospitality, the washing of the feet of the man who hath travelled to thy house[1]—(an act of hospitality shown by Laban even to the servants of Abraham); —this woman hath performed this duty for Me with her *tears*, her tears of penitence, the noblest of all kinds of water,—a duty which thou neglectedst, and for her performance of which thou shouldst have given her thanks. Thou hast cautiously abstained from giving Me a *kiss*,[2] that the world might not regard thee as too intimate a friend, or as a disciple; but this woman from the beginning[3] till now hath *not ceased* to kiss My feet." The very obtrusiveness of love is praised, not blamed. "Some one has sarcastically said—If my servant were to come and fall upon

[1] This is so very striking that many have endeavoured, very erroneously, to read the words as a question: Hast thou not given me water? hast thou not given me a (ceremonial) kiss? Others suppose that the custom could not have been a general, constant one, as Simon would scarcely have intended to be absolutely uncourteous. But, on the other hand, it is manifest that it is only the most common respect and not anything special for His own person that the Lord desired.

[2] Although we do not read of it anywhere except in the case of Judas, it is improbable that *no one* (as Bengel supposes) had ever given Jesus the customary "kiss of reverence, of greeting, and of farewell," according to the classification of the Rabbinical writers at a later period. The Lord on this occasion graciously invites men to do this; gives it to be understood that He expected it. The kiss of Judas was only in accordance with the general custom of the disciples. The Lord does not keep Himself aloof from such expressions of affection, or from such salutations on the part of any. He does not even say to the hypocritical Pharisee, "Thou hast no right to this."

[3] The reading εἰσῆλθεν is to be preferred to εἰσῆλθον. Still even this is not to be taken literally; it merely means, "from the beginning." *She came hither*—this was not to be forgotten in her praise. Further, we cannot altogether conclude, with Alford, from the ἀφ' ἧς εἰσῆλθον, that the woman had entered along with Jesus, accompanying Him and under His protection; for, ver. 37, ἐπιγνοῦσα ὅτι ἀνάκειται points this way only by a forced construction.

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my neck and say, O how I have loved thee, Master! I should teach him a very different lesson. He thus threw mockery upon the love of man to God, and even upon God Himself, who has commanded such love from man. But praised be God, who condescends to our lowliness from infinite Majesty." (Burk). The Lord Jesus receives the expressions of love and honour with equal dignity and humility: He would have suffered Himself to be kissed even by the false Simon, as He does not withdraw His feet from the tears of the woman who was a sinner. He is so humble in His majesty, and so majestic in His humility, that —shall we say like a *child*, or like a *sovereign*—He complains before a whole company of men, who were watching His words, that certain marks of respect had been culpably withheld from Him: and every one must be made to feel that He does this not for His own sake, but for the sake of men. He is not afraid to speak of these things explicitly and strongly, when the conduct of the woman furnishes Him with the points of contrast: her tears remind Him of the omission of the washing of His feet; her kisses of the kiss withheld; finally, her ointment very naturally of the oil with which the host ought to have honoured the head of his guest. But this Simon probably meant no more in his invitation than to gratify his curiosity in regard to this pretended prophet, to examine him closely with a view of ascertaining whether he were really a prophet: it can scarcely be supposed (for of this the history gives no hint) that he intended to make a suitable acknowledgment for some favour received. He keeps himself, however, very discreetly on his guard; not only avoiding every extravagance of feeling (for there is nothing in his heart to flow over), but carrying his reserve rather too far. A striking picture of those cold, stiff "worshippers of God,"—who give at the most a half reverence[1] to their Creator and good Father, or even it may be to the "Redeemer,"—he supports Jesus before the world, and yet will not underlie the suspicion of any particular love for Him. This the Lord Jesus lays open to him: for in His mind to love or to hate *Himself* was to love or to hate *the Father*. The design of the Lord is not to recommend

[1] I once saw, in an advertisement of a watering-place, that a church for the worship of God was to be found in its neighbourhood "for those who should feel any necessity to show their reverence to the Creator."

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such people to show at least a little more dissimulation: in this respect He has been frequently misunderstood. He takes the man as he is inside and out; and rather turns His censure of him into comparative praise, that he had acted so as to show himself to be what he really was. It is obvious that the Lord might have censured him in more severe terms, and might have put him to a yet deeper shame: let it be observed, in particular, that not one word is said of the sin of harsh judgment against the woman. He confines Himself as tenderly as possible to the manifest relation between the two sinners, the one of whom is inclined unrighteously to condemn the great love of the other.

Ver. 47. This word is to be understood only in strict connection with the *parable*, the application of which it now conclusively introduces. It is neither more nor less than a convincing inference from the great love of the woman, as seen before their eyes, to the already past forgiveness of her many sins—an inference quite legitimate according to the foregoing premises. "Her sins, which are *many* (the five hundred pence), are *forgiven her;* so that thou mayest no longer reproach her with them, or desire that I should not permit myself to be touched by her as a wicked sinner. *Whence* do we know this, good Simon? Canst thou not know it as well as I, without any such special knowledge of the heart as belongs to a prophet? Thou hast already conceded to me the main point; and, as *thou seest*, she loveth much." Let us be on our guard, however, against the Popish perversion of the way of salvation, which has laid eager hold of this saying; let us take care not to approach that perversion by any strange exposition of "receptive love," or something of this kind, to be presupposed in faith, in order to the forgiveness of sins. Here, alas, many students of Scripture have gone astray. Neander speaks strangely of the faith of the woman being sound because it proceeded from love, which is a perversion of language; he speaks also of a concealed fire of love present in her heart, even in her state of depravity, and only choked and depressed by the power of her sin. Olshausen had led the way with the strange exegesis of a receptive activity of mind, an analogous fountain of receptive love in the root of the innermost life, in order to her being able to believe in forgiveness: to this, however, the πολύ does not very well cor-

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respond. According to Lange, the Lord was pleased to call *the ardent desire* of the woman *love*, by means of which the forgiveness had been imparted; in this way, moreover, satisfying the Pharisee's sense of right (by a kind of *meritum congrui et condigni?*), Steinmeyer preaches in the same way about a love of ardent desire, longing for forgiveness, as having been present in this special case; and to this he would limit the application of the Saying.[1] We must express our astonishment that such men as these could be so far prejudiced as to entertain such varied interpretations of a text which is in itself an exceedingly clear one. For, nothing is more certain, according to the whole connection as it lies before us, than the inferential force of the ὅτι in the passage;[2] nothing is more simple than the "*argumentum non a causa sed ab effectu*," which the Lord here makes use of, as when one says (to speak with Braune), "the sun is risen (it must have risen), *for* it is broad day." How can the aorist ἠγάπησε occasion any difficulty? It merely sums up into one the particulars which had been described (vers. 44–46) in pure preterites. "Her much love and thy coldness and heartlessness have both a good reason." The expositor who would place the love before the forgiveness contradicts the parable (in which ἀγαπήσει is the *consequence*); and moreover destroys the contrast, which in this case would run, But who loves little shall be forgiven little. V. Gerlach's language, speaking of this perverted exposition, is not less true than strong: "An unworthy disfiguring of the beautiful story, in the very spirit of Simon." What in our case, who have nothing to pay, may precede forgiveness, cannot at the most be more than an understanding and a receiving of the love of God, on the part of a heart susceptible thereof; but this is by no means the full meaning of the word ἀγαπᾷν. The Lord says—what we have before our eyes in 1 Tim. i. 13–15,—The more sin in past time, the more rich is the grace in forgiveness, with faith and love. The mockery of the world

[1] See in opposition to this an admirable review in Tholuck's Litt. Anzeiger 1848 p. 196.

[2] Glassius Phil. Sacra ed. Dathe, page 535, does not introduce this passage for כִּי, γάρ or ὅτι, but among others, Jo. viii. 44, x. 26; 1 Cor. x. 5; 1 Jo. iii. 14. At least the last is a most perfect parallel to the passage before us. Lücke's remark on it is: Brotherly love is a *sign*, a *proof*, of living faith.

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runs, Young whores, old beadwomen; but the truth of God is, Great sinners, great saints. "This is," as Roos says, "the great paradox, the wonderful secret of the abounding riches of grace, which out of the greatest guilt can prepare for itself the greatest glory." The *major* for the Lord's syllogism had been already granted in the parable by Simon,—The more forgiveness, the more love. The Lord has given an ocular demonstration of the *minor* with His question, "Seest thou what this woman hath done? Is there not there a πολύ ἠγάπησε? Canst thou not see it as I show it to thee?" The *conclusion* is expressed; "οὗ χάριν λέγω σοι, from this I conclude that her hitherto many sins have been forgiven—and this was what I had specially to say to thee (ver. 40)." [1] We may still further observe how the Lord now half revokes and corrects the συγκατάβασις of the kindly begun parable, as if Simon had *sinned* only a little. He does not say, "But to whom *the* little, *his own* little, αἱ ὀλίγαι αὐτοῦ, have been forgiven," but merely, "to whom ὀλίγον ἀφίεται, little has been *forgiven*;" *i.e.*, the man who has received little forgiveness of *the many* sins, (which he as well as the other, like every man, has,) has merely derived loss from this imaginary advantage; he remains, alas! a man with little gratitude, and with little love, in contrast to those great saints who were once great sinners. Still, however, even this word is characterized by great forbearance and patience, for Simon's conscience might have answered: O Lord, thou sayest not enough, nothing has been forgiven to me, therefore I love thee not at all.[2] Still the Lord does not go so far as this; He supposes the poor man to have received an ὀλίγον of forgiveness, and therefore of love springing from it; and His design is by this word kindly to allure and

[1] Λέγω σοι is hence by no means to be separated, like a parenthesis, from οὗ χάριν, and the latter phrase to be connected with ἀφέωνται. Hofmann has briefly protested against this view: and we rejoice to find him holding fast the only correct interpretation. Quite as false is the subtile expedient on which Grotius prides himself so much, which connects the οὗ χάριν with ὅτι as its αἰτιολογικόν, and brings out this sense: Therefore, for this end, that she might thus love, has she been pardoned by God; shall I then reject this love?

[2] For we are not to suppose of this altogether heartless man, as v. Gerlach does, that an inward sense of guilt, and an impression of the wisdom of "the prophet," brought him, even for a little, near Jesus.

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touch such souls even while rebuking them. And He designs us to understand that there is a measure of truth in this supposition. Whoever *imagines* that he has been guilty of *little* sin, and cannot from deficiency in self-knowledge place himself on a level with vile *sinners*, yet may, through that rich grace which takes hold of souls at every point of access, receive the *forgiveness* even of this little; and thus there will come a *little* love into his proud heart. Blessed will he be if he then take a close survey of the much love of others, and be thereby induced with deep shame to sink deeper into self, and receive for himself also forgiveness of many sins. The remark of the Berlenburg Bible is well meant: "Even he who needs little forgiveness, should on that account love the more, out of gratitude to God for having hindered and protected him from sinning, just as a man does a greater act of kindness who keeps another free from hurt, than one who heals the wounds which he has received." But this is not to the point; for Jesus is not speaking of what ought to be, but of what is: further, God does not reckon the little or the much of sin according to outward conduct; and whoever thanks God for preservation must at the same time acknowledge that all the many sins which have not been committed in overt act were really in him. We have to notice finally two important points. The one relates to the person of the Lord Jesus: mark how, in the case before us, He takes, with majestic simplicity, and as if it were self-understood, the place of God forgiving sins and receiving love in return; making the manifestations of love to His own person the measure of men's spiritual posture before God. The other relates to great sinners; who, after their conversion, feel inclined to do penance, and make confession, before the whole world, and glory in the compassion which they have experienced. To them it is here said, Only love much, this is the best confession and penance which you can offer. Only anoint the Saviour's feet in those of His brethren, that thus all who understand the matter may observe how much has been forgiven you. But as to others who do not understand it, and who would turn like swine upon you and rend you, spare them the special catalogue of your sins: auricular confession is due exclusively to the one High Priest.

Vers. 48–50. Now *finally*, after the poor host had received

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the full honour (to him specially necessary) of the conversation held with himself, we have the long reserved word for the woman who was a sinner, who had already overheard much of a consolatory and commendatory character. Jesus had in the presence of all her despisers extolled and boasted of the great love of this deeply contrite woman, because she was able to bear this without injury; but He now goes, in His words to herself, into the very foundation of the matter, and that too, with equal publicity, in the presence of the whole party. He *assures* her formally and solemnly of her *forgiveness*;[1] and adds in conclusion a decisive statement in regard to its *foundation* and *consequence*. It is no longer "thy many sins," but σοῦ αἱ ἁμαρτίαι: the αἱ reduces at the last both to a complete level; and the emphatically preceding σοῦ excludes by a gentle contrast Simon, but at the same time allures him with the promise, "*I have* the same full comfort of forgiveness for all thy sins to address also to thee." Thus again He speaks boldly, more so than a prophet, as He does at Matt. ix. 2, to the man sick of the palsy; and is not afraid of the objection of ver. 49. (Which, however, on this occasion does not assume such a severe form as it did then, viz., of a charge of blasphemy against God.) In order, however, that all who hear the word may know the right road and the right end, He gives, in conclusion, the usual, simple, blessing upon *faith* unto *peace*. This concluding word here receives an expressive, all-embracing significance. In the first place, *faith*, the intermediate idea between forgiveness and love, has not yet been introduced; and by it, therefore, an answer is given to the question, "How is it that the one has been *forgiven*, and the other has not?" At the same time the misconception is removed, that love could be the prevenient reason for which forgiveness is received.[2] *Faith* in this case is pointed out as the internal principle on account of which God

[1] We cannot understand (the "*many* sins" previously mentioned, in particular, render it impossible for us to do so) that this could have been said to Mary of Bethany, "in a reference entirely unknown to us," as Schleiermacher supposes.

[2] Compare Sander, das Pabstthum, S. 48, where, after affirming the correct view, in entire harmony with the interpretation given above, he quotes the words of Melancthon: Christs interprets Himself, when He adds, Thy faith hath saved thee.

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justifies, as the Lord does here this woman; *love*, on the other hand, as the outward expression and proof to others of the grace that has been given, as the Lord has previously shown. Further, the Lord says, in the mildest condescension of the simple Giver: Thine hand has given it to thee, because it has received it from Me. Still further, there lies here an allusion, which supplies the want of any previous notice on this subject, to the faith of the woman that was a sinner, before she saw Jesus and heard the word of comfort from His lips,—the faith by which she heard His call from afar and thus came seeking Him. She had already found favour with God in her repentance; her sins had been forgiven, and therefore she loved much. And we here learn that the sealing *assurance* of forgiveness is a different thing from the first forgiveness which had been enjoyed in penitent faith; although, again, every penitent wishes and seeks a special absolution, and shall assuredly receive it in the Word, as this woman received it directly from the lips of Christ. Still more, by thus giving prominence to faith, the Saviour directs the comforted woman to the future of the new life: Go on believing, and thus as all thy past sin has been forgiven (the language hitherto used had referred exclusively to this), so all thine indwelling corruption shall be taken away. Thou art *delivered*, thou hast been *helped:* the Lord says this to her exactly as He had said it to the sick whom He healed, as, for example, chap. viii. 48. Thou art *healed;* and thou shalt be healed, if thou continuest and makest progress in faith. In the eye of *justice*, the sinner was at first a debtor; now, before full grace, she is merely an invalid. Therefore *go* in the use of thy new health and strength; *continue not, in the enjoyment of sweet consolation*, thus remaining in *My* presence, and hanging upon Me. And this was needful, "for she would have forgotten to go home." Therefore, by this plain word, she who had just been comforted is directed to leave that presence which she had felt to be so pleasant, and to betake herself to her ordinary life, that she might by a new walk from henceforth continue to confess and to love Him. Thus she departs not only in peace, but truly εἰς εἰρήνην, *to the peace*, as to the happy termination of the way, the beginning of which is peace,—a termination, always near, yet for the first time fully reached only at the end.—Finally, the

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Lord here attracts Simon and all who were present (in opposition to doubting questions and angry feelings, vers. 49 and 13), to believe in Himself, in order to their peace. But He approached the believing sinner, and gave Himself to her in these four symbolical stages: He first silently received her approach; then He turned upon her the light of His countenance; next He addressed specially to her the word of assurance; and last of all He sent her again into the world in the peace of faith.

DISOWNING OF THE ZEAL OF ELIAS. WHAT SPIRIT SHOULD YE BE OF, CHILDREN?

(Luke ix. 55, 56.)

The Lord enters upon His last journey to Jerusalem, firmly resolved to meet the sufferings that await Him there, through which He has to pass on His road to glory; and in the consciousness that the time is now very near when He must die at Jerusalem, and thus return unto the Father.[1] He takes the road through Samaria (chap. xvii. 11), a route generally avoided by travellers to the feasts; and in a spirit of kindness sends before Him open-hearted messengers to bespeak for Him a lodging, or to ask as a favour entertainment from some well-disposed

[1] Although this journey is a protracted one (see Luke xiii. 22, 33, xvii. 11, xviii. 31, 35, xix. 11, 28), and the Evangelist interweaves much that does not belong to it,—because, in a certain sense, the whole previous life of our Lord had been a journey to meet death,—the above is the correct sense of chap. ix. 51; compare xiii. 33. The expression ἀνάλημψις (on which Wieseler in particular has expended much subtilty) can, in New Testament usage (Mark xvi. 19; Acts i. 2, ii. 22; 1 Tim. iii. 6, etc.: it is used of Elias, 2 Kings ii. 10; 1 Macc. ii. 59; and the apocryphal ἀνάλημψις Μωσέως), only mean His *being taken up* from earth to the Father; but assuredly the passage through suffering is included (hence αἱ ἡμέραι), and the whole refers back to ver. 31. The remark of v. Gerlach is quite correct: "in this expression, death, resurrection, and ascension, are included, all in one." Christ goes forward to this ἔξοδος, not so much externally, by the shortest road, as internally, firmly resolved to meet it: πρόσωπον ἐστήριξε not merely as in 2 Kings xii. 17; Jer. xxi. 10; Ezek. iv. 3, xxviii. 21, but in the sense of Is. l. 6, 7.

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people,[1] avoiding, as He was wont to do, places of public resort. But the Samaritans (mentioned here by St Luke for the first time) are not on this occasion so well-disposed as the inhabitants of Sychar had been: they refuse to receive Him. They feel aggrieved that He should turn aside to them on His very journey to Jerusalem. It was natural that at the seasons of the feasts, and in connection with the journeys to the feasts, the rivalry between Jerusalem and Gerizim should assume its bitterest form. When James and John, who perhaps were the messengers themselves or formed part of their number, perceived or discovered the refusal of the hated and despised Samaritans to give a night's resting place to the Lord—whom they had so recently seen glorified before their eyes—they gave way to anger and zeal; their intentions were good, and their faith was strong, yet their conduct was in violation of love, and they were actuated by the returning, persistent pride of the "We," which had recently been convicted in them, vers. 49, 50. They feel themselves insulted, with their Master; having come down from the Mount, they have Elias still in their mind, who punished, and that too in Samaria, the contempt shown to God in his person, by fire from heaven; they suppose that, as the disciples of Jesus, they are on a footing with Elias, that they may imitate him in the vigour of his zeal—a matter in which we are all most readily inclined to imitate the saints. All this is a very natural connection of thought. Further, inasmuch as they feel that it would not be seemly for them to say, "Call Thou down fire from heaven," they do not know very well what to do, but imagine that it would better become themselves to do it. Meanwhile they naturally ask first, Lord, wilt Thou that we say so? Singular mixture of daring faith, which does not doubt that the event will happen at their bidding; of simple presumption, which scarcely doubts for one moment that He will say "Yes" to their question; of a certain loving zeal for His insulted person, which alone actuated them as they thought; and, with all, in the concealed ground of a self-deceiving heart, of an impure pride, in the subtle working of which it was in reality more their own rejection than the

[1] This is all that lies in the text. There is not the least occasion to connect with these messengers the sending out of the Seventy, as Neander does.

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rejection of the Lord that affected them. "They will not receive Thee,—most strange impiety!" they might think that they meant; but their heart meant, "They have rejected *us*: shall we then not be angry, and punish them? may we not for once do more than Thou hast commanded us?" (ver. 5). Thus they forget entirely the meekness of their Master, and His love for the poor souls of erring men.

The faithful and wise Master has immediately at hand a reply and a lesson prepared in most striking words—a reply and a lesson available in all similar cases, and for the sake of which alone St Luke has recorded the occurrence. It is inconceivable that even the first *word* of the reply should be a spurious addition. Many old *Codices*, however (and even the Fathers), actually leave out everything after καὶ εἶπεν; but it is hard to say for what reason, since some *reply* of Jesus must be conceived of at the time, and is necessary also in the evangelical record of the occurrence. This mere brief abrupt ἐπετίμησεν (He threatened them as He did the unclean spirit, ver. 42!) St Luke could not possibly have written; although that word of itself says a great deal, and certainly contains this, that He was more angry at their unseasonable application of Scripture, covering much pride and selfishness, than He was at the poor Samaritans. It partakes, according to His kindly manner which considers everything and pays regard to everything, of the nature of a decided and zealous *rejection* of their offensive zeal:—Far be it from Me and from you to seek or to say any such thing! The *lesson* which must reply to this example, drawn in to justify them, —*as Elias did*,—must take a wider range. "Elias then, and ye now:—what a difference! Do ye not yet understand this? What was quite right in him, is a sin in you. Do ye as My disciples still know so little? Do ye not know from My whole doctrine, actions, and life, that another spirit altogether than that which inflamed any old Testament prophet is in Me; and consequently of what kind of spirit (the disciples, children, possessors of what kind of spirit) ye *are*, as My servants and messengers, or ought to be?" That πνεῦμα does not here signify a certain state of mind and feeling, thus and thus constituted, is certain, because the word nowhere properly means this. As little may we understand the expression to mean (indeed, the

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one sense flows out of the other): Ye do not know or reflect, ye are for the moment wholly unconscious, whether it be your own and an evil spirit, or the Holy Spirit, that impels you! For the φρόνημα of the flesh never means in the New Testament "a spirit of one's own," though we now make use of this inexact expression.[1] The οἵου before πνεύματος refers manifestly to the "spirit of Elias," Luke i. 17, and expresses by one pregnant and instructive word the great difference between the Old and New Testament economy, exactly in the sense of Rom. viii. 15. What Elias did was certainly not done in sinful wrath or in self-will; still with Me there has come a new time, and with it a new spirit. The spirit of *servants* was then altogether the right one, and it justified a burning zeal for the glory of the mighty *Lord;* but the spirit of the children of God introduces in gentleness the love of the Father as it appeared in the humble, patient *Son of Man.* A certain theology cannot, and will not, apprehend this difference of the economies of God; but the difference is well-grounded, and rests truly on most real unity. For example, we are told by de Wette: "that the Old Testament stands on low ground, that it contains in it views, aims, and ideas, which in part do not reach forward to those of the New Testament, and in part run counter to them." He is unquestionably right in what he says about "not reaching forward." But to what he says of "running counter" we have to reply, It is either not the Old Covenant as such which contains within it such ideas (as, for example, self-righteousness and the righteousness of works, views which ought not really to be imputed to the law as their producing cause), or we make false points of opposition, where we have merely the unity of development by different steps. Finally, however, this patient government of the world exists only in the middle portion of this world's history; the same severity which was prefigured in the judgments poured out on Canaan, Sodom, and the world before the flood, must again be revealed at the end of time in an inconceivably more terrible form. The burning and punishing severity of God in the Old Testament is as really seated in His being as are the long-suffering and patience which first became conspicuous in

[1] The idea is quite a wrong one, that our Lord directs attention away from the erroneously used *letter* of the Old Testament to its right *spirit.*

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Christ, and had never at any former period been unrevealed. All the temporal judgments of the first economy are types of the last and eternal judgment,—to which the second economy points in language of more terrible import than had hitherto been used, —and they are still continued even in their typical character; the vengeance, for example, inflicted upon the Canaanites is repeated in the history of nations till the end of time. Unless we expound the New Testament in an effeminate and onesided manner, and unless we discard altogether the Apocalypse, the top stone of both Testaments, in which, in a manner sufficiently striking, when it announces the wrath even of the Lamb, the Old Testament judgments in all their severity return (see, for example, chap. ii. 27; vi. 9, 10; xi. 17, 18; xiv. 10; xvi. 5, 6; xviii. 6, 20; xix. 1–4), we cannot fail to discern the unity that pervades the whole Scriptures. Exactly so is it with the *legal zeal* of the Saints of God under the old covenant; then God demanded and practised righteousness in the punishment and destruction of His enemies. Impurity might, indeed, mingle with it; as, in the present day, carnal effeminacy and idleness may be mixed up with Christian love and patience. But in itself it was right and holy, like the wrath and zeal of their God, who desired at that time to reveal these His essential attributes. When the spirit which they had called upon them thus to act and judge, it would only be a misapprehension of this spirit to find in it anything false or human. Therefore the Lord in the passage before us by no means blames the deed of Elias in blaming the intended deed of His disciples. His saying, asserting the difference as well as the unity, is, Ye know not of *what spirit* ye now are. Diversified is the spirit; yet it is the one spirit received from God. Wrath is as truly in God as love is; although, in the grace of reconciliation, love prevails over wrath, and during the existing period of the Gospel stays its progress. The spirit of the fear of God is the very beginning of the spirit of adoption; the severe zeal of the law is, according to the relation of man to God, and the stage of divine revelation, quite as pure and holy as is pitying and interceding love. Elias was on the Mount with Christ, and John the Baptist threatened men with unquenchable fire, before Christ brought down from heaven upon the sinful people instead of this fire the fire of the Holy Ghost.

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The words following from ὁ γάρ, which are still more frequently wanting, might possibly be an explanatory gloss added to the "few yet very significant words" of the Saviour; but, if so, the gloss is assuredly one which flows very naturally from the spirit of Christ, and is as perfectly in its place as if the Lord had really spoken it on this occasion. We cannot, therefore, decide quite as confidently as Olshausen does: "it is at all events a spurious addition;" for the addition, at all events very old (*Clem. Alex.* has it), sounds into our deepest soul like a word of the Lord, like an expression beautifully corresponding to the utterances which are recorded at John iii. 17, xii. 47. Even Schleiermacher would not agree with Griesbach in rejecting this gracious saying; and we venture to receive it as genuine. It corresponds entirely to the preceding clause, or rather it completely supplements it; it brings in what was really wanting, a decided allusion made for the first time to the person of the compassionate Son of Man, from whom goes forth the new spirit which does not act as Elias did; it gives the striking expression for the delivering, preserving, and redeeming *love* which was wanting to the disciples of the Lord in the present zeal of their faith. "Do ye not yet know for what *I have come?*" They had been driving too rapidly onward: Let fire fall from heaven and consume them! How opposite to this the tender compassion of the words which correspond to this, *The souls of men!* "Do ye not know what these words mean? What is each soul worth before God? Know ye that I am not Elias? I have come to *deliver, to preserve,* not to destroy, the souls of men." An old reading (the Vulgate also) gives merely ψυχάς. We prefer the full expression ψυχὰς ἀνθρώπων; it is the fit counterpart of υἱὸς τοῦ ἀνθρώπου, and says more than either the mere ἀνθρώπους or the mere ψυχάς. It alludes to bodily life only in connection with the proper salvation of the soul: the Son of Man desires to let men live that He may give them *life.* Thus was Samaria spared for future salvation (of which the Lord here gives an indirect prophecy); and this same John must in due time pray down upon these Samaritans, in *apostolic* might, the gracious gift of the Holy Ghost.

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YET A THIRD WORD TO A FOLLOWER: LOOKING BACK AT THE PLOUGH.

(Luke ix. 62.)

We refer our readers to Vol. i. p. 352 for our views as to the relation of time between St Matthew and St Luke. Both Evangelists relate harmoniously the utterances addressed to the man who volunteered, and to the man who was called, to follow the Lord. Although the "And He said unto another" of ver. 59, in St Luke, may be understood of the addition of a parallel saying brought from an earlier period, we cannot translate ver. 57 with Ebrard: And it happened among other things, *when, on one occasion, they were in the way.* This could be admitted only if ver. 52 and ver. 56 had not preceded; for though an Evangelist, especially St Luke, may be supposed to collect and unite different narratives, still he *unites* truly into one whole for the reading church, which, under the name of Theophilus, the guiding Spirit sets before his mind; and we cannot determine to draw a thick line between particular portions as if they were *disjointed* fragments. Hence, therefore, πορευομένων is truly connected with ἐπορεύθησαν εἰς ἑτέραν κώμην, and the definite article ἐν τῇ ὁδῷ denotes the way in which they then were; the Spirit of inspiration did not allow St Luke to write what would not have been true. The καὶ προσελθών, Matt. viii. 18, 19, is equally definite in the connection in which it there occurs (*this is not the case* again with the ἕτερος δὲ εἶπε of ver. 21); and there is no other way of explaining the facts except by assuming that according to the definite words of St Matthew and St Luke, the *first* of these examples really occurred a *second time.* Many suppose that it suits better a later period; we dissent from this, as the outward poverty of the Son of Man needed to be pointed out rather at the beginning, and must have been well known at the end of His course. But if the Lord, in consequence of having received a repetition of such an offer (and it is probable such offers may have been repeated more than twice), found it necessary to repeat His former reply (and that He should do so is in perfect accordance with His practice, frequently occurring

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in the Gospels, of going back upon the past), the reply would in this case cease to be unsuitable for a later period. The second follower, and also the first, probably belong to this period. By this we mean not that they came forward in such close succession as they appear in the record (for the sacred writers are not so strictly exact in their histories as this), but that the events occurred generally about the same time; for, the command to preach the Gospel appears to stand in connection with the mission of the Seventy, which took place immediately after.

Enough, St Luke and also St Matthew (who is still more complete), show us that the Searcher of hearts employed different methods, according to the different tempers of the individuals with whom He had to do. The first man desires to follow Him, but there is something wanting at heart; he is therefore discouraged from his purpose. The second is called by Him, and is therefore ready, but in a critical moment he is irresolute; he is therefore drawn and urged onward. The third stands undecided, occupying a middle place between the two: he is neither discouraged nor held fast, but directed by a testing word to decide for himself: the Lord therefore addresses him not directly, but in a general statement. He requests, before following the Lord, that he may obtain permission *ἀποτάξασθαι τοῖς εἰς τὸν οἶκον αὐτοῦ*, i.e., not "to bring into order *what* is in his house" (understanding the reference to be to things), or anything like "to arrange certain relations, some private matters, and still to have the charge of the house which he was about to leave." For, in St Luke, *ἀποτάσσεσθαι* signifies to *take leave*, or, what is connected with it, to give the *last* commission; see Acts xviii. 18, 21, and Luke xiv. 13, in a figurative sense. There are thus *persons* in his house; not exactly a father to be buried, but living relatives, inmates of the family, friends, from whom he will not and cannot be separated without taking leave. We doubt whether the man "desired to give a festive entertainment to the inmates of his house on taking leave, and to act like those senseless people who would rejoice with the world before taking leave of it and becoming pious; or like the children of folly who must first indulge in excesses before they bend the knee to the cross and turn their thoughts to the passion of the Lord." We find nothing so bad in the *ἀποτάξασθαι*, which rather implies a firm

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determination to forsake all. Still, this leavetaking might easily give rise to a protracted stay at home, which might end in not taking leave at all. The Lord seriously warns him to consider this, neither forbidding him nor permitting him to do as he had desired. It has been said that the Lord makes use of the proverbial saying about the *plough*, because on the man's request there immediately occurred to His mind the similar request of Elisha, 1 Kings xix. 19, whom Elijah found and called when at the *plough*. It may be so; although the circumstances alluded to are the reverse of those in the present instance. Elisha was called away from the plough, this man was called to another plough. But though the Lord took occasion from this history to use this proverb, yet He must have had a reason which led Him to compare the call to the kingdom of God with the call to the plough: the figure must have meaning and truth in itself. We certainly are not wrong if we view it generally in connection with labouring in the great *harvest* (chap. x. 2); and further suppose that the Lord here speaks of ploughmen instead of sowers (the department of whom belongs certainly to the great husbandry of God as well as that of the other), because He desires to direct attention to the earnestness and anxiety which should characterise the careful labour peculiar to the first period, when the foundations are to be laid. It is the intention of the Lord to say to this man: In the Kingdom of God there is not mere pleasure and refreshment, not only easy and quiet work; but, above all things, and at every sowing time, a vigorous labouring at the plough—confessedly a work of the severest kind. There is labour within ourselves, labour on others; ever and anon the labour of repentance and self-denial, something new to plough, that there may be no sowing among thorns (Jer. iv. 3); it is ever necessary to break up the fallow ground of the world before we can plant anything that is good. For this work, there is needed a strong arm and foot, and also, immediately and especially, undivided attention, and there must be no such thing as looking back; for whoever looks back from the plough will make no straight furrows.[1] The "*looking* back" here alluded

[1] Reference has been made to Hesiod, Erg. ii. 60, where a similar expression is found: *ἰθείην αὖλακ' ἐλαύνοι, μηκίτι παπταίνων μετ' ὀμήλικας,*

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to, is not altogether such a looking backwards as that of Lot's wife, who looked back in absolute unbelief; and still less is it the turning round and the *going* back of 2 Pet. ii. 22. Both of these, however, may, and must proceed from it, unless we cease from the habit of looking backwards, from that attachment to what is behind us which throws all our work into confusion, and arrests all our progress. Besides—and this is the *immediate* sense of these far-stretching words—whoever at the *beginning* puts forth his hand, yet does not bring the *fixed regard* to the plough which he has laid hold of (but looks round upon his village and his flock), is not fit for the work. Thus we have a repetition of the warning, given at a later period; now in the middle of the great work, and after the full vigour of the first zeal was over, although thou withdraw not thy hand, yet if thou look back only sometimes, thou wilt soon make wretched, crooked work; thou wilt stand still altogether, yea, thou wilt stand at the plough as if thou wert working, while not working at all—not cutting into thine own heart, and therefore not into the heart of any other man. In the end it will come to this, that thou wilt throw away thy plough and return to thine own dear house, and sit down at thy former table. All this is not only designed for those special labourers in the harvest, whose office it is to make known the Kingdom of God; the conclusion *εὐθετὸς εἰς τὴν βασιλείαν τοῦ θεοῦ* is intended generally to declare that with such looking back from the labour assigned to each, whatever that may be, no man can himself come into the Kingdom of God, or remain therein.

ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. This is more to the point than the Pythagorean saying: *εἰς τὸ ἱερὸν ἀπερχόμενος μὴ ἐπιστρέφου.*

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THE MISSION OF THE SEVENTY.

(Luke x. 2–16.)

That the instructions given to the Seventy were probably the same as those which the Twelve received (at least in regard to their first journey), and were also conveyed in the same, or in similar words, is intimated by St Luke himself, inasmuch as for this very purpose he brings into notice, on the former of these occasions, only such instructions as were common to it with the second (chap. ix. 2–5). If, however, we compare Luke x. with the far-stretching prophetic instructions given to the Apostles in Matthew x., it becomes evident that the language used *there* refers to a permanent office for a future mission (the present being only a small typical one), yea, to a certain continuation of the office through successors for all time; but that here everything is limited to the present temporary mission of these Seventy. Hence there is repeated merely the first section of Matt. x. 1–15, the exposition of which, as already given by us, we do not intend here to repeat. Still, a single observation may be made. Between the two missions which St Luke has related in immediate succession, there lies probably a year, and that year the final one, in which the opposition had been gathering strength. Consequently in these second instructions we find, very naturally for the immediate present, that our Lord has special regard to the *rejection* of His message. This is seen, at the beginning, in the resumption of the "lambs among the wolves," applicable also to the first journey (see at Matthew x. 16); next in the greater haste (see 4); in the stronger representations of the threatened judgments (vers. 11–15); and, finally (ver. 16 which again is parallel with the conclusion in Matthew x. 40–42), in the *contempt* spoken of at the close. That the prohibition "not to go" into the streets of the Gentiles, or the cities of the Samaritans, is now *wanting*, admits of easy explanation from the altered circumstances; we naturally look back upon chap. ix. 52, according to which the Lord Himself wished to go among the Samaritans. Still further, it is obvious from chap. x. 1 that

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the Seventy were not to go to the heathen; as this mission was a preliminary, temporary one, there was no need for such an expressly given commandment. Compare what we have said on this subject in Vol. ii. p. 5.

In other respects the progression and substance are very much the same as what we set forth in Vol. ii. p. 3 as characterising the first section expounded there. In the foreground we have, also on this occasion (ver. 2), the *necessity* which exists in the great harvest (as in Matt. ix. 37, 38) as the reason for this repeated mission (ver. 3),—a mission which, though it might be attended with equal danger, yet could not now be omitted; the "whence" and the "whither" of which are self-evident (Matt. vers. 5–8). Then the same negative *preparation* for the journey (ver. 4): they were to have no other protection against the danger to which, in the simplicity of their faith and fidelity they were to be exposed, than the taking nothing with them, and making urgent haste. The intimation as to how *they were to act* runs the same. At the *beginning*, when the determination of consequences is a matter with which they have nothing to do, general courtesy and kindness of manner, vers. 5, 6. In their *progress*, an unobtrusive discharge of duty (vers. 7–9), while they should receive the merited and promised hire without choice and change, and also without care. Finally, for the *termination* of their labours (on this occasion generally unfavourable) the same testimony of freedom from guilt and participation, after they should have fulfilled their duty (vers. 10, 11); with also (as at Matt. ver. 15) a glance at the judgment upon unbelief, repeated (vers. 12–15) in a stronger form from Matt. xi. 21–24. To this there is appended very suitably the general ratification of these and of all, even when they are despised, whom the Lord sends forth (ver. 16).

In ver. 1 the μετὰ ταῦτα (which according to Schleiermacher should only mean "besides," "moreover") points back to what immediately precedes, and the ἑτέρους only to the twelve, chap. ix. 1.[1] The mission of the Seventy falls quite suitably into a late period, the period, viz., pointed out in chap. ix. 51 as that when He resolved to go up to Jerusalem for the last time; it is a

[1] Not, as Schleiermacher thought, to the "messengers" of ch. ix. 52; for the Seventy were not sent merely to provide accommodation.

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gracious effort made for the last time in opposition to the hostility of His enemies; a most perfect prelude and preparation for the last journey of our Lord Himself; a concluding testimony that the preaching of the approach of the kingdom of God was assuredly not a matter confined to a corner.[1] Even the expression ἀνέδειξε selected by St Luke (compare Acts i. 24) points to this; for, with the idea of choice, it contains also that of a public manifestation, in the present instance before the whole world. The *number Seventy*, standing in connection with the number twelve (compare Ex. xv. 27), corresponds to the Seventy Elders (Ex. xxiv. 1, 4; Num. xi. 16), and indicates as it were from afar an Anti-Sanhedrim of the new kingdom; in that case the round number 70 may stand for 72. The idea which has been frequently entertained that the *Seventy* refer to the seventy nations of the world (Gen. x.; Deut. xxxii. 8; Gen. xlvi. 27), according to the Rabbinical reckoning, and the *Twelve* to the twelve tribes of the circumcision, is false,[2] for the Apostles were rather destined for all nations, and the Seventy were certainly not sent to the Gentiles. Lange has recently affirmed, in favour of this idea, that St Luke "lays these Seventy disciples for the nations in the scales over against the twelve Apostles of Israel." We find, however, no trace in Scripture, or in history, of the Seventy being intended for the Gentiles, and the Twelve for Israel; we cannot bring the former into accordance with Luke x. 1, nor the latter into accordance with Rev. xxi. 14,[3] and certainly not with Matt. xxviii. 19.

[1] So also it was to the Seventy themselves a preliminary exercise of their faith, and of the confession of it.

[2] Our recent expositors find it very hard to shake off this supposition. Richter's *Hausbibel* starts with it as an uncontested axiom; Antfeld announces it without scruple in his sermon; even Neander did not decide against it; Hilgenfeld in his *Clementines*, however, protests, to our surprise, against "the axiom of modern criticism, that the *Seventy* owed their origin to Paul's universalism, and that the number points to the number of the nations of the earth."

[3] Even in Matt. xix. 28 it is manifest, as we there expounded, that it is only the people of God in general, as seen in the type of the twelve tribes, that is meant. St Paul belongs to this number of twelve: the reasons of opinion we gave, though there with too little positiveness, in our Reden der Apostel, i. S. 18-20. According to Munter (Sinnbilder der alten Christen), there are at most only twelve Apostles, inclusive of Paul; Matthias

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Vers. 3, 4. We have already remarked that the danger incident to the second period, accompanied also the first mission. The substitution of the ἄρνες for πρόβατα (compare Isaiah lxv. 25. Sept.), appears not to have been accidental, inasmuch as this is the only passage of the whole New Testament in which the word occurs. It is intended to denote on this occasion the *simplicity* of the disciples along with their defencelessness (Matt. as *doves*), the simplicity of the *Faith in the call* (*I, your shepherd, send you*), and the abiding *faithfulness* to the only work assigned to them, that, viz., of proclaiming and bringing peace. This proclamation of peace on the part of the messengers and children of God is something better than all human courtesy. On this occasion *the greeting in the streets* is prohibited on account of the great haste; for these proverbial expressions, comp. 2 Kings iv. 29. If, however, we ask here what is the spiritual meaning of these words in a wider application, the reply is, that *purse*, and *scrip*, and *shoes*, denote all unnecessary helps which disturb the simplicity of faith in the Sender; and that the greetings, on the other hand, and according to circumstances, denote all unnecessary explanations in word or deed, which prevent dispatch in the discharge of duty. It may further be supposed, that allusion is made to all false courting of the favour of men or spending of their strength in mere words; only this is not exclusively referred to. The expression κατὰ τὴν ὁδόν, whether we translate it "in the streets" or "in the way," forms in both references a contrast to the *houses* and the *hearts* (children of peace in the house), which the Gospel seeks. Every salutation other than the message of peace is an unnecessary impediment, foreign to the object of the commission of the messengers of peace, and interrupting their onward progress.

Vers. 5–11. Everything here is nearly, yet not altogether, the same as in St Matthew's Gospel. It should be the duty of the Seventy to pay less attention to selection and inquiry, than the Twelve on a former occasion were instructed to do. Meeting a doubtful position with overflowing kindness, they pray for peace to every man,—without inquiring, "shall we find here the children of peace?" No doubt, this important difference

not being included as one. But if Paul belongs to the twelve, there is no opposition between the Twelve and the Seventy for the heathen.

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was well grounded in the circumstances of the case. Further, in this instance they are expressly told merely to heal the sick; it is left to their own faith to determine whether they are to consider the demoniacs as comprehended among the sick. The peace of the kingdom of heaven they were not to proclaim in the streets, but preach it in the houses, and to the hearts of the people; and they should solemnly denounce judgments upon the city in which not one house shall receive them:—For this purpose they *should come out*. The second ἐφ' ὑμᾶς in ver. 11 is spurious.

Vers. 12–16. What the Lord had said on a former occasion (Matt. xi. 21–24), is repeated at a very appropriate place: I say to you no other than what I then said. The Lord remembers, very naturally, on many a later occasion, His own words, which He had uttered when His spirit was specially moved; yea, they are not His own words (as He Himself after the manner of men distinguishes), but the testimony of the Father, uttered by His lips, and therefore of sufficient importance to be recalled again and again. We may now look forward and observe how, after the *return* of the Seventy, He recalled the *consolation* from Matt. xi. 25–27. Thus two repetitions from the words spoken on the message of John, come together here at the close: first, the woe then denounced upon unbelief, and afterwards the joy at that time experienced over the faith of the children of Wisdom, then present. The concluding sentence, ver. 16, addressed to the Seventy, is designedly framed in the very same terms as that which had been addressed to the Twelve, Matt. x. 40; for it belongs to all to whom the Lord has in any way said, "I send you," in so far as this sending extends. And though they may be as weak as the Seventy are here, no man may *despise* their message; for the Lord who has sent them will let it be known that He judges the despisers of His servants.

THE RETURN OF THE SEVENTY: FALSE AND TRUE JOY OF THE DISCIPLES OF THE LORD.

(Luke x. 18–24.)

In order to draw a contrast full of meaning, St Luke, omitting the intervening narrative (compare chap. ix. 6–10), immedi-

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ately anticipates the return of the messengers of the Kingdom, who, though generally despised, are nevertheless full of joy. With what strict fidelity do the purely historical Gospel narratives everywhere reveal the weakness of all the companions of Him who alone is mighty! the imperfection of the human nature, not yet sanctified by the Spirit, even of those believers whom He kindly acknowledges as His own, and presents to all Israel as messengers representing Himself! The *preaching* of the Seventy has certainly to a great extent been despised; whether or not they had ventured to shake off the dust of their feet as they had been commanded, they had been in cities in which they might have done this,—in many a Chorazin and Bethsaida which must have reminded them of the terrible *woe* of the Lord. Still they returned with *joy;* but what was the source of their joy? It was not because people had everywhere listened with pleasure to their preaching; because they had found so many children of peace in the cities of Israel; because so many had repented and were rejoicing in the near approach of the Kingdom: alas! this was not the report they gave to their Master! But—Even the devils are subject *to us* in Thy name! We have been proved, we have shown our power, and have obtained honour! The Lord beholds the return of that indestructible *we* of His disciples which He had taken so much pains, alas! in vain, to subdue. The Apostles, chap. ix. 40, could not cast out one devil, although the Lord had given *them* power over all devils, chap. ix. 1; the Seventy, moreover, had expressly received power only over diseases, chap. x. 9. So much the greater is the almost child-like joy (Neander finds only "childishness" here) of these lesser men over the fact that they had succeeded even in casting out devils. Although this had happened only to some of them here and there, yet each one, as he makes his report, takes the credit to himself; and the proud expression runs, *The devils are subject;* while they almost forget and do not bring sufficiently forward the name of the Lord, placing it after their own *to us.* What a striking and faithful picture of a state of mind and feeling, alas! not rare even at the present day;—of the *improper joy* of the servants at manifestations of power which have been effected through the name of the Lord, and which they have turned to their own glory.

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The Lord, as was to be expected, directs to the true joy those who had returned to Him with this false joy. The discourse given by St Luke is strictly connected as far as the 24th verse; and the second part of it consists of instructive sayings looking back upon the past and repeated from what had been said on former occasions. In the first part, vers. 18–20 (to the middle of the verse), the Lord *discountenances* the false joy over the subjection of the spirits, the concluding sentences corresponding to the saying of the disciples. In the second, He *points out* the better, the only *sure* joy, the joy because of their own blessedness through and with Jesus their Master. In the first part, and before anything else is said, the subjection of the devils is declared to be not to *them*, but to the name of the *Lord;* in order, by the voice of warning, to discountenance the false joy which would appropriate this to itself, and which might by stealthy pride again seize the power which had been only granted, and forfeit true blessedness. "It is because Satan has himself already fallen, and has met with a still deeper overthrow since My coming into the world, that he and all his host have obeyed My name in your lips. But it is from Me that you have received power over him."

Ver. 18. The words of the Lord are full of majesty, and at the same time full of condescension. They start from the expression, used by the disciples but not sufficiently emphasized by them, "through *Thy* name." "Most assuredly, for how were it possible otherwise; why do *you* see in this so much cause for amazement and rejoicing?" "The victory of good over evil was a certainty to Christ as it were by intuition"—is the remark of a well-meaning expositor; but this is only partially true, and weakens considerably the real force of the passage. Not the evil element (*τὸ πονηρόν*) is what the Lord here refers to; for, in the esoteric teaching which He gives His disciples, He again expressly mentions Satan as a *person*, working in the possessed and vanquished in them. And, moreover, not only "as it were by intuition" does He know that Satan is fallen and is falling; but His expression *ἐθεώρουν*—I *saw*—is to be taken in its full deep meaning. To interpret the words "fall from heaven" as designating Satan's coming down to earth in order to resist and to destroy,—his augmenting and preparing his forces against the

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kingdom of God,—is not only contrary to the whole biblical *usus loquendi*, but evidently incompatible with the context, according to which the only possible meaning is, It is natural and necessary, that he must fall before you and below you;—πεσόντα occurring thus exactly as a parallel to ὑποτάσσεται.—"*From heaven*" standing in the middle refers both to the lightning and the falling; but especially to the latter, as is evident from its being πεσόντα and not πεσοῦσαν. The figure of lightning, used as it is in connection with ἐθεώρουν, points to the sure certainty of the beholding (comp. Matt. xxiv. 27), and also to the quick decisive suddenness of what was beheld; but, inasmuch as it is immediately connected by ὡς with σατανᾶν, it contains at the same time a hidden reference to the bright character of an angel of light possessed by the fallen spirit when he was yet in heaven. And herein we find also the first answer to the question: *When* was it that the Lord saw Satan fall from heaven? Of course, then, first, when Satan first fell from heaven, before the creation of the earth and world; when the eternal Son in the bosom of the Father (as important, in this connection, observe ver. 22) was witness of this great and awful fall. The addition, From heaven *to earth*, is purposely not made; for what we now call earth became what it is through this apostasy of Lucifer. *This* is the primary fundamental force of the expression ἐθεώρουν; as is evident from the simple wording of the whole sentence, which cannot be interpreted otherwise so as to retain its full literal truth; evident, moreover, from the unmistakeable allusion to Isaiah xiv. 12 (where the king of Babylon is represented as a type of the original proud One who fell before him, compare ibid. 13–15, and Ezek. xxviii. 12–16, a still more distinct passage), forming in this connection a parallel to the words concerning the downfall of Capernaum, spoken before the sending of the disciples; evident, finally, from the warning, which is doubtless in the background: He fell by *pride*—be ye therefore humble.[1] They who think that the Lord is here speaking

[1] This thought so obviously suggests itself, that Erasmus unhesitatingly inserts it into his paraphrase: proposuit ipsis exemplum Luciferi, qui ob superbiam a tanta felicitate subito dejectum esset—insignis erat illius dignitas in cœlis, et tamen ob animi tumorem subito dejectus est a summis ad ima.

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merely of a fall of Satan effected since the commencement of Christ's prophetic career, or of a new weakening and defeat of the enemy resulting from the mission of the Seventy,—are greatly mistaken, and overlook altogether the decisive words ἐκ τοῦ οὐρανοῦ.[1] We do not, however, limit the words of the Lord to the first beginning of the fall in the strict sense of the word; but presupposing that the Lord condenses into this great prophetic word, which looks both to the past and the future, the progression and consummation of this fall. For Satan's fall and loss of power is a process of long duration, passing through many gradations. His judgment recurs continually in an increasingly perfect demonstration, until the End comes; as is manifest from the remarkable passage, Rev. xii. 7–12 (which we cannot interpret here, but which in like manner speaks of what is still future by the type of what belongs to the past). That the old enemy suffered a new defeat by the few feeble exorcisms of the Seventy disciples, and that the Lord had beheld this victory, is the least important element, and scarcely referred to in the passage even implicitly. It is more suitable, not leaving these individual facts out of our consideration, to view the words in connection with the then near casting out of the Prince of the

[1] It is altogether against the simple natural meaning of the words to refer them only to a "significant *vision*," in which "the *final* violent downfall of Satan was represented" (von Gerlach). Even Neander, though he rejects, and quite correctly, every kind of "beholding in the form of a vision" as applied to Christ, yet finds here only a beholding in the Spirit, a seeing by a glance which anticipates the development of the *Future*; nor does he recognise that Satan appears here as one fallen long ago and therefore also judged. We rejoice to meet with the correct view in Hofmann's Schriftbeweis i. 391, who adds an earnest protest against the supposed foreseeing of a future fall, urging emphatically the Imperfect used in the text (not ἐθεώρησα or θεωρῶ but ἐθεώρουν). Yes, the Lord speaks here as a "Witness of what happened to Satan in the primal beginning"—speaks in the "recollection of a fact, of which He was witness, when He was God with God." *This* fall was an event of a moment, and different from the slowly progressing defeat of the power retained by Satan. Some see in our passage, by a mystical interpretation, the casting out of Satan, up to that time tolerated in heaven, but, since the coming of Christ in the flesh, cast out thence—(as most recently Voss in his Satanalogy [Lutherische Zeitsch. 1851], which contains much that is deep mixed with what is fantastic).—We make no remark upon this view; it may rest *per se* on good foundation, but we do not see it in this word of Christ.

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World by the death of Christ (John xii. 31):—this had already commenced even then, for the devils left those who were possessed through the power of His person and name. To sum up all: In this short comprehensive word the Son says—"The whole long course of the enemy's fall, from beginning to end, is before Me as one downfall, decided and certain, even at this present moment."

Ver. 19. The second thought follows very naturally. "And even as I am with clear and full consciousness the Lord and Conqueror of Satan; so likewise have all who are Mine power over him, though this power proceeds altogether from Me as My gift. I did not give you this power expressly when I gave you your commission; but, since your faith, which as such I do not despise, but on the contrary reward, has gained this additional strength, *behold I give it* now unto you, and in future to all who believe in My name." The Lord enlarges the narrow conception of only *one* kind of power, as exerted by the δαιμόνια upon the possessed; He speaks of *all* the power (at the same time all power of the enemy's hosts, δύναμιν, חֵיל) of the enemy,—a power which pervades, to a greater extent than the Seventy could or we can conceive of, all nature and all creation upon earth, which is at present our habitation under heaven. The genus "*all the power*" is most significantly explained and exemplified by its two most striking species, *serpents* and *scorpions;* and this again is an allusion to Psalm xci. 13 (as is manifest from the expressions πατεῖν ἐπάνω), in which passage our commentary on the Psalms also points out the concealed reference to the powers of the kingdom of darkness. The passage Deut. viii. 15 is likewise remarkable, in connection with which the Jews have a legend that all the creeping things of the wilderness had to lie under the feet of God's people that they might walk over them. Compare the promise given by the Lord, before His ascension, to all believers, Mark xvi. 18; where the serpents are mentioned first in the list of poisonous and hurtful elements. If we were at home in the Scriptures, reading them aright with understanding, and if we were at home in nature, reading it aright in the light of revelation, we should learn from Moses what is the significant nature of serpents, and whence their present characteristics originate. And not only they, but everything which has affinity to them,

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and to that death which by sin entered the *world*—all the base vermin and creeping things of the insect world which were not originally created—belong to this category; hence the *scorpions* are significantly added. "It seems as if Christ classified all hurtful powers under the domain of Satan,"—is Pfenninger's diffident remark on this passage; we do not hesitate to leave out the modest "it seems." Serpents and scorpions are the striking representatives of all that is *θανάσιμον, deadly,* in the animal world; parallel to the thorns and thistles of the cursed ground, in the vegetable world (comp. Ezek. ii. 6). Hence, the Lord refers concisely to all the hostile elements of nature, in which is the power of the enemy and the murderer. But this again, though the primary meaning is not excluded, is only an outward image of *all* evil power, specially spiritual, of all cunning, of all malicious, spiteful enmity: of all the perils which threaten us, though to a great extent we are in the midst of them without knowing it; and to which those, who are not armed by Christ, fall victims, whereas they who are furnished out of his armoury are *inviolable,* so long as they walk in faith.[1] But the most fatal violence or cunning is indeed that to which the Seventy were at this time exposed, in the midst of their joy of victory;—the temptation of pride. Satan would willingly see his *δαιμόνια* driven out and *ὄφεις* trampled under foot, if he thereby could find an entrance, as in the case of Judas, into the heart of the deceived victors. For he *who, in heaven, was as lightning,* became darkness when he fell, and changed to a creeping, malicious, spiteful *serpent* (which still retains something of the rapid lightning, and deceptive outward splendour). In the first saying the Lord pointed out that pride of the formerly glorious angel through which he fell;—in this He shows the wickedness of the enemy who, with cunning malice, is seeking to regain by stealthy deceit his former power.

Ver. 20. "That this enemy must be obedient to *you* arises altogether and exclusively from the power of *My name;* for it must needs be, that you bruise all his serpents by the name of Him who bruises the head of the old first Serpent. But do not *rejoice* overmuch on account of this. Rather rejoice that your

[1] "This is not so much a symbolical representation, as a concrete specimen of all that is hurtful."—Hofmann, Schriftbeweis, i. 392.

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souls are rescued out of his power, and have obtained that salvation and heavenly blessedness which he forfeited for himself, and which he envies and hates in you. For it is *not* such a matter of course that *your names* should be accepted in heaven!" This, as was pointed out above, forms the transition to the second part, in which the order of ideas is the converse of that in the first. Our Lord begins by pointing out the only true object of great joy (the names in heaven, the persons of redeemed sinners written in the book of life); after this comes the encouraging *confirmation* of this salvation, exhorting to perseverance. This we heard in the thanksgiving to the *Father* for vouchsafing His revelation to babes, that is, to *humble* souls, as the contrast teaches us; in the testimony that this revelation is only through the *Son;* and in the pronouncing all *blessed,* who now hear and see aright the Son of Man,—a Bendiction which implies that all are exhorted to continue to see, and hear, and learn aright.

Satan is cast out of heaven, he exercises now upon earth his pernicious power, destroying both body and soul; but they who by humble faith in Him who has come to overcome Satan walk secure and unhurt, will be raised *to heaven* from earth's distress and struggles. The names of the apostates that depart from God are written in the earth, for the bottomless pit, Jer. xvii. 13; but the names of the redeemed are written in the book of life, which contains the names of the citizens of heaven. This expression, which occurs throughout the whole Old and New Testaments, indicates the divine foreseeing and merciful foreordaining of the inheritance of the saints and blessed believers, though not in the sense of an unchangeable predestination. In the very first instance in which the mention of a book written by God occurs, we read of a blotting out of this book, which is therefore viewed as a possibility: Exod. xxxii. 32, 33. Consult also Ps. lxix. 29, compared with Is. iv. 3, and Dan. xii. 1; and, in the New Testament, the passages Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 12, and (quite in accordance with this saying of the Lord) Heb. xii. 23. Hence it is possible for the Christian to know in faith, and to rejoice in knowing, that his name is written in heaven, even as it is possible to have the assurance of adoption and the inheritance promised. But we are at the same time to regard the fact itself as the chief, the most import-

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ant thing; and to walk in humility, watching against Satan's wiles and malice, that our names may be found in heaven even unto the end,—fearing lest we ourselves fall *from heaven*, in the same way in which Satan fell. We are to give always all the honour to the name of the Lord, but seek the honour of our own name only in heaven before Him; not rejoicing complacently in anything else. The Lord changes the expression of the disciples, "the devils are subject unto us," into "that *the spirits* are subject unto you." Certainly He does not intend to say the same thing, though using a different term; but instructively enlarges the meaning, as we see above in ver. 19. There He placed in the foreground the hurtful and antagonistic elements in outward nature; here He glances into the whole depth of the spiritual world, where the πνευματικὰ τῆς πονηρίας (Eph. vi. 12) are subject to the believer, thus furnishing the most perfect exposition of His former meaning. No possession of spiritual gifts, to the ascendancy of which even the great and acute *spirits* of the world submit;—no victories and triumphs over the strongest κοσμοκράτορες, even if a *Göthe* or *Hegel*, with all his genius and the whole host who offer him their worship, cannot prevail against him, but must in some cases admit his superiority in Christ;—can confer blessedness upon the Christian. In order that his name be really and remain written in heaven, something more is necessary than that it should have authority on earth; that it should be mentioned in books; that it should be recorded in every short compendium of Church history as the name of a man who did great things and made a great epoch. What is necessary, above all other things, is the humility and simple-mindedness of *babes;* the simplicity which, notwithstanding the performance of great things, remains little, and, undisturbed by earthly activities, constantly looks to heaven.

Vers. 21, 22. Now, ask yourself whether these words do not stand here in a connection as deep and internal as that in which we found them to stand in Matt. xi. 25–27;—in both instances with the equally distinct assurance that the Lord spoke them *at that time, in that very hour*. It is not other than a licentious liberty which pseudo-criticism takes when it expunges either of the two reports. It would, indeed, be incomprehensible, on the supposition of a real inspiration of the Evangelists, that the

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Spirit of the Lord should have permitted them to give duplicates of such sublime sayings, with formulas so distinct and deceptive. Here again we notice in diversity, unity. It is natural that *the rejoicing* of Jesus does not occur in the account of St Matthew, where ἀποκριθείς points out a different connection. In his account the words are mere words of *consolation;* words of submission to the decree of the Father; the comfort with which the Son soothes and calms His soul before the Father when the anger of judgment was kindled in Him. But in St Luke there is expressed in them, in recollection of the solemn moment when that great saying was first given to Him, a real joy, increased by seeing that the little band of His disciples and messengers, whom He can endow with power against Satan, is increasing; and that thus the saying was fulfilling itself ever more abundantly.[1] The Lord Himself rejoices over His babes, notwithstanding all their weakness, against which He has just furnished them with the proper remedy; thus showing them by His own example, *how* and on account of what they *ought to rejoice.* The connection between these two verses and the preceding section is indeed deep and internal. We are not to look on the conquered devil, of whose lamentable fall the Lord Himself does not think triumphantly, nor on other spirits subject to us, with a joy, the character of which is doubtful and, strictly speaking, not without an impure element. But we are to look up to the eternal *Father,* before whom the wise and the prudent are confounded, with a joy which, forgetful of itself, loses itself in His praise:—in vain triumphing there lurks the truly pernicious self-praise. But we cannot know and see the Father, except in the revelation of the Son; consequently, to see the Son with the open eyes of faith, is alone and must ever be the true cause and object of joy.

Vers. 23, 24. The glory of the Lord remains hidden from the wise and prudent; for they have eyes and see not, because the god of this world has blinded their minds through proud unbe-

[1] It is a symptom of the healthy and well-ordered state of the soul of Christ, that on the same occasions He used the same words and had the same feelings in His soul. Inasmuch as with Him nothing depended on high spirits and low spirits, but He always thought, spake, and acted according to the truth. *Roos* die Lehre Jesu Christi (new Edit.) p. 337.

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lief, so that they cannot see the glory of the true God in the person of the only begotten of the Father. (2 Cor. iv. 4.) But blessed are they who have eyes to see. There is here an almost verbal repetition of what is found Matt. xiii. 16, 17, doubtless in its right place.[1] It contains here a new truth peculiarly appropriate for the seventy disciples;—that He is able to say it unto them, as He said it before to the twelve, this is the progress in the joy of the Lord. But His word of rejoicing is likewise, finally, an exhortation to the disciples. They are said to be blessed, not merely on account of seeing what is to be seen in Him, but also because they should *listen* in future, and learn without wearying from the only Master what He reveals to us of the Father. Let us take this to our hearts; and with all Christ's babes, over whom He rejoices (is not this more than royal honour?), constantly and humbly look and listen to Him the only Master. This is better and more blessed than to endeavour to penetrate like Him into the depths of falling Satan, sooner or in any other way than He intends to reveal it to His babes.

WHAT SHALL I DO TO INHERIT ETERNAL LIFE? THE COMPASSIONATE SAMARITAN.

(Luke x. 26–37.)

How eagerly would the critics seize on this passage, and pronounce the question of a certain lawyer to be identical with the narrative contained Matt. xix. 16, only differently reported,—if St Luke had not himself subsequently narrated that second incident (xviii. 18)! This once more shows us that many things could naturally, and would necessarily, occur more than once in the life of Jesus. It is clear, that by the expression *καὶ ἰδού* the Evangelist does not intend to introduce the *standing up* (that is, his rising with the hostile intention of tempting, disguising his pride under a semblance of humility), and the question of this *νομικός* (comp. our remarks on Matt. xxii. 37) as suc-

[1] Here it says Prophets and *Kings*, in order to magnify the dignity of those, to whom the revelation of the Son in the flesh is vouchsafed.

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ceeding immediately ver. 24.[1] Yet it is not without significance and truth, that the Gospel for the 13th Sunday after Trinity does not commence with the question of the lawyer, but includes the two preceding verses; thus pointing from the very outset to the grace which has appeared in Christ, which enables us to keep the law; and thereby leading us to the right understanding of the passage. This of itself refutes the strange paradox of Harms (Past. Theol. i. 69), which, though doubtless written with a good intention, is very incautious,—that "it is difficult to find in the Gospel of the good Samaritan a *Christian* theme for a sermon!!" Is it not possible for the Christian preacher to obviate, the foolish misconception that the narrative refers only to the general philanthropy of moralists? Does not the very introduction, which precedes it, prescribe this to him, even though he should not add a deeper exposition himself? But the introduction is not necessary for this purpose. Our believing preachers are almost as one-sided as the mere moralist, when they pass by rapidly the merciful Samaritan, who, it is true, has been often brought forward; and dwell on the seeing eyes and hearing ears (vers. 23, 24). Dräseke is superior to both, and shows the union and connection of the two parts: "after the blessing is added the condition." It is legitimate to connect in preaching things thus placed side by side in Scripture, and to treat the real, dogmatic connection independently of the historical. And thus when preachers represent the lawyer as if he had heard the words of vers. 23, 24, and as thinking or saying, "Now, let us see and hear, what new and great things thou canst tell us about the way to life eternal! Mere hearing and seeing cannot make us *blessed*, we must surely also proceed to doing, as we learn from God's word"[2]—they pronounce correct pulpit thoughts, which possess inward truth as far as *typical*

[1] According to Ebrard, the verses 21–24 conclude, according to the general plan of the Gospel, "the section concerning the *disciples*;" but this does not accord well with chap. xi. 1, xii. 1–12, 22, xvi. 1, xvii. 1–22, etc.; and surely the Evangelist did not write after such artificial outlines, introducing such formulas as: At that hour—He turned!

[2] Thus *Luther*, in the Hauspostille: "Surely this Jesus cannot preach anything better and higher, than what Moses taught. Hence, not only they are blessed, who see and hear thee, but also they who hear and keep the Law of Moses," etc.

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history is concerned, although not founded specially on that particular *history*.

The truth in this remark is this, that the lawyer who was tempting Christ (ἐκπειράζων) spoke in a half ironical manner, and wished in his unbelief to try the Lord, what new answer He would give to the grand fundamental and central question. It is incorrect to say, or at least very uncertain, that he refers immediately to the preceding saying of Christ; nor must we forget that, with all the irony, there is also an element of earnestness, though unconscious, in the question, which bears in this way some resemblance to that of chap. xviii. 18. Indeed, if these νομικοί had not, over and above all their questions about doing and performing works, a question troubling them in their inmost heart, "What lack I yet?" then they would not have even taken the trouble of asking. It is this element of earnestness of which the Lord in His mercy seizes as a point of connection; He answers with earnestness the earnestness, which, notwithstanding all other elements mixed up with it, approaches Him with the great and important question. He tempts the tempter, but on His part it is out of fervent love; taking him at his own word, and leading him to give himself an answer, which surprises, and, at the same time, judges him. Compare, on the meaning of the question, which was probably common in the catechetical teaching of that time, and on the false interpretation of it, our remarks on Matt. xix. The Old Testament, consisting of the two grand divisions, Law and Promise, answered the question to this effect: Thou oughtest to do according to the Commandments, but as thou, sinful man, art not able to do this, therefore, beside and above the law, eternal life is promised thee as an *inheritance*. Though this was clearly revealed, yet the masters in Israel did not understand it; and this master here establishes by his ποιήσας the same false causal connection between doing and inheriting, which the other expresses more openly and fully by the word ἵνα.

Now, let us see how the true Master gives the true *answer* to the question; which, though starting with a misconception concerning the doing, points to the truth concerning the inheriting, viz., *What shall I do to inherit life?* In the first place, Christ refers (as in Matt. xix.) in general to the revealed *Law*;

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since He also knows of no other "doing" but the fulfilling of this law; He puts the question in the most general way (ver. 26), and, after receiving a correct answer, confirms the sum of the law or the fundamental commandment of love to God, and to our neighbour (ver. 28). Upon this, when the lawyer, who is somewhat disappointed and struck in his conscience, begins to add sophistical questions limiting the commandment in order to escape the condemnation, which, he vaguely sees, is a consequence of not doing, of omission, Christ adds a special explanation of the commandment of love to our neighbour, by which our love to God is to be tested and to become manifest, but which fallen man can attain only by regenerating grace from on high, which begets in him new love to God. Christ gives this exposition in a *parable*, of convincing force, which strikes down every self-justification of the disputer, who has not experienced this love. The parable itself, to which is added a practical application, describes in a most graphic manner *active* love to our neighbour; in order to prove to the lawyer, how destitute he was of such love, and to show in the distant background the merciful love of God, which must *first help us*.

A man in distress requiring help, whoever and whatever he may be;—two men devoid of love, although priests and Levites, such as were at that time;—a man of active love, although a Samaritan! This paints distinctly enough the chief point, which is of central importance; and hence the application may follow immediately, exhorting to such love of our neighbour, a love general and free from all sophistical limitations, and showing the questioner the necessity of a regeneration of his heart and character. The simple concluding question (ver. 36) forces him to acknowledge the duty of universal love; whereas the powerful injunction added ver. 37, embracing both beginning and end of the plan of salvation, demands the fulfilment, which, however, is possible only through Divine grace—attainable even by a Samaritan, though he be without dogmatics.

Ver. 26–28. The law tells you what you ought to *do;* why then dost thou, a *νομικός*, who art well acquainted with it, ask me? What is *written?* it is open to all; *thou* readest it thyself, and *ex officio* readest it in the hearing of others. The remarkably simple *τί* of the first question does not render it necessary

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to enumerate in the answer the 613 commandments, given to Israel by Moses; nor even "*the* commandments" of the Decalogue (as in Matt. xix.); but indicates and presupposes, *that* there is a sum of the law, a fundamental commandment, containing a short answer to the short question. Significant is the difference between this τί and the subsequent πῶς, which cannot be dismissed with a remark in the style of *Rosenmüller's Scholia:* Graecis interrogantibus saepe pro τί! What is *written* requires to be *read aright;* hence the question—*How* readest thou that which is written for the use of all? *How*—with regard to others, as it is your office and duty to be a teacher, searching the truth; how, moreover, for your own heart? This rabbinical formula of quoting a text, "How readest thou?" has a deep and searching meaning when used by Christ! It is because what is written is not read with simplicity and humble submission, that the Law, which is a schoolmaster to grace, is misunderstood and abused. The lawyer read correctly in this instance, as far as the letter was concerned; but he was unwilling to accept simply, and without artificial limitations, what is meant by with *all the heart* and by *my neighbour.* He does not repeat merely the first sentence concerning the love of God, the well-known שְׁמַע יִשְׂרָאֵל, as it is written on the phylacteries, and was read out in the synagogues morning and evening—but he adds also correctly the second chief commandment concerning love to our neighbour (which was *not* written on the phylacteries), and thus gives the same sum of the law, which the Lord Himself has declared to be the substance of law; comp. Matt. xxii. 37–40 (and our interpretation of that passage). It is possible that he had learned this in the school of *Jesus;* perhaps he arrived at it along with others by his own meditations. However this may be, the Lord commends his reply and says, "Thou hast answered *right;* thou well *knowest,* as I see, the law." Then after this is added, "But thou pronouncest thy own condemnation; as alas, thou dost *not* know." The man asked about doing, and yet he knew very well about doing; hence, he deserved, in the first place, to receive back his own word as an answer to his question—"Thou knowest the τοῦτο which corresponds to your first τί; then cease to ask the question, and begin the *doing!* Thus *thou shalt live,* even as Moses

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and the prophets say (comp. our remarks on Matt. xix. 17, and add the passage there quoted from the Pentateuch, Neh. ix. 29; Ezek. xx. 11). God first answers man according to the question he puts; thus *tempting* him unto good by the law (Exod. xx. 20), that he may be prepared for the word of mercy by repentance. He who does not begin with earnest and honest dealings with the Law, never can or will understand and enjoy the Gospel. Is the physician to say to him, who imagines himself to be in health, Come, friend, let me heal thee? If he says to the lame man, Walk and run! he is not deceiving or blinding him, for his object and intention is to help him to health. *Do* this and *live*, are inseparably connected, it is true, and Moses is corroborated and ratified by Christ; the only question is *how* it is possible for us poor sinners to attain to that doing, which gives life and is life—whether by our own impotent endeavours, or by the Fulfiller who has come to us. Matt. v. 17, 18.

Does the lawyer feel it to be right that the truth of the assertion, easy enough to pronounce with the lips, "I love God with all my heart," should be tested by his love to his neighbour; and that he himself is far from truly loving every neighbour? He does not know it clearly, he does not feel it with submissive conviction; but he must have felt something of an accusation directed against him, because he endeavours to justify himself. Yes, he must have perceived *something* at least in the earnest and doubtful tone in which Christ surely spoke the words: "*Do* this—if thou art able! Thou hast not met thy obligation, *thou hast not done it!*" But according to human depravity he resists the confession of repentance, which begins to move in his heart, by the cunning of his lips and by the refractoriness of his reason; seeking excuses and evasions in order that he may remain a just man, by giving a different exposition of the commandments. The lie, which is brought forward as a cover and cloak, and which lies at the root of his question, is very well expressed by *Meyer*: "With regard to love to God—I, strict observer of the ceremonial law, am not defective; and with regard to love to my neighbour, neighbour means Jew or good friend—hence, as we interpret the law, have I not kept it? Or dost thou wish to give another, a new interpretation? Canst

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thou think of referring it to him who hates me, whom I admit I hate in return—or to any stranger, in whom I feel no interest?" Indeed, the lawyer must have had a presentiment of such an explanation of the command; else he would not have fortified and defended himself against it by the question, which has the appearance of a wish for further information, but in reality shows his wounded sensibility and desire to resist. Καὶ τίς, *ecquis vero*, and indeed who then is my neighbour? This is a new question; dost thou know anything concerning this different from our teaching?

O how blind is the poor man, and how hidden from his eyes the true meaning of the great words, uttered by his own lips, ver. 27! How ignorant is he of the true "*love*, which begins with God, passes over to the neighbour, and ends in ourselves!" (*Dräseke.*) God, as all-sufficient to Himself, does not stand in need of thee; but as the all-loving, who loves all His creatures as Himself, He gives thee fellow-men instead of Himself, that thou mayest show to them thy love! To love God *entirely* is to love our neighbour; to love our neighbour *with the heart* is to love God. Such is the key which the introduction furnishes to the understanding of the subsequent parable; in which the Lord leads us into the heart of real life by a sketch which we cannot too carefully examine. Besides the chief object of His teaching, the very smallest feature and detail is executed in the most striking and suggestive manner. The parable goes into real life;—it is not abstract moralising, which leaves the heart cold; it is not premature teaching of dogmatics, which cannot open the eyes of the self-righteous blind. What Christ teaches in this manner is (to refute *Harms* again) as full of a genuine *Christian* character as is His new commandment of love; it accords manifestly with His first and last sayings (Matt. v. 43–48, and xxv. 34–40). But the Christian Pharisee cannot see his own heart (or the face of his birth, James i. 23) even in this clear mirror. They prove their transcendently wilful blindness, when, joining the general, fashionable, lamentable, misconception, they take the good Samaritan as the Shibboleth of their insipid hypocrisy-morality, of their "Doing" in which there is neither doing nor life—and besides of their pseudo-toleration, which puts aside faith.

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The whole Gospel lesson which contains this parable may be thoroughly explained by the three questions occurring in it. The second of these questions, most characteristic of the narrative, *Who is my neighbour?* does not require an answer; for the word of the law, which speaks about the neighbour, contains the answer in the addition *as thyself;* according to Matt. vii. 12. As *no one* is to do any evil to me, so I am to do evil to none; as *every one* is to love me, so I ought to love every one. Consequently the question proceeds from an evil heart, which is not willing to know; and it is as foolish and perverse as it would be to ask, And what is meant by the word *love?* What is implied by the "*whole heart?*" What can be meant by the expression "*as* myself;" of course *not* as much as myself, but always *after* and subordinate to my dear self? The preceding counterquestion of the Lord, *What is written in the law?* is intended not merely to refer us to the Law, as if the Gospel was not necessary, but to lead us to a knowledge of our sins by the Law. *How readest thou* the Law? As a special pleader, looking for evasions and backdoors; or as a faithful subject in sincerity before God? If the latter, thou wilt likewise hear the promise; thou wilt read as a beggar reads the letter, in which he is acquitted of his debt; as the appointed heir reads the will. Finally, the first question at the head of the whole, "What *shall I do,* to *inherit* eternal life?" contains the answer in the very expressions of the question;—"Receive the inheritance offered, take hold of eternal life by faith in God's mercy; then shalt thou *live* and *do!*" But, moreover, the second question, which follows naturally after the first, receives hereby its answer; when the believer continues to ask,—What am I to do now, while I am living upon earth, in order to inherit certainly and fully eternal life? the answer is—Thou must advance in *doing;* and prove and manifest thy life of faith by thy love. In this sense, Doing is indeed the only and final test. (The fourth question: *Who has done this?* is, through the blindness of Christians of our days, in many ways not willing to see it—its own answer: *This man hath done it,* even should he be, or be called, a *Samaritan,* or anything else as regards his religion and dogmatics! Call not such an one an unbeliever, though thou canst not see his faith! If his love is genuine love—this re-

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mains always the necessary supposition — he must have also faith before God, even true faith, which lives in works and brings forth life.)

Ver. 30. A *certain man;* some one or other—the very first word gives the complete answer, and shows who is our neighbour; while it is intended to call forth our sympathy, "*alas, poor man!*" There is no mention made of nation, tribe, rank, character, or the like;—as men we are related and owe to love one another. The Israelite smote his *neighbour*, Exod. ii. 13; and afterwards every man borrowed of his Egyptian *neighbour*, Exod. xi. 2. The stranger, that dwelleth with you, shall be with you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt, Lev. xviii. 34.[1] The parable *may* have been a true story, as the names Jerusalem and Jericho seem to suggest. (Similarly Lazarus, ch. xvi. 20.) The road between the two places was indeed infested by robbers, and notoriously dangerous; however, there is no reason to suppose with Jerome that the wilderness Adummim was so called from this circumstance (or מַעֲלֵה אֲדֻמִּים, the bloody road), because the height had this name even in the time of Joshua (Jos. xv. 7, xviii. 17). Samaritans did not travel here frequently; hence, as ver. 33 is meant as a contrast, the certain man is probably a Jew; this follows as a matter of course, as he is said to *come down from Jerusalem.* At least such must have been the most natural supposition for the Priest and Levite who afterwards passed; though we cannot (as Lange does) assert this positively. Others have said, though with much less reason, that he was probably a heathen, for the priests would not have passed by a Jew;—thus mistaking the very pith of the narrative! But what he was is quite indifferent, and therefore remains unmentioned; nothing was to be seen in the man stripped of his raiment but a *man* lying in his blood. Thieves and murderers (comp. our remarks on Matt. xxi. 13)—alas such men, who *do* such things to men, exist upon earth; they

[1] Hence do *not oppress* the Jews at present, ver. 33. But do not make them, before they are truly emancipated by Christ, judges in Christendom, any more than the Israelites did the Ammonites and Moabites. This against the "good Samaritan-Toleration" of the Rhenish Landtag. (Some readers will know what this note of the first Edition referred to.)

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were in the neighbourhood of Jerusalem, even as now in and around Rome. Out of the heart proceed hatred and *murder*, Matt. xv. 19: another most important hint at the very outset. The murderers were *also* doers according to their craft: *καὶ ἐκδύσαντες αὐτὸν*, they stripped him; and because he probably defended himself a little, they struck him in anger, as if this in him had been injustice, and wounded him in sheer wanton cruelty. (*Ἐπιθέντες* not exactly *adding yet this*, but simply as in Acts xvi. 23.) Thus they departed and left him, *ἡμιθανῆ*, that is in the act of dying, who would have surely died had no help come; they do not even show him the robber's mercy of shortening his anguish. If the pious hearer of this narrative is disposed to bless himself inwardly at this stage, and say in his heart, "O, wicked sinners! neither such things, nor anything in the least resembling them, I have ever committed; I have never transgressed the commandment in trespassing against the body and life of a human being,"—behold two other and very different men appear on the stage, to shake somewhat this high opinion of himself. For, in Christ's Catechism, to do no harm or injury to our neighbour includes the offering of help and assistance in all distress.[1]

Vers. 31, 32. It is probable that many Priests and Levites travelled between Jerusalem and Jericho, the city of Priests,[2] on account of the weekly service, which was taken by them in turns; but, that a priest passed just in the moment, when it was still possible to save the dying man, was *κατὰ συγκυρίαν*, by a coincidence, as we commonly say. When the Lord uses this expression (it is His pleasure to make use of all words of human language, so far as they may be reduced to a pure meaning)—He means vividly to represent that this external event proceeded not from a directly expressed intention of God or of men. The miserable man was not brought before the door of the priest. Here, holy man, is a work of compassion and mercy; take him and nurse him! Not only he who is thus brought to me, or who himself appeals and cries to me for help (this poor man could

[1] Alluding to Luther's exposition of the commandment, "Thou shalt not kill!" (Kleiner Katechismus.)—[Tr.]

[2] Sepp, iii. 272, cites passages proving that it was the honour of that city to harbour many Priests and Levites.

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not do so, but his lying on the road cried the louder to every human heart), has a claim on my active love:—the occasions and calls for active love appear often to be accidental; but God directs it so, and will require it of me, if my heart did not recognise in faith and love His leading and His hand in the coincidence. If the miserable man had been still able to see at that moment, he would have entertained some hope. But the priest, who had performed his temple service, and who was in no hurry (for it says *κατέβαινεν*) sees indeed the naked wounded man, but does not *do* according to Isaiah lviii. 7. If thou meet even an ox or an ass going astray, if thou see the ass of him that hateth thee lying under his burden, thou art not to forbear to help him,—thus Moses commanded, Exod. xxiii. 4; Deut. xxii. 1–4. How much better is a *man* than an ox or an ass? But the priest, who would have perhaps kept those commandments literally, forbears to help his own flesh; because he does not regard his neighbour, as the same Moses commanded him to regard him, as himself, but thought only of his *own* flesh. He does not care to know whether it is a stranger or enemy, or perhaps even a friend or brother; he is satisfied with the first glance. "This is a dangerous place!" is his first thought; the second follows soon, "God be praised that it did not happen to me!" Not so bad a thought, indeed, if he had only continued, "And what if it *had* happened to me and somebody was to go past as I am doing! Let me help him, as I in such a case ought to be helped." But he passed by. Did he "calculate in his loveless mind, that the sufferer was possibly not his neighbour?" It is not likely that he followed out such a long train of *reasoning;* for excuses always belong to the later date of theorising. Practice in the Present has quite other motives. "It is required, it is seen, by nobody"—God is nobody in the eyes of this priest—all their works they do for to be seen of men (Matt. xxiii. 5). If it would have made an *éclat* he would have done it; not as a work of mercy, but as an abomination of hypocrisy. If a thought of compassion stirs in his heart, he finds counter-considerations enough to stifle it. "He is too far gone, help is too late! What can I, single-handed, do with him?" (Indeed the priestly robe might have lost somewhat of its beauty and purity!) "What I ought to do is to make haste, lest I also fall a victim to these

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robbers,"—and thus he passes by, and tells people afterwards, "I saw on my way a poor man lying on the ground; alas I *could* not help him, I thanked God for my escape, lifted up a fervent intercession for his poor soul, prayed and hoped that some one would come after me on the frequented road and help him!" Came that other one, indeed, but he thought, "If the first one did not help, he who is a priest, why should I do it, who am only a Levite, of whom it cannot be expected with even as much right as of my superior?" He was not only at the place, but came near;[1] possibly felt a little more compassion than the former; but he also only looked on him and *passed by* on the other side.[2] A human being on the brink of eternity;—what a sight for these two, whose duty it was to bring help even to the soul, and hence also first to the body. But *Priest* and *Levite* had become like the robbers; by their omitting to offer help, they completed as much as was in them the work of murder; if a third one had not passed by chance they would have sent the half-dead man into perfect death. Such were the men in Israel, who passed over the love of God and mercy to their neighbour (Luke xi. 42; Matt. xxiii. 23); and thus forsook the fear of the Almighty (Job vi. 14). Would you also be such an one in such a case? This is the question which Christ here presents to him, who questioned first. Thou hast the words of the commandment in thy mouth, and art seeking in thy sophistical thoughts to find out who is thy neighbour; but when he lies before thee on thy path, thou art neither able nor willing to find him! It is not knowledge, not dignity of any kind, not external worship, but only love, which is *doing;* and to omit the doing of good is doing evil—and herein alas many become like to evil-doers. Ὁμοίως δὲ καὶ Λευίτης—the one gives the example to the other in doing, or rather not doing! Such are they who teach the Law and minister in the sanctuary; and what if they,

[1] Ἐλθών seems to be the right reading, and denotes progression; perhaps it contains also the delicate feature, that the Levite, more accustomed to external service than the Priest, examines more closely than the latter.

[2] Ἀντιπαρέρχομαι means, like ἀντιπάρειμι, in the first place, *ex adverso prætereo;* hence Grotius understands it in contradistinction to καταβαίνειν *contrario itinere* to Jerusalem. Others say: turning away to the *other side*, in order not to see him any longer or better. But in both cases we have ἀντιπαρῆλθεν; hence the intensified compound means *passed by.*

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who preach the *Gospel*, and talk sentimentally about the good Samaritan, act in the same manner! All they whom you passed by here upon earth will lie in your way there, before the throne of the Judge.

Ver. 33–35. The active love of the Samaritan forms a significant contrast in every respect. The priest knows the sacred letter; he comes from the sanctuary and—has no heart! The Samaritan travels in affairs of business or something of that sort, but it does not fill up his soul. His *love*, which he finds at once time and inclination to follow out, is described by few but most powerful strokes, and forms a complete speaking picture. Moved with pity as to the Past, help for the Present, considerate care for the Future. If any one had witnessed it, he would have said, They surely are *brothers!* and, in truth, the Samaritan saw in the *man*, without asking who he was, his brother. How glad the half-dead man must have been, that then—a *Samaritan*, perhaps despised by him at other times, recognised in him a neighbour and fellow-man! It was good for James and John to hear this narrative (comp. ix. 54). If the history had not actually taken place, it must yet have been a possible event; it was *possible* that even a Samaritan, even a heathen, would act thus, and put to shame thereby the Jews. The Lord, however, purposely did not choose a heathen; partly not to offend His hearers too much, partly to castigate the national hatred against the Samaritans, who were, after all, partakers of the law of Moses and the hope of the Messiah. The Samaritan *journeyed*, whether from or to Jerusalem, or only across the road, is not told; because the emphasis lies on the circumstance that he came *there* in the course of a journey of urgent necessity.[1] *He had compassion on him;* though similar feelings may have stirred in the hearts of the Priest and Levite, yet it is only in his case that this feeling is thought worthy of mention; natural spontaneous compassion is of no avail, it increases the guilt if it prompts us to go out of the sight of misery. True sympathy ripens into act and help; this man forgets danger, business, everything, and thinks only of the wretched man before his eyes. The robbers, he

[1] Braune thinks that he was coming from Jerusalem, where he had again experienced how the Jews despised the Samaritans. This is, however, only a secondary thought.

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thinks, may not come again; the short delay—short, for he helps without delay—can easily be made up afterwards. "Where can I get in this wilderness physician or medicine?" This question does not trouble him much. According to the custom of the country (Gen. xxviii. 18), he carries oil and wine with him. Oil especially is good for healing wounds (comp. Isaiah i. 6).[1] In general, we ought to think that the most essential necessaries for works of love are easily obtainable, wherever there is the earnest will. Without hypersensitive disgust he binds up the wounds and mollifies them. Soon the poor fainting man is so far restored that he could set him on his own beast (τὸ ἴδιον κτῆνος, on which he rode, sacrificing his own comfort to that of his neighbour); thus he leads him into the next πανδοχεῖον (this is the only sure instance of public inns occurring in the New Testament, comp. the Talmudic פונדק formed after this Greek work, and פונדקי from πανδοχεύς). The inference to be drawn from this is not that the poor man was a heathen, because these inns were chiefly intended for such strangers, who did not meet with hospitality in Jewish houses; but, evidently, that he did not expect or wish to demand from any of his friends to receive his charge. There was no other house, where he would have been received, except the public inn, where every one is admitted for money. *There he took care of him*,—out of love, not for the sake of reward, only for the sweet reward of love; one cannot tell who of the two had greater *joy*. *Now*, dear reader, be as sentimental as thou wilt; but only *in* doing and not without it. The next day he must continue his journey; so we must suppose, and thus this feature of the picture shows the boundary lines of different duties: it was not required of him to delay his journey altogether; for he had *done* what he *could*. Where there is no other friend or not even an host, we commit the completion of the work to the Lord as the Supreme Helper and Healer. But in this case there was an host, and he said to him—*Take care of him;* even as it is said of himself before that he took care of him. Thus he gave him first an example, before he asks it of him; not as people, who *only* throw open their purse, saying, I will pay him

[1] Oil relieves pain, wine stops bleeding. *Wetstein* cites a passage from Galen, in which oil and wine are mentioned as remedies in the case of wounds.

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who helps here. And at the same time he does not demand of the host to continue the work of love freely and for nothing; he lays no burden on the shoulder of another, because he had preceded with a good example; but pays in advance two *denarii*, ample wages for two days' labour (Matt. xx. 2), though the host would probably not be occupied the whole day in tending the sick man. And, moreover, love makes him so prudent and wise, that, though possessed of such strong love himself, he presupposes nothing in the other but self-interest, specially in an host, who only calculates, *How much?* and who is introduced here as a man receiving pay for works of mercy, thus completing the picture of contrasting heartlessness. The Samaritan anticipates every possible scruple and objection that the expenses required by tending the sick might exceed the money given; and, lest anything should be withheld from the poor sick man, he promises—and after what he had done the host could depend on his word—"and whatsoever thou spendest more *I* will repay thee, as if it was for myself, when I come again." Thus we ought, and thus we may exercise love, if we have a willing love; it is perfectly compatible to *go on one's own* journey and yet not *pass by* the needy.

Ver. 36. *These three*,—viz., three *men*;—thus the Lord comprehends without difference under this name the holy magnates of Israel and the Samaritan, as opposed to the fourth *man*, fallen among thieves (whom he leaves to themselves and the judgment awaiting them). And now He puts a counter question as an answer to ver. 29; but very significantly the converse of that "who?" not, Who of them thought the poor man his neighbour? but, *Who was neighbour unto him?* Thus we are to put the question, in order to arrive always at the answer: Am I this man's neighbour? that is, Ought he to help me, if I were in his place and he in mine? "Neighbour" designates a reciprocal relation; for it is said "as thyself," Matt. vii. 12. The egotistic motto, "I am my nearest neighbour," is to be interpreted in the following manner: "Put thyself in the place of the other, and see whether thou wouldst like to be thy own neighbour;—exchange places with him, in order to love him as thyself!" Thus we may obtain in every case the rule of love from our very self-love; and thus the question of ver. 26 may

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be put likewise, "What is written in thy own heart and conscience? who else is thy neighbour, but he, whose neighbour thou art, that is, every one?"

Ver. 37. The lawyer, put to shame, finds it impossible in his annoyance to say expressly, *The Samaritan.* But this makes his answer the more striking and to the point. *He that showed mercy on him.* That is, he whose compassion ripened into deed and truth; who did not only feel a compassion which he got rid of by an inward act of a positively evil character; who did not merely talk of his feeling of pity (ah! there lay a poor wretched man on the road; how it went to my heart that I had to pass him and was not able to help him!)—no, but who *showed* mercy. Without works there is no truth of love (1 John iii. 18); but without love of the heart no truth of works. If the robbers had seized the Samaritan before he was able to accomplish his design, his work would have been accomplished in the sight of God;—and if the Priest and Levite had given help on account of approaching spectators, it would have had no value. Dives may pay for the tending and nursing of fifty Lazaruses, or himself lick his sores à la Xavier, and "have his reward." Whereas if poor Lazarus sighed in his heart—"If thou, proud Dives, wast lying before my door, I would surely not leave thee lying there,"—his will is accounted to him as if he had performed it. But if thou art willing in thy heart, then go and do καὶ σὺ, also thou likewise, as now and then a Samaritan did; not as the passers by, who had time and opportunity (Gal. vi. 10), but no heart. Thus the questioner, by his first question, What shall I *do*? himself prepared the last answer now given him, *Do!* The Lord says ὁμοίως, as He used the same word in ver. 32. In the former case (ver. 32) there were two, in the present only one; the first *likewise*, alas! is of more frequent occurrence than the latter.—"*Go!*" There lies in this word something repelling; as if He had said, "Go away from Me; I have shown you now that you knew well enough the answer to the question which you put to tempt Me; learn a lesson from this, and know yourself differently from what you do now, and then come, to seek My mercy for your sinful heart." This is implied in the word for the lawyer. But for *us*, who know the Lord's mercy, it implies more. "*Go!*" Whither? Everywhere on our

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path of life; wherever our journey leads us our neighbours throng upon us to demand our love; so that there is no need to go far to find them. Especially they who are wounded in their soul, who are dying spiritually; for truly to help *man* means more than to help and nurse the bodily life. Whatever rescues in this way, deserves to be called Asylum; whoever shows such compassion, shows that true and real and perfect full mercy, of which many a "sister of charity" knows only the proselytising caricature.

But he alone *knows* this who has himself experienced the mercy of *Him* who appears, as we said in the beginning, though only in the background of the whole parable, as the true compassionate Helper. As certainly as Dives and Lazarus are types of other persons (this will be shown subsequently) the good Samaritan is figurative of Him who shows mercy to fainting and dying man. Oil and wine and wounds were intended to remind us of Is. i. 5, 6, and the whole description of Ezek. xvi. 6, and similar passages. It is true that an attempt to interpret allegorically the individual details,—as, for example, the difference between oil and wine, the beast, the inn, the host, the two pence,—may easily degenerate into trifling; but spiritual Christians of all times have not been able to resist seeing in the whole parable a picture of man lying in sin and misery, whom neither law nor Levitical institutions can help, and to whom the mercy of Christ comes—Whom they angrily called a Samaritan. Luther and Melancthon cannot refrain from such a view; the former goes even into details, contrary to his usual principle. Only let us not argue falsely against this mystical import of the parable, which is dimly though really contained in its depths. This has been done with great warmth by Heinrich Müller (Erquickstunden, Ed. Nusswurm, Nr. 214), who says that from such a view it would follow, that Adam was only weakened, but did not become altogether dead, by the fall;[1]

[1] Luther also says, "wir zappeln noch ein wenig;" and Calvin (as Richter remarks on this passage) uses the expression *semimortuus*. And this is just as true as the "altogether νεκρός;" each in its own place. Calvin speaks of a revival of the *semimortui*, not only in connection with Isaiah lvii. 16, but in his Institutes; referring to our parable he says of the natural man, *Semivivus*.

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that the law of Moses was to be blamed as not being willing to help; that Christ was justly called a Samaritan; that the lawyer could, if he liked, have done likewise, that is, could have been a Saviour and Redeemer of the world! Indeed, such ὑπόνοια is never amenable to so very rigid a criticism; but when we say, *Active mercy to him, who would be lost without it!* we have stated the simple *tertium comparationis*. The Lord could scarcely do otherwise than wrap up in the truth required for the occasion, and which in its first aspect is repelling, also the whole and full truth. *Thou shalt—love!* This perfect antithesis of law, which as law cannot help us from death, becomes in Christ vitalising truth, giving life to the faint spark of life. For, the only way in which it can be imagined that the word "thou *shalt* love" can produce an effect in him who is without love, is when I love him first in such a manner that he is ashamed, overpowered, and awakened to return my love. Now this is what the Lord does to us; and, *after* having done this, He gives His disciples the new commandment, "Go and do to others as I have done to thee!"[1]

MARTHA AND MARY. ONE THING IS NEEDFUL.

(Luke x. 41, 42.)

The simple reader of the Gospel will naturally suppose that the two sisters mentioned here are the sisters of Bethany, and not, as even Bengel was inclined to suppose in his Harmony of the Gospels, another pair of sisters who had accidentally the same names. Besides this, a closer investigation of John xi. and xii. discovers the same differences of character in the two sisters; and this short account of St Luke harmonises exactly in all its suppositions and deductions with the narrative of St John.

[1] Valerius Herberger treats the whole Gospel of the thirteenth Sunday after Trinity, as follows: "The *Outer Court*—Who are most blessed? They who see and hear Jesus; the sanctuary—Which are the holiest works? To do God's commandments without ἰδιολοθρησκεία; finally, the *Holy of holies*, our Friend and merciful Redeemer, who helps us to such works, and covers all our deficiencies."

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That the certain village, where Martha received on that occasion the Lord in her house, must have been *Bethany*, follows necessarily from John xi. 1—thus excluding the supposition (which occurs in a work as late as that of Greswell), that the sisters had another domicile in Galilee. But the opinion that the short incident narrated by Luke belongs to that stay of Christ at Bethany which is mentioned in John xi., seems to me perfectly untenable; partly, because in that case St Luke would necessarily say something about Lazarus; partly, and this is of greater importance, because the whole scene, described here as a calm visit, does not correspond to the state of things which afterwards arose in consequence of the death and resurrection of Lazarus. But how are we to account for our Lord's being ἐν τῷ πορεύεσθαι,—that is, in the journey which St Luke is now speaking of,—so suddenly in the neighbourhood of Jerusalem in Bethany, and then far away again in Samaria and Galilee? We know that St Luke does not narrate details in strict succession; in his so-called journey-narrative he inserts sometimes also other events. He has thus inserted here this affecting and important occurrence, which may have happened, if not at the very close, yet at some other time when the Lord at the end of a journey to a feast had entered the house at Bethany.[1] And *why* here? Certainly on account of some real dogmatic connection; with the intention of giving a pendant and contrast to the question, "What shall I do," which had found its answer in the story of the Samaritan. Thus much seems certain to exegesis; but what is the intended meaning of the parallel must be decided by the individual perception and taste. For our part, we see something significant in the general contrast between the self-exalting lawyer and the reverent women; but do not regard the narrative, "as an actual exemplification of heartfelt love to God and hidden life in Him," corresponding to the doctrine concerning this highest duty, as given in ver. 27 (because the centre of the preceding gospel-lesson is not *this* word in the mouth of the νομικός, but the "*doing*" in the parable of Jesus). We would rather regard it as the intention of the Evangelist to

[1] Much may be said in favour of Lange's supposition, according to which this quiet visit of the Lord to Bethany took place about the second Passover Feast.

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guard by this deep contrast, in its juxtaposition with the preceding parable, *against the misconception which even to this day clings to people's view of the good Samaritan.* Have not many believers, who wish to follow Christ's admonition, and offer to Him the loving service of many works of charity, lost themselves, on the other side, in a Christian πολυπραγμοσύνη, in an unquiet, self-troubled spirit which prevents the calm reception of grace? And is not the inmost fundamental thought of the word directed to busy Martha—a warning against such a tendency? *Do* was the word of the Lord in the parable; but now He says, *Rest!* Do not forget the "Seeing and Hearing" in thy much doing.

Martha, perhaps a widowed, at all events the older sister, to whom the house belonged, received Him into her house, and felt great joy in being the hostess of such a Guest. But her sister Mary did what was *better;* she also (καὶ—in this word St Luke sketches at once the whole situation) sate at Jesus' feet, to listen to His words, and to rejoice in her Guest; thus truly and wholly receiving Him who had not merely come into their house, but had also come to bring the bread of life to their *heart.* Opposed to this quiet παρακαθίζειν is the περιεσπᾶτο of Martha; the thought-scattering, busy going about to serve the highly honoured Guest with as many things as possible. Περὶ πολλὴν διακονίαν; the article τὴν is left out purposely, for she did not wish to be busy about things that were not necessary. But in the midst of her work, which she began with good intention, she feels an indistinct presentiment that her sister was enjoying more than herself the presence of Jesus (that she had the better part). But instead of turning from this feeling to a knowledge of her own fault, she envies and unjustly blames her sister. Martha also would prefer sitting at the feet of Jesus; but she counteracts this deep impulse of the Holy Spirit by her own spirit, which has chosen meritorious works in preparing and offering many things, and is unwilling to desist. She has a vague feeling of what would be right; but the opposition in her heart against this feeling only heightens her zeal, which breaks forth most artlessly in her words, of which every one lays bare the inward workings of her soul. Because she herself had no quiet and repose, Mary likewise must have none; what she herself has

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chosen must be the right, and Mary must be very much wrong. So she takes at least so much time as to leave her work, and interrupt the Lord and her sister. *Lord,*—so she begins reverently, but soon becomes uncourteous, and afterwards actually rude to her great Guest. *Dost Thou not care?* (*οὐ μέλει σοι*; as Mark iv. 38, the strongest emotion of distress)—thus she would ungraciously draw Jesus Himself into her trouble and restlessness; presupposing in Him an interest in the many good things with which she intends to show Him hospitality. "That my *sister*, whose duty it doubtless is to assist me, *hath left me alone to serve? To serve Thee?*" What proud boasting is there in this *κατέλιπε*, viz., that she had begun and had performed the greater share of the work; she confesses that her sister assisted her in the beginning, but blames her in the injurious assertion that she is not doing anything at present, and that herself *alone* fulfilled the incumbent duties. Was then the Lord to be left sitting *alone* waiting their preparations, as if He had come only for the sake of their food? Martha cannot call away her sister quietly, for Jesus was speaking to her; therefore she must interrupt Him in order to set Mary at liberty. She does this boldly; speaks, in His very presence, as if it was then a culpable waste of time to listen to Him; nay, she even corrects the Lord's want of the proper *μέλει*, and dictates to Him what He ought to say. *Bid her, therefore*—(instead of speaking to her these words of edification, by which Thou keepest her unseasonably from her work), speak to her that she help me with my preparations! Are we doing injustice to Martha by this interpretation? Her intention was good, but she was as confused and disturbed, as we describe it:—and all this is a consequence of the unquiet of a soul which has much to do only about Him and His cause.

Martha, Martha! By this reiterated call He awakens and alarms her out of her busy confusion; and then addresses her in words so incomparably deep and penetrating that they have been inexhaustibly efficacious for all such souls as hers in every age—containing that truth which is able to save them from their error. "Without *need* thou causest thyself trouble and care for *many things;* on this occasion for more than is required." The *μεριμνᾷν* is the first and inward fault; it necessarily produces

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the external τυρβάζεσθαι, the restless hurrying hither and thither. "I see that thou art losing all collectedness and calmness of thought in the zeal which scatters itself over πολλά; thou art thus spoiling thy good work, and losing the blessing of My visit." (Comp. Jes. Sirach xi. 9–11 in the original.) The Lord then adds ἑνὸς δέ ἐστι χρεία; and *ex vi oppositi* it cannot be denied that, in the first place, the ἕν forms a contrast to the πολλοῖς which are not necessary, and that it implies, therefore, a kind declining of the πολλὴ διακονία; quite in the sense of the old gloss, which, however, is wrong in not going beyond this first meaning: ὀλίγων or ὀλίγων ἢ ἑνός. Good *Michaelis* (it is necessary that there should be such exegetes, in order to counteract the hastily spiritualising and vague interpreters) is in the right, with his "single simple dish which the Lord finds sufficient;" as He is in the case of the temple-tribute and that of Cæsar. Even Basil, in one of his homilies, understands the word of the Lord as parabolically taken from the emblem of food. Bengel remarks correctly, Unum (ἕν, not τὸ ἕν) ad necessitatem victus, sine apparatu distrahente. Si referas ad frugalitatem hospitii, uberior, non modo non tenuior fit doctrina totius periochae. We also think that the sublime saying is torn from the root—out of which it grows, according to that condescending wisdom of the Lord which transfigures the external into a direct symbol of the internal—that the whole is divested of the familiar character and touching delicacy which contrasts so forcibly with Martha's impetuosity —if we do *not* see in the Lord's words this *primary* meaning, "Why are so *many things* necessary, good Martha, to welcome Me into your house?" Thus Martha most probably understood the words at first, till she heard what followed. For the sentence, "One thing is needful," stands *between two* sentences, the first of which proceeds from the many dishes, whereas the second evidently *passes over to the spiritual application*, and the middle sentence forms thus the medium of comparison, being applicable in both senses. That the Lord gave *merely* "a true, but at the same time, courteous answer, according to most delicate politeness," viz., that He was satisfied with few things, and even with one thing; and that St Luke wrote down under the influence of the Holy Spirit such a saying—can only be

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imagined by *Michaelis* and such commentators; and a *Paulus* may picture it out complacently.[1] *Meyer's*[2] answer is not so much witty as natural and sensible: "If this be the only and true meaning, then to be consistent we must understand in the subsequent sentence (altogether overlooked by *Michaelis*) that Mary had chosen the best dish." Ἡ ἀγαθὴ μέρις (*now* the article is used and is significant) does not mean the better occupation, but indeed the true *food* which is *needful;* for this expression stands likewise in connection with the image suggested by the occasion. But the Lord appeals hereby parabolically and suddenly to the heart; and because Mary is willing to receive of Him, He says, "This is the food necessary for all human beings, also for *thee,* O Martha—*which I give!* (John vi. 27.) Did I come into thy house to be ministered unto or to minister?" (Matt. xx. 28.) At this stage the expressions πολλά and ἕν are seen in their real meaning, contained implicitly in the parabolic use; and Heb. xiii. 9 may be compared as an illustration of the whole. Observe, moreover, that the Lord does not reject the πολλά, for He accepts willingly that love which manifests itself in many things. Often many things pertaining to outward διακονία are required by the Lord, and it is praiseworthy to be diligent and careful in such labours (Rom. xvi. 6, 12)—but, notwithstanding, this thing, which is needful, always is and remains the one thing; what is superfluous belongs to the too "many things;" and what is of chief importance, what is blamed and reproved here is not the much labour and service, but the Μεριμνᾶν καὶ τυρβάζεσθαι.[3] Finally, as the Berlenburg Bible beautifully expresses it, "whenever spiritual things and temporal things are compared, temporal things cease altogether to be necessary." "That the soul be quiet and calm before Me, and listen to Me, and receive from Me that which gives and increases such quietness of spirit—this is the one

[1] Nachtigall (in Henke's Magazine vi. 2, 355) supplied ἑνὸς ἀνθρώπου! *One* person is sufficient, you will be able to prepare the repast yourself!!

[2] Who has honoured the interpretation of Michaelis by a special refutation. Blätter, etc., iii. 383.

[3] Lange says truly,—If you find the thing *needful*, and live for it, you have found thereby and live for the *one* thing. The converse holds equally true, and is the primary meaning of the verse: The one central point is the only thing needful.

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thing, the good part; Mary, in sitting here at My feet, hath chosen this; thou hast not done so, at least not at present, but hast neglected it and deprived thyself of it!" Thus the Lord, sheltering Mary, gives back the accusation to the accuser, and deservedly; and in conclusion, summing up all, opposes the strange desire expressed by Martha that her sister should be sent to join her, by the comprehensive word, "and this shall not be taken away from her." "Neither at present, as you would have it, nor at any other future time; neither from her, nor from any other who has *chosen* it; it shall not be taken from any, as long as they keep it and hold it fast." Whereas, the Martha-portion is a part "that can be taken away from us in a thousand ways, by poverty, sickness, old age, weakness, and who can enumerate them all?"[1] Nay more, in the end all who delight in working, and are happy in doing many things, must enter into quietness, though it be not congenial to them! It is also a correct remark, that μερίδα and ἐξελέξατο are placed together, denoting the communicated grace of God and the free appropriating act of faith. Likewise notice the great love and kindness of the Lord in offering Himself, and being so willing *to be chosen* (for spiritual communion with Him, receiving from Him, who gives Himself to us, is in reality that One Thing, which the One and only Jesus brings us); and observe that He blames only from pure love those who to their own loss move round about and near Him, instead of seeking, laying hold of, and enjoying *Himself*.

This may suffice as direct exposition. But in this case the reader may expect a fuller consideration and practical application of a word which in the course of centuries has proved of such importance to so many souls; and which has been so much quoted, justly or unjustly, for consolation and for blame. *Who is meant by Martha, and who by Mary?* The warning which is addressed to Martha has been sometimes also applied to the natural man, who, in the restlessness of earthly pursuits and worldly-mindedness, in the manifoldness of creaturely concerns, has much trouble and unnecessary turmoil, instead of seeking and finding the one thing needful, the salvation of his soul in

[1] Tholuck, in one of the three Sermons edited by Brachmann, in Bielefeld.

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believing and in humbly following the Saviour Jesus Christ. This first application (to which the beautiful hymn of *Schröder* confines itself)[1] is by no means to be altogether rejected; for this application is indeed implied in the "one thing." But this is merely in the surface of the word, something which is indeed *presupposed* in it; this application, however, does not penetrate into the peculiar and real meaning of the passage. Martha and Mary are *both* disciples and followers of Jesus; and although it is not in the original of St Luke's gospel, yet the translation[2] has rightly interpreted, "Martha was cumbered about much serving *Him*." Jesus loved also Martha, as one of His believers (John xi. 5); for to take trouble about and in connection with Him is much better and more valuable than all the restless activity, or all the apparently peaceful slothfulness, of the children of this world. But it is not enough to be cumbered about much serving Him; *among Christians themselves* Mary is distinguished from Martha.

Here also we begin with the external. Like Martha are all those souls who, though they have come to know and love Christ, and even wish to *have* Him, yet do not take the right way of obtaining the good part. Busy with a zeal in which self-righteousness insinuates itself or is even predominant, they wish to *receive* Christ according to their own manner; that is, to prepare themselves many things for Him, thus serving Christ chiefly according to the manner of their former conversation;—their soul is wanting in that calmness without which it is impossible to obtain the full enjoyment and blessing which our Redeemer brings us. They get books, learned or devotional; they seek out works and services of many kinds; they try to obtain it by spiritual exercises, in communion and fellowships here and there. This also is one of the ways, and, alas, a necessary beginning for many, who, as we use to say, are sincere in their desire. But it is to such that Tersteegen says, in the spirit of these words of Christ: "Do not bind thyself so much to forms and outward methods. We must not be always *seeking* God, we must also *find* Him. As long as we are still seeking, there is much running and working: he who has found Him

[1] Beginning "Eins ist Noth, ach Herr dies Eine."—[Tr.]
[2] Luther's [Tr.].

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enjoys and works quietly!" As long as they do not give up the πολλά of their running and working, their own seeking will stand in the way of their finding; as long as they are busy *round about Him*, they cannot come to rest *with and in Him*;—a rest which many a Mary enjoys, who, with deeper wisdom, chose from the outset the better part, and which is obtained by many a weary Martha, who, meekly receiving the exhortation of the Lord, joins Mary and sits at His feet (as, *perhaps*, was the case with Martha of Bethany). Thus, many a Separatist is still seeking with trouble and labour what the hidden flock is enjoying in that "Babylon" which he so much despises; many a one, running impetuously, finds fault with the quiet people of God, the meek ones of the earth; and yet they are in advance of himself, enjoying in a child-like heart that "one thing," receiving Jesus not only into the house of their outer life, walk, and works, but also into the home of their heart.

But we proceed to ask: Are we not all to be *active;* are we not to work both as regards ourselves and others; especially are we not to abound in works of mercy; that is, to serve the Lord Jesus, feed the Lord Jesus in feeding our neighbour who is His brother? Or, are some at liberty to sit down inactively with Mary in order to enjoy, while others are appointed to be Marthas, offering that service in many things which is likewise required?[1] It has been the opinion of some that both sisters had *equal rights* beside each other, as persons who had received *different callings*. So preached Dräseke, in the year 1824 (in after years he would not have expressed himself thus): "Each loves in a different way; but each loves aright, that is, according to her best understanding and capacity. The Saviour is pleased with both. Both desire, both possess, the one thing needful. Both desire, both possess, Him. He might have likewise added the converse, and said to Mary, 'Honour the busy house-mother. Martha also has her good part. She serves Me

[1] As the man who came to the abbot Sylvanus on Mount Sinai, boasting that he differed from the brethren who worked, "Mary had chosen the good part." He sat in his cell with his book, and was not called to dinner. The answer of the abbot puts, according to the then prevailing incorrect interpretation, Martha as representing work—"Every Mary must have a Martha." (See in the Altvater-Buch.)

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out of love; even as thou, out of love, sittest at My feet, listening to My words.' Jesus recognises among His disciples every natural peculiarity and gift." Justly was this sermon criticised at the time in *Schwartz's Jahrbücher*. Yet there is *some* truth in the preacher's remark, as will be shown subsequently; although taken in this definite form it is exegetically altogether false. The Saviour does *not* approve of both, does *not* attribute to Martha likewise the good part. She would have freed herself from the blame—which refers not merely to her calling Mary away, but to her own conduct itself—only if, understanding the reproof of the Lord and humbly accepting it, she had left that one thing which she had prepared for her guest's refreshment, and had sat down at that table and feast which He had come to bring to her.

Who then is Martha whom the Lord blames? Such active, working, and labouring Christians as form a species between the self-righteous outside the pale of believers and the true disciples; in their active interest for the kingdom of God, using and urging all manner of organisations, machinery, and agencies:—that is, if they engage in all this with unquiet care and restlessness. Every Martha, whom God has called to be busy about many things, should, as Tersteegen says, do her work *calmly and quietly;* in order that the husbandman that laboureth be first partaker and *enjoyer* of the fruits, 2 Tim. ii. 6. *Every* Mary should have, not only the good part, but also her portion of active work; for—"Quietism is not of itself Mary's spirit." (Richter.) Paul working more than all the other Apostles, sits also and at the same time at Christ's feet; contemplative John is not inactive, but an energetic Apostle; "Christ, who constantly demands of us to be active in the kingdom of God, would not have approved of an exclusively contemplative life." (Neander.) From which it is clear that Martha and Mary should go hand in hand as true sisters; but so that Mary's spirit is the foundation common to both. "If understood aright, Martha had cause indeed to ask Mary's assistance, in order, namely, that her labour and works be sanctified." (Berl. Bib.)

Alas, it is here that we are so deficient. The new man is not able to continue always in the spirit of Mary. In our active works, even in our studying and learning, in our conflicts, and

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in our very prayers, the temptation insinuates itself to fall into the restlessness of the old man, and to substitute self-made things for gifts bestowed from God. How are we to put an end to this constant conflict *between Mary and Martha?* Some propose as a remedy to distribute the two elements into *different seasons.* Thus, for example, it is said by them, when Christ came to Bethany to bless them, it was a Lord's-day for their house, and it was wrong to deprive themselves of this privilege by household cares and troubles. In like manner, Sabbath-days and work-days, Mary-hours and Martha-hours, alternate in our lives. "The Lord's words to Mary have this purport: Know the right point of time; and do not devote that which is set apart for learning the Divine word to earthly pursuits. I have come to teach you what is needful for you, and, instead of listening, you are troubled about the *meal!*" (Chrysostom.) This is not without its truth on account of our infirmity; but it does not detect the real sting of Christ's words, whose blame of Martha does not refer merely to the time chosen by her for her work. We are not to remain in a state of soul, constantly ebbing and flowing from Sabbath rest to the unquiet of works. Hence, is it right to say—Martha without, Mary within? The beautiful Moravian hymn on the subject is spoiled by the introduction of the common-place phrase that Martha is only the *body,* Mary the *spirit.* No, this can never lead to anything good: the spirit must be in a living vigorous body; the outward hand and the inward heart must not be separated in our doing. In short, strictly speaking, all Christians should have not the Martha-spirit (which is blamed, and must ever be blamed), but the Mary-spirit, and it alone in their heart of hearts; and even, though this be difficult, in the midst of Martha-work, and under all our obligations to being cumbered about "many things." Heinrich Müller (in his *Erquickstunden*) is anxious to rescue Martha, and therefore says: "Mary is faith clinging to Jesus, but active Martha is love." But by the erroneous title given to his essay, "*Always* at rest, and *never* at rest," he has himself shown that his exegesis is at fault, and has attached an incorrect meaning to the word *at rest.* Not her active work, but her restless unquiet mind, is what the Lord blames in Martha; *love* also must always be calm and at rest; for only that love is

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genuine, through which *faith* is active. And, therefore, always and to the very end, it is Mary who surrenders herself from her inmost heart to Christ, loses herself, so to speak, in humble, undisturbed, child-like simplicity in Him, depends on Him for all and receives all from Him. She alone chooses, possesses, and retains that good part which is lost by Martha as soon as *she* begins her unquiet labour. But how difficult is it to be Mary! And into what depths of our spiritual life does this one word of our Lord reach!

If the severity of the word fills us with fear, let us descend from this culminating *point* of the meaning of the passage to find consolation in a secondary application, which has also its truth for us poor men in our actual state of frailty. It is evident that there was such a difference in character and natural disposition between the two sisters; that Martha could never become altogether like Mary. Consequently our Lord did not demand this of her, and would have accepted kindly the many offerings of her hospitality. But what the Lord reproves in the first instance, is her demanding that Mary should become like her; and her thinking that her way was the *only* right and true way of serving Him. Apart from this the Lord loves her; and leads her, accommodating Himself to her way, to choose at length thoroughly and entirely the good part, which, after all, she had not altogether lost, since she loved Jesus. Love is speaking, ruling, and deciding the conflict in Bethany; but it is the love and truth of the Lord, condemning the Martha-spirit, and yet not rejecting Martha. Mary never thinks of reproaching her sister, except it were absolutely necessary. She leaves it to the Lord. Ye, who are brothers and sisters before Him, prescribe not to the Lord what He is to say to such as differ from you! He does not require our dictation, but will say what is right in His own wisdom; what He says to *thee*, hear and accept; and in hearing and accepting it thou becomest a Mary—even though He had before called thee, *Martha! Martha!*

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THE LORD TEACHES US TO PRAY, WHAT AND HOW: THE HEAVENLY FRIEND AND FATHER.

(Luke xi. 2–13 [Matt. vi. 9–13, vii. 7–11.])

In a certain place—in a village—on His journey; such expressions show that St Luke pays more regard in this whole section to a material (real) connection than to that of chronology or of any other kind. It does not fall properly within the task of the present work to investigate the plan and order of this gospel, of which we gave a specimen in the preceding narrative. Jesus Himself had been *praying;* and, moreover, as is evident from the whole connection of the terms, ἐγένετο, ἐν τόπῳ, ὡς ἐπαύσατο, in the hearing of His disciples;—one of whom has the courage to give utterance to a desire, which was doubtless shared by others (comp. vol. i. 220). "What *words* of prayer flow from the lips of our Divine Master, when He begins—so that it is necessary to wait till He *ceases!* We also ought, and we indeed would *pray* much and often, as He frequently exhorts us to do, but we are poor in words. O that we, His disciples, also had from our Master one or more *forms of prayer,* put by Him into our mouth, even as John taught his disciples." Such is manifestly the meaning simply expressed by them: *Lord teach us to pray.* And this request, as it really corresponds to a general want felt by all His disciples, is mercifully granted by Him. The present mouth-piece of the future Church does indeed attach too much importance to the outward word, as if in this way he could be taught to pray (a most important part of teaching, which had been neither forgotten nor neglected by the Great Teacher),—but when the Spirit was given, then the Church felt what is written Rom. viii. 26. We require not only to be taught *what* to pray, or the subject-matter and contents of prayer, such as would be acceptable to God, and in conformity to His will, which want is supplied by the form of prayer and promise given; but much more the καθὸ δεῖ in addition to the τί, the manner pleasing to God:—the true understanding, and right disposition of prayer. For this reason, the Lord answers the request of His disciples, as usual,

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above what they could ask or think; and gives them not merely the former, but adds also the latter, warning, as was absolutely necessary, against abuse and misconception. We need not suppose that the disciple who asks the Lord had not heard the Sermon on the Mount; to how many things had the disciples listened, without either understanding it according to their Master's intention, or keeping it in their mind and applying it. But the Lord, who, according to St Luke (and partly also as we saw according to St Matthew), *repeated*, specially in the latter days of His prophetic career, many things taught by Him on former occasions—and, as was natural, particularly from the Sermon of the Mount, that short compendium of His doctrine, delivered at the outset of His teaching,—refers here with purpose and great significance to His former words, and illustrates and develops them only by a newly added parable.[1]

He teaches His disciples to pray *after this manner*. First, He tells them *what* they are to say, because they are in want, and whenever they are in want, of words;[2] that is, He tells them both what they may and ought to pray, and what are the best and simplest expressions for such petitions. Thus He repeats what He had given before; and appoints it on this occasion as a *standing form of prayer*.[3] But what is even the Lord's Prayer as uttered by the lips, if the heart does not *pray* it really, confidently, and with all assurance, *even as* dear children speak to their Father? Therefore the Lord proceeds to teach us, as much as this can be taught by words explaining words,

[1] We cannot but regret that even orthodox preachers repeat from their pulpits the opinion advanced in theological science, that the request of the disciple was the occasion of the words spoken, Matt. vi. (for example, Steinmeyer, Beiträge zum Schriftverständniss i. 119).

[2] But this is not to be called, as Braune does, "He made them pray this glorious prayer after Him." (Comp. i. 170.)

[3] Von Gerlach thinks this repetition improbable, "*because* in this case the prayer would have become a standing form for the disciples." We argue exactly in the converse way; Christ repeats the prayer, *because* He wishes to satisfy the right desire for a standing form. For, considering this want as felt by all saints, specially for their public services and fellowship, we must think that it was indeed Christ's object to give "a literal repetition of the prayer" for our sake. "If the apostolic Church did not use the Lord's prayer literally," Alford remarks, "*at what point of time* did this custom commence, which we find in every Liturgy known to us?"

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the chief condition to be observed in using the formula:—*believing* perseverance on the ground of the Divine *promise*, that He gives to him that asks much more certainly and willingly than any man, friend, or father. This is the second repetition from the Sermon on the Mount, vers. 9–13; which is preceded, however, by a new parable, is applied and used as an exhortation to pray to the *heavenly* Father; thus giving new force and effect to the words of the Prayer itself.

Vers. 2–4. With regard to the omissions and abbreviations which we find in St Luke as compared with St Matthew, it is impossible to assume that everything which is wanting in the Codd. was left out by the Lord Himself on that occasion. In general we agree with Tholuck's remark: "As He had given the prayer as a model of a *short* prayer in contradistinction to the 'much speaking' reprehended before, it is unnatural to think that He inserted unnecessarily the three sentences, which are wanting in St Luke, and that He afterwards thought a rectification necessary."[1]

However, we do not apply this to all the three, or rather four omitted sentences; but draw an essential distinction between the introduction and conclusion on the one side, and the complete enumeration of the sacred *seven petitions* on the other. A certain variation in the expressions (which does not consist in abbreviation, but in change of words; compare the fourth and fifth petitions) corresponds to the whole character of Christ's teaching; and is intended to prevent any false cleaving to the letter of the form. We can understand why He might have omitted in the beginning the words ὁ ἐν τοῖς οὐρανοῖς or even the ἡμῶν; He wished from the outset to lay all emphasis on our saying, with all our heart, "Father," as being the essential and deepest truth of this prayer, even as He concludes the whole section with this word (ver. 13). The reason why, in ver. 4, τὰς ἁμαρτίας is put instead of τὰ ὀφειλήματα was mentioned in our remarks on Matt. vi. (i. 238);—here we must observe that, with delicate accuracy, the expression ἁμαρτία is not used again in the second clause, treating of *man* trespassing against *man*. With regard to the *doxology* (concerning the genuineness of which compare our remarks on Matt.), the reason why it is

[1] Sermon on the Mount, p. 379.

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omitted here is partly because, according to the ideas of that time, it belonged, as a matter of course, to a complete form of prayer; and partly because the *confidence* expressed in it is taught in the succeeding parable, which thus takes its place, and, as it were, calls it forth afresh from their memory. So far the whole is clear; but the *Lord* certainly did not omit in the repetition of the seven petitions any one; He did not take out any link of the perfect chain; hence, He did not leave out the third petition, which is a summary of all obedience, to be attained on the path of prayer, or the seventh, which is a summary of the redemption of the sanctified, and thus a condensation of the whole prayer.[1] However, they *are* omitted generally (and in the Vulgate); but are we to infer from this that "the reporter, whom St Luke consulted," did not communicate the words of Christ completely? We do not think so! For in like manner as St Luke knew well that Martha and Mary lived in Bethany, but did not *wish* purposely to mention it, so it is much more probable that, as a disciple of Christ, he knew the Lord's prayer in its complete form, when he wrote the Gospel; and it is impossible that he should have have had any reason or purpose for leaving out what is so essential. Nor was he a dependent copyist of what he found in any ἀπομνημόνευμα, which he consulted; but the true and last authority and reporter in all these consultations was always the Holy Ghost. Hence we conclude that Luke wrote originally the seven petitions completely; and the reasons why the two petitions mentioned were omitted so generally, and at so early a date, may form a subject for the critics to exercise their ingenuity to their hearts' content. Such is our mature opinion. If any one knows better, let him bring forward his arguments; but they must be more satisfactory than any which have been adduced hitherto.

Vers. 5, 6. A new commentary on the subsequent, "If ye then being *evil*—how much more *God!*" See in the subsequent verses the clearest comment, if such be still required, on these parables which—in merciful condescension, and with a truthfulness which conceals nothing—represent the highest love of the heavenly Father even in that (evil) yielding of man to impor-

[1] Bengel, in his *Gnomon*, for once passes over the question in a superficial manner.

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tunity of requests. Comp. chap. xviii. 2. "Who among you has a *friend* (not to speak of any nearer relationship) whom he thinks and believes to be such, and will not use him and request his aid in time of distress?" This is the first question, to which is added the second: "And do you think that this friend will keep his door shut in such a case against his importunity and much asking?" The Lord Himself gives the answer, "Though he should not yield to the request out of friendship, yet he will do so, overcome by the urgent and importunate appeal to his friendship. Hence, what happiness—to *have* a friend!" This thought by itself is calculated to call forth in the disciples' heart the thought of prayer! "We have a friend and Father, a Hearer of prayer, a Redeemer, and deliverer from evil—in God in heaven! Are not men great unbelievers, who boast of this—and yet make so little or no use of it? To be willing to pray—this is of itself something; to be able to pray, to find true words of prayer, to find in one's heart to pray (2 Sam. vii. 27)—how difficult and hard is this! Are we so *suspicious* even towards fellow-men (who are yet evil)? The Lord in His wisdom describes a time of sudden and unexpected distress, which drives the one to ask, to the great inconvenience of him who is to give. About *midnight*, when the Orientals like to travel in the coolness of the night, a friend arrives late from his journey, and hungry; his friend and host has nothing in his house wherewith to refresh him, but he *has* his friend and neighbour, who must have something to help him. To him he goes; and, without many apologies, knocks loudly at the door, with the word φίλε: "*Thou art my friend*, and if thou dost not help me out of this present difficulty, I cannot believe that thou art my friend." He speaks as if the other must help him, without delay or hesitation; specially because he requests a favour not so much for himself as for one who is again his friend. Ἐπειδὴ φίλος μου παρεγένετο, probably without μοῦ (or with it, supposing it to be a genuine reading)—thus appeals to the community of friendship "It is for a common friend, for my friends must necessarily be also thine! Therefore, come now and give me, though it be midnight, three loaves (the Jews baked flat loaves, probably each was sufficient for one person). For, I must offer him one; I must, as is customary, eat one with him, or, at least, break it;

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and I must also have a third, for propriety's sake, and in case he should be very hungry."

Ver. 7. He *from within*—that is, in the warm comfortable repose of the first sound sleep, in which doubtless one likes least to be interrupted—refuses at first in an unfriendly manner, as happens not rarely among men. He gives him short reason for refusing the request so shortly worded; does not prefix a kind φίλε, but instead of it, a cross and angry, "Trouble me not at midnight, thou intruder! The door is *already* shut (to unbolt the bars was not so easily or quickly done in those days); my little children are with me in bed; I certainly ought not to neglect them, or waken them, in order to help such impertinent night-disturbing friends; that, indeed, would be too much to ask of any one!" Παιδία cannot mean, as some understand it, servants and domestics, "they also are asleep, there is nobody in the house to get up on your account!" Also κοίτη does not mean chamber, but bed; "I have brought them to bed with all the necessary care and trouble, I do not wish to have any more κόπους, I am glad they are all asleep." In passing, the Lord thus throws a kind glance into the details of domestic life.[1] "In short, I *cannot* get up again to go to thee; that is, of course, I do not wish to do it; here is the limit to our *friendship*." This, in general, and all the circumstantial features form a contrast to the Friend in Heaven, who never gives such an answer (though it may at first seem so to unbelief). God does not sleep, He never shuts His door against us; He has no favourite children who divert His attention from us; He does not think it a trouble to hear and to grant, and though man sometimes is really *not able* to help, yet God is always both willing and able.

Ver. 8. But even evil men, thus the Lord returns to the object of His teaching, are inclined and yield in the end (almost against their will), when continued persevering asking overcomes them. He presupposes that the man without continues his request with importunity, and does not allow himself to be

[1] Alford observes beautifully that the *mother* does not appear, in order to preserve the dignity of the parable; and points out that, in the parables which place the husband before us, the bride in a similar way does not appear.

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refused; herein consists the ἀναιδεία which asks and urges, till the person asked is ashamed (2 Kings ii. 17 עַד־בּוֹשׁ). Though he was not willing to *give*—rising out of friendship; yet he will now *rise* and give on account of the importunity of the asker; and if he is once up, will give all that is necessary for his friend.

Thus it is between us and God, who is so well pleased with importunity of prayer, that He encourages us to it; and that importunity He evokes by His refusing at first. But who is meant by the third person in the parable, the friend from the journey? Primarily, doubtless, my fellow-man; for, the parable points out by this delicate feature that all our prayer is to be and may be likewise *intercession* for others, according to the desire of charity. It is in this manner that Chrysostom applies the parable: "If a weary friend, who is not able to find truth, comes to thee and asks thee questions, and thou hast no answer for his hungering soul, then, even though thou shouldst be satisfied with thy simple faith, search the Scriptures and pray to the Lord on his behalf." But yet since immediately afterwards, in vers. 9–13, reference is made to the wants of the person himself who is praying, it is clear that, according to the real and deeper significance of the *friend*, the friend for whom I am to pray is myself. In the parable it renders the request, so to say, more noble and worthy of being granted, that it refers not to the petitioner himself; that he gives trouble not on his own account; thus suggesting to the friend he importunes what he himself would do in a similar case for his friend. But with God such distinction is not necessary; He is pleased and satisfied that we should consider ourselves as the first and nearest subjects of our prayers. Thus Meyer remarks very beautifully and correctly: "When the heart, which has been away on a journey, returns suddenly at midnight (in the time of greatest darkness and distress) home to us, that is, comes to itself and feels hunger, and we have nothing wherewith to satisfy it,[1] God requires of us *bold importunate Faith*." True, if we were not poor sinners, who have forfeited all our rights, who have no claims to bring forward, but justly deserve to be rejected by

[1] Comp. Blätter für höhere Wahrheit v. 45–53, and the whole exposition of the passage, of which we have made use in our remarks.

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God—then indeed there would be no mention of being ashamed or not ashamed to ask; and moreover let us bear in mind that Christ tells us to *pray*, not to put forward claims. Whenever we look on ourselves and our merit, we must feel ashamed, but whenever we look to God and His mercy in Christ, then we need not feel ashamed.

Thus, we also belong to the children *within;* and, resting on the sure ground of the Divine promise, we are not merely to ask, but to *knock* without ceasing, till the door is opened and the gift bestowed. The Son has thus commanded us in the Father's name (κἀγὼ λέγω ὑμῖν); and he who remains behind and is ashamed, after such a command,—*he* is the bold and daring man with his unbelief and disobedience! God would blame us for this in truth and faithfulness; just as the friend might have said with partial truth, if the other had *not* come to him, "Why did you not apply to me in your difficulty? Did you doubt my friendship, or think that it lasted only during the day?"

Vers. 9, 10. Thus asking helps in the end—frequently even in the case of men, who are evil,—but always and certainly with our Heavenly Father. This yielding of God to our importunity is not an anthropomorphism, as the learned people say; for in that case our praying also would be no reality. But it *is* a reality in the relation subsisting between a *living* God and His *free* creatures. "That a stone is inexorable, and that a free being is exorable, are things which it is possible to prove or to refute by experience, thus putting an end to all philosophical counter-arguments; though, in spite, or rather to the rectification, of our Sophia, it is certainly always in favour of our *Philo*-sophia" (Pfenninger). Therefore our duty is to *give no rest* to the Lord, as all Scripture exhorts us and encourages us by innumerable examples. In the ninth verse already is contained, though not explicitly, "Thus ask *God* My Father and your Father!" and in the thirteenth verse the application is expressed distinctly. Hereby we are also taught that the Lord designed this parable to be applied in *this* manner; not indeed that we should go and without discrimination act on it in our intercourse with friends, quoting this instance and saying that friends are to importune their friends. This parable, as all others, only takes what

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happens in real life and makes use of it, without praise or recommendation. It is possible that the man, to whom the guest came at midnight, could have baked himself a few cakes instead of disturbing the other in his night's rest; at least this would have been more considerate. But if you go to the *right* door when you are in distress, you will learn not to annoy poor mortals by your loud knocking. However, we would not express it so strongly as Meyer does: "Christ rather wished to *castigate* a mode of conduct which is allowable in our spiritual relation to God, but not in our earthly relations to our fellowmen," as if Christ intended here to reprove the *inconsiderate* troubling and importuning our friends and brethren, robbing them of their time and rest, not considering whether or not the friend has children with him to take care of, etc. No; importunity is represented here, in the first instance, as something praiseworthy; thus furnishing the point of comparison, viz., trust in our friend. But, at the same time, and as a secondary point, it is represented that he who is within has as much right to think his friend importunate and disturbing, as the other has to knock at the door. And this is the result: the more we seek God and knock at His door with earnest faith, the more we shall lose that impetuosity, which seeks only the help of man; the more apt shall we be to bear in mind considerately and prudently, that a poor and sinful man *cannot* give and help, except God gives it to him for us.

Vers. 11–13. *Father* is more than *friend;* and yet even an earthly *father*, among us who are evil, is infinitely less than what the great God is willing to be, and really *is* to His children. This is the new connection in which the word (which we explained in our remarks on the Sermon on the Mount) appears in this passage. The thought is expressed with greater force in the additional illustration of the *egg*, which, compared to the necessary food, is something superfluous, and is asked, perhaps playfully, in the full and hearty confidence of the child; and to which the scorpion (referring possibly to chap. x. 19), resembling the fish outwardly (not hidden in it), forms the strongest contrast. In the one case ἀγαθὰ (δόματα)—here the Holy Spirit, as the gift of gifts, the best of all gifts, with very clear allusion to the proper object of our asking from

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God.[1] For God gives, while in the parable the man is represented only as lending. This is the gift of the true *bread*, on which man properly lives, in the "give," of the fourth petition (ver. 3), most truly interpreted. If any feel inclined to play with the words of wisdom, they may imagine that here are the three breads of the three following petitions; although this is not to be called exegesis. Ὁ πατὴρ ὁ ἐξ οὐρανοῦ. This turns back to the preceding address, ver. 2, supplying what was there omitted;[2] and conveys to the hearts of the disciples the assurance, "Ye are not like the children; can ye not pray?" In the transition to what alone remains, as spiritual need, the limit is also pointed out where an apparent denial of our prayers directed to earthly objects is the best answer.

[1] We do not, however, by any means, understand that the scope and connection positively demand something definite, corresponding to the figure,—the Holy Spirit as the food of the soul; and consequently that the indefinite expression ἀγαθά at Matt. vii. is a generalizing of the original expression, as Neander supposes. We rather find a prayer for the Holy Spirit to be in accordance with a later period, and not in harmony with the Sermon on the Mount.

[2] Here observe: When we address God He is ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, and, when He answers us, He is ὁ πατὴρ ὁ ἐξ οὐρανοῦ (Alford).

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THE

WORDS OF THE LORD JESUS.

BY

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THE GOSPEL OF ST LUKE.

THE BENEDICTION PRONOUNCED UPON HIS MOTHER TRANSFERRED TO ALL.

(Ch. xi. 28.)

We have already, in Vol. ii., given our opinion upon the harmonistic relation of the entire section, ch. xi. 17–36, to Matt. xii. 25–45; expressing upon this latter passage our conviction that they record one and the same discourse, founded upon one and the same incident—whether the point of time, not definitely marked in either of the three Evangelists, be determined by St Matthew or by St Luke. Adhering, however, to our firm principle, we give the preference to St Matthew's arrangement of our Lord's discourses; when, therefore, St Luke interrupts the general discourse, in vers. 27, 28, by an interjected word, the conclusion of which he had already given us before, we must necessarily assume that this apostrophe of the woman, and our Lord's answer, had occurred in the meantime. But, whether in the midst of the discourse itself (St Matthew's *extract* gives us no appropiate point of connection for it) or at its close, parallel with what is related in Matt. xii. 46–50, Mar. iii. 31–35, and what St Luke himself has already recorded in ch. viii. 19–21—who shall determine? We manifestly see that the otherwise so well-informed Luke is indistinct in the chronology of these things generally. The ἐν τῷ λέγειν ταῦτα, ver. 27, may refer to the immediately preceding words, and to that supposition we would prefer to adhere; but they may also refer to the

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entire discourse, the order of which was different from that given by him.

It is remarkable that in close succession, or directly in connection, the Lord took a double occasion to decline for His mother any distinctive honour—once in respect to her own person, and once in respect to the woman who blessed her in the crowd. It is very natural that His answer should be on both occasions alike. It has been said that the well-meaning outcry of the woman "stands here very affectionately between the malicious blasphemy and the less malicious demand of a sign." It does, indeed, *so stand here*, but St Matthew shows that this was not the historical sequence of the circumstance. And was the outcry *affectionate?* That would be the case only if it sprang from an earnest feeling and deep understanding; but we doubt this very much, and for our own part see in it, not indeed a wickedly intended, but still a most artlessly unintelligent, outcry of mere womanly feeling.[1] Thus it would be better to say—How serenely the Lord here stands betwixt malicious vituperation on the one hand, and unenlightened empty praise on the other! The woman's "devout attention" to the Lord's solemn discourse had apprehended no more than that this man can speak, and teach, and preach with most wonderful force and interest; and this idle commendation she gives, moreover, to His mere human personality, for she, like a true woman, pronounces the *mother* blessed who had borne and bred a son like this.[2] "O how must thy mother rejoice over thee—would that I were she!" What a mournful contrast to the entirely opposite feeling which, according to Mar. iii. 20, 21, at this very time filled the mind of that mother of Jesus!

The Lord's answer refers not *to that*, it may be; but it refers to this, that His mother as such had no preeminent sanctity or blessedness; and it is the impulse of the Spirit which prompts Him to take every occasion to rebuke prospectively that future service of Mary, the innocent germ of which was heard in such an apostrophe as this woman's. By the μενοῦνγε standing first, He concedes all that is true and right—that to have

[1] No "child-like devotion" of this "affectionate woman"—no such "expression of a simple love" as the Lord would *approve of*. (Braune.)

[2] Not the *nurse* in addition, as Thiess inferred from the words.

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borne Him was indeed her honour; but at the same time He corrects the false distinction established. Only *because* Mary had received the word of God with such entire and unhesitating faith, had she received that honour. "Blessed are they who rightly *hear the word of God;* and not as thou hearest it, O woman, who fallest so readily from the solemn matter spoken to the mother of Him who speaks it!" In repudiating the praise, and repelling all consideration for His human person as such, He does not say—*My* word; but testifies only that He speaks the *word of God*, in the comprehensiveness of meaning which includes all that had ever been spoken in human ears, and all that would yet be revealed for man's salvation. "My mother," He will say, "is only on that account blessed, because she has heard, and treasured up in faith, the word spoken to herself;" see Luke i. 45; ii. 19, 51. The *keeping* God's word is partly the test of *true* hearing; partly its fruit and consequence, which must never be wanting: first, however, the "provident treasuring up of deep words" of God, which, though not fully understood then, will be better understood afterwards, as we see in the case of Mary herself; but then, also, the actual fruitbearing after receiving the seed, the *doing* which must follow the hearing of the word, Luke viii. 15, 21. The entire saying is itself in its universal comprehensiveness given for the right hearing, and pondering, and keeping of His disciples. What the conception and bringing forth of Jesus was, in the case of Mary, the Lord shows in its spiritual and essential accomplishment in all who receive His word for the new birth of their souls, and in this sense become like His mother. (Lu. viii. 21.) This apparently slight circumstance is a genuine type of what has, alas, been realised in after times; bearing in itself the germ of that which it typified. Instead of doing like Mary, and becoming like Mary, the Church turning away (in secret self-pleasing) from the word *of God* to the human Child who was brought forth, deifies the lowly one, and dishonours her lowliness by the unseemly and unbefitting *θεότοκος*. What is the preaching of the Reformation, as opposed to this, more than the word which the Lord here speaks? In their council of Trent they heard not that voice, but repelled it with anathema—for a *Maranatha* to themselves!

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AN EARLIER WOE TO THE PHARISEES AND SCRIBES.

(Luke xi. 39–52 [Matt. xxiii. 2–39.])

That which the Lord uttered against the Scribes and Pharisees in His solemn final condemnation, had been prepared for long before; for, while many of His longer discourses originated in the circumstances of the moment, many of them, on the other hand, were from time to time *accumulated* by Himself, and by degrees prepared and reserved for final and most weighty utterance. We have here a remarkable testimony and example of this latter; the Lord speaks, in a narrower circle and in a more restricted manner, a great part of what was afterwards spoken in a more extended connection. These judgment-formulæ were formed and shaped, as it were, within His soul; and an occasion from without calls them, in all their preliminary and prospective solemnity, readily to His lips. Thus it were better for us to say, that He now *anticipates* this impending farewell of these fools and blind, rather than that He *repeats* later what had earlier been spoken.

A Pharisee invited Him to a meal,[1] and undoubtedly with a false heart, as at ch. xiv. 1, and vii. 36. They watch Him invidiously, to see how He will demean and express Himself; and with all the less restraint on that account, yea, with a deportment which was immediately offensive, like a challenge in their own house, He εἰσελθὼν ἀνέπεσεν, without further ado, designedly omitting the Pharisaical washing (see on Matt. xv. 2). While the Pharisee wondered at such boldness, the Lord's searching answer would anticipate his thoughts before they found utterance.[2] As to the perfectly justified "Divine dispensing with

[1] And, indeed, ἐν δὲ τῷ λαλῆσαι, which, without τοῦτα, appears to have reference to what had immediately preceded—"while He was engaged in this conversation;"—but as this can hardly be reconciled with harmonistic considerations, especially when the mass of matter connected together in St Luke is taken into account, we may translate with Ebrard—When on one occasion He was thus speaking.

[2] Schleiermacher's useless refinement imagined that our Lord would have washed at a δεῖπνον, and that the Pharisee took it ill that his ἄριστον

civilities," which the Lord exhibits, who is Lord even while He is guest, Ebrard has well said, in reply to the unjustified censure of the critic—"I will warrant the worthy Strauss, that if the Lord were at *his* table in the present day, He would be just as *uncivil!*" Everything has its time, the cutting severity and the patient benignity; and the Lord knew full well what was on this occasion seasonable. There must, indeed, have been assembled around this ἄριστον a select and purified company; and the Lord only expressed to them in His word and act, what their secret guiltiness had already prepared for them in His heart.

The discourse divides itself into two parts, each of which embraces *three* woes, ordered thus in precise and solemn number, though not like the latter perfected seven. The former portion is directed against the hypocrisy of the Pharisees; but as a *lawyer* (νομικός is, as ver. 53 shows, almost the same as the former, but indicating more definitely the office) expressly vindicates his own caste, the latter is directed against the conduct of the lawyers particularly, in whom was especially concentrated the guilt of the general unbelief of the people, and its condemnation.[1] At the outset, *hypocrisy*, which cleanses the outside instead of the inward part, is, without a woe and half in irony, rebuked:—the immediate occasion being found in the washings upon which the Pharisees laid such stress, but at the same time, making that the type of their own proper character and conduct. Vers. 39–41. (Afterwards in Matt. xxiii. this is the middle one of the three subsequent and final woes.) The three woes, which are the first here, follow for the more definite description of the Pharisaic *spirit*:—their petty externality in the fulfilment of the law instead of minding its essential substance; the proud lust of honour and rank connected with this; although under the covering of their hypocrisy nothing existed but spiritual death! (Afterwards in Matt. xxiii. 23, 27, this becomes the

was not equally honoured. These two words are not to be so rigorously distinguished; as we have already remarked in Vol. ii.

[1] The man means to say—That touches *us* with them (a soft way of saying—particularly)—for we furnish the Pharisees with their *theory*, which it is our office to sustain. Is all our glorious learning nought, or of evil? The Lord answers at first by merely placing them also on a level with the others; but then in ver. 52 follows the specific portion of these theorists.

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fifth and seventh woe, but the intermediate one here has already there been singled out in vers. 6, 7.) We see that the whole has its own connection and orderly procedure here, though a different one from that other; for, it is the marvellous nature of these pregnant utterances of the Lord that they may be strung on a variety of threads. Now, when the hardy lawyer appropriated to himself what had been said, although the Lord had only named the Pharisees,—a marvellously daring acknowledgment of a smitten conscience, which straightway complains that this charge inculpates us also—these lawyers receive their portion over and above, still heavier than the former, though not exempting them from the application of that likewise. We see that the *wisdom of God* in Jesus (ver. 49) finds it now reasonable and right to cast down the presumptuous wickedness of sinners with especial severity; in order to deprive them of every reason for thinking that He did not penetrate their hearts, or was afraid before them. And our critical prudence should also rest contented with that. The *Pharisees*, as such, had been previously described *in themselves*, according to their own spirit and character; the *νομικοί*, on the other hand, the *teachers* of others, receive their three woes on account of their *dealing with the people*. First we have, once more, the universal and comparatively gentle description:—laying burdens upon others, which themselves not even touched! ver. 46. (Matt. xxiii. 4.) And, as this would instantly place them in humiliating comparison with the ancient prophets, the holy and anointed messengers of God, vers. 47, 48, quickly pursue the topic, and with words which in Matt. xxiii. constitute the summing up of the seven woes into an eighth. Similarly, the charge against the generation, and its condemnation, follow in vers 49–51, just as they follow there in vers. 34–36. But then, as these words are not a concluding and farewell discourse, it is quite natural (we might say, necessary) that the close here should turn back as we find it does:—the third woe, ver. 52 (analogous to the first, ver. 46; there, however, concerning the law, but now also concerning the way of penitence and salvation in order to the *εἰσέρχεσθαι* into the kingdom of heaven), first describes in all its enormity the character of these lawyers, as being fatal to their own wellbeing, and ruinous to others. This *last* woe of our present discourse

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becomes afterwards in Matt. xxiii. the *first:* for the Lord seems to recall then His former words, and, beginning again what is in part the same discourse, commences at the point where He had ended before.

Vers. 39–41. The νῦν at the beginning can scarcely be made to indicate, as many think, that this is a fragment of a longer discourse unskilfully extracted, the true commencement of which is not given: it is much more in keeping to regard it as a הִנֵּה which makes severe allusion to what was just then occurring.[1] The Lord sets out from that which met His eyes at the repast, beginning at once—"I mark, indeed, that ye Pharisees are very zealous in washing *the outside*, whether of the cups and platters or the *hands* of your own persons; alas, that ye should forget the *inward part*, which is the main concern, the purification of the heart and life!" The connection of His words with the washing of hands, which here gives rise to all, makes it evident that τὸ ἔσωθεν ὑμῶν, hastening as it does to its great object, refers to the individual persons of the Pharisees themselves, who deal with themselves as with their cups and platters (and even the singular here derives significance from this). The τὰ ἐνόντα afterwards has a quite different meaning; and τὸ ἔσωθεν ὑμῶν instead of αὐτῶν can neither be explained by—"the contents of the vessels belonging to you," nor "the manner and way in which they are handled and used in the house!" The following verse is very commonly regarded as a question, ὁ ποιήσας being referred to God; so Meyer corrects the Luth. version—"Did not He that made that which is without, make that which is within also?" The inference drawn from this—Is not this also to be purified before Him who is the *Creator* of the soul or the inner man? seems to us to be very inapplicable here. We cannot see how the observation, which holds good of every possible thing, and of much that is different within and without, that the inward and outward part *originate from the same Creator*, should be supposed to lead to the conclusion—that therefore they necessarily belong together! Still less can we understand why just

[1] This explanation pleases us, at least better than Lange's subtle interpretation, which goes at once too far—*Even now*, with all the wickedness of your inward parts, ye care so much about external purification!

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here the reference to the ποιήσας should be introduced as a reason, since He most certainly did not create the *unclean* inner man as such; and we think Luther's original text more conformable to the sense, although he uses a paraphrase which gives up the literal words. The significant parallel, Matt. xxiii. 26, which runs—*Cleanse* first that which is within, that the outside *may be clean also!* shows us that ποιεῖν here signifies *purgare*, a meaning which is very suitable and alone gives the sense in its simplicity. The lexicographers vindicate this use of the word, which is found also in later languages; deducing it from the placing any thing in a certain condition, making it what it should be, thus, according to circumstances, cleansing, putting right, etc. Wahl and Schöttgen cite, particularly, 2 Sam. xix. 24. Thus the clause is a simple position, telling these *fools* the plain truth which they had altogether forgotten—that He who has done all to, or purified that which is without, has not *thereby* put to rights or made clean that which is within; but has that much harder work yet to do![1] As it respects ver. 41, we can, once more, scarcely understand why most expositors are so earnest in protesting against the supposition of an *ironical* meaning (Erasmus so understood it, and many afterwards, among whom we may mention Lightfoot and Kuinoel); for we find it impossible, as Schleiermacher also does, to understand it otherwise.[2] Is not the severity of scorn perfectly in harmony with the tone of the whole discourse, and does not this re-appear most decidedly in vers. 47, 48? Can we suppose that *here*, confronting these Pharisees, the Lord would positively lay down this clause con-

[1] Alford wonders that I adopt this view, which gives "the most frigid sense imaginable;" but our views must differ,—the reference to the Creator seems to me indefinitely general and almost meaningless.

[2] Even Neander inclines to the ironical meaning: "But, on the other hand, where Christ employs this mode of teaching (giving a specific instead of a general precept), the peculiar *kind* of special injunction that He gives is always determined by the character of His hearers; and *alms-giving* would have been an inapt injunction to *Pharisees*, who, as we learn from the Sermon on the Mount, made great show and display thereof."—"If the words were not spoken ironically, it must seem strange that Christ, whose design was to aim at the *disposition of the heart*, should have laid down anything so easily perverted into opus operatum." And in this we quite concur.

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cerning the meritoriousness of almsgiving, which, however correctly to be understood in itself, ever *presupposes* a right spirit of apprehension, or else is fatally abused? This would be the only explicit doctrine and exhortation in the whole discourse, which else contains nothing but condemnation—and this is reason enough, in fact, for understanding it otherwise. The Pharisees assuredly gave away alms enough, as we know, and might, consequently, have been altogether unable to understand the Lord. But, in fact, they understood Him much better than His modern expositors; for, the giving alms of the contents of their platters,[1] and then saying "now all is pure, all is right!" *was just their manner.* This the Lord can only be regarded as now reproving; it is impossible that He could be recommending it in earnest *to them*, for they would have mocked Him with the answer—O Master, we *give*, indeed, diligently and plentifully enough! It would be like saying to the feasters at our modern free-mason and other feasts—Let the poor have a collection, and the matter is pure and sanctified! No, the Lord would here say to the Pharisees—Your custom to purify *robbery* by *almsgiving*, touches only that which is *outward*, as ye hypocrites well know! He expresses this scornfully in the Imperative (which should not be advanced as an argument against the ironical sense), and His well known application is—Do this as much as ye may, ye will not thereby avoid the woe! The καὶ ἰδού (corresponding with the νῦν at the beginning) speaks also for this view; as well as the καθαρὰ ὑμῖν ἐστι, which indicates the condemned, facile method of their cleansing *everything* in their conduct—*before your eyes;* with which, finally, as a final evidence, the following Ἀλλ' οὐαὶ ὑμῖν comes into sharp contrast. This ἀλλά would have, indeed, no meaning, if the previous clause did not refer to a *false* justification on the part of the Pharisees. Neander says correctly—"You cannot with this mock piety satisfy the law of God, and escape His judgments; but *woe unto you!*" Therefore we have not here, as in Matt.

[1] Τὰ ἐνόντα (Vulg. quod superest) is obviously no more than ἐκ τῶν ἐνόντων; it requires no explanation, that all was not to be given. Morus adds—quantum fieri potest. We cannot understand how this ἐνόντα (as Neander thinks) should be applied, like ἔσωθεν previously (as contrasted with ἔξωθεν, ver. 39), to the inner being of the man.

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xxiii. 23, express mention of their passing over the exhibition of the ἔλεος towards their neighbours.

Ver. 49. The remainder of the discourse has been already explained upon Matt. xxiii., only that "the words of the wisdom of God" in this verse demand some comment. Hereafter the Lord places Himself, at His public and solemn concluding discourse in the temple, openly before them thus—*Behold I send!* placing Himself in the stead of the God who gave them prophets and preachers; but now, at the table of a Pharisee, such dignified *majesty* in His words would have been unsuitable: He therefore veils it, as it were, in the spirit which we have before, in Vol. ii., exhibited as the significant distinction between the earlier and the later discourse. It scarcely needs proof that this entire sentence, which continues through vers. 50, 51, and closes with Λέγω ὑμῖν, can be no quotation of any passage in Scripture;—though this strange opinion has been advanced, and Morus speculates on a lost book with this title. The Lord refers, immediately and first, to the wisdom of God, who sends that wisdom which manifested itself in its messengers, and which was justified in its believing children against all unbelievers; and probably not without allusion to ch. vii. 35.[1] He then places this wisdom, which sendeth the genuine prophets and messengers from age to age with the simple truth, in marked contrast with the blind scribes who boast themselves in their useless and unused key of *knowledge*.[2] But, finally, it is very plain (as the parallel in Matt. xxiii., which must be retrospectively brought to explain this, shows) that He signifies Himself in the undertone of this name; for not merely in Him is the wisdom of *God* to be heard in a higher sense than in Solomon (ver. 31, in this chapter); but He is Himself, as all true Scribes in Israel might understand, as the only-begotten Son of God, the personal, hypostatical Wisdom, which *speaketh* in all the prophets and in all the bearers of Divine revelation—see Prov. i. 20; viii. 1, 12, 22–31. Thus

[1] This view, even if we look no further, sufficiently explains the expression on our Lord's lips. With any transformation of the "citation" according to subsequent Christian phraseology (Twesten and Neander) we can have nothing to do.

[2] We have already shown, on Matt. xxiii. 13, that the knowledge is itself the key.

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does the Lord "utter His eternal dicta in the style of an ancient prophecy," as von Gerlach says, holding fast the truth.[1] One might almost say that the Lord in His passing use of this expression would give the true key for understanding the *Book* of *Wisdom*, developed as it is from canonical elements, containing the purest gnosis of Israelitish faith, and stretching forth, as it does, in its principles, towards the New Testament revelation. But this we would only throw out in passing, and not for captious application.

THE DISCIPLES WARNED AGAINST HYPOCRISY, THE FEAR OF MAN, AND LITTLENESS OF FAITH.

(Luke xii. 1–12 [Matt. xvi. 6; x. 26–33; xii. 31, 32; x. 19, 20].)

These are no other than sayings which were uttered, according to St Matthew, on an earlier occasion, and in another connection, some of which also appear again in St Luke's Gospel, as ch. viii. 17; xxi. 14, 15. The Evangelist here binds them together as a connected discourse spoken in immediate connection with the preceding. The people had in the meantime crowded together in unwonted numbers;[2] whether surrounding the Lord for His protection, as it were, against the excited and wrathful Scribes and Pharisees, ch. xi. 53, 54,—or waiting without in eager anxiety for the breaking up of the repast,—or, if that be preferred, accidentally gathered together. In the hearing of these the Lord now utters a discourse, which is strictly related to that immediately preceding, the condemnatory spirit of which it still retains. It is directed to *His disciples*, indeed, yet evidently with a view to its being heard and pondered by the people at large and the Pharisees. He goes on to teach these latter that He feared not to rebuke publicly before the people without, as He had rebuked secretly at their table, the *hypocrisy* which the

[1] The allusion to 2 Chron. xxiv. 19, which Alford lays so much stress upon, seems to us forced and inapplicable, since the question is still about the *wisdom*.

[2] The *καταπατεῖν*, ver. 1, is hyperbolical; not intimating that they actually trode one upon another.

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light of His truth detected (and in which they had invited Him and listened to His words); the poor deceived people, so far as they were disposed to come over to *His* discipleship, He warns against false masters; and, finally, He solaces His disciples' minds in the prospect of the enmity which might be excited against them, reminding them of most appropriate sayings which they had already heard, though they had not yet learned them fully—to wit, that they themselves were called to sustain the same testimony to the truth which He sustained, and with equal warfare and opposition of man. Only guard yourselves against hypocrisy, by contemplating the judgment which will finally make all things manifest, as also by keeping in mind the ever-increasing publicity which will speedily be given to the preaching of all truth! Vers. 1–3. "As My followers, friends, and companions in the office of this testimony, fear not men, but *fear* that true enemy and murderer of souls (see on Matt. x. 28); *trusting* in your God and Father, who numbereth the hairs of your head!" Vers. 4–7. "In order to the compensation in the judgment, the *confessing Me* before men, and not denying, is the great essential; he who commits an offence against Me may find forgiveness, but he who withstands and contradicts the Holy Ghost in His full testimony—ye know what I said once before to these Pharisees concerning that!" Vers. 8–10. (See on Matt. xii. 31.) "Therefore do ye, in the time to come, in direct opposition to the sin *against* the Holy Ghost, place your absolute reliance upon the promised aid which ye shall receive *from* Him." Vers. 11, 12.

Thus far the connection is clear. But when many, after the interruption, vers. 13–21, find in the paragraph vers. 22–59 a continuation of the same connection—that is, of this present warning and instruction to the disciples, we must demur. For, the whole has in itself too general a meaning; nor will the recurrence of such correlative thoughts as we find in ver. 32, *Fear not!* ver. 56, *ye hypocrites!* ver. 51, *divisions*, dispose us to determine that the whole was but one discourse. Thus much, however, remains certain, that our Lord turns once more to His disciples again, while, in ver. 54, He appeals to the people at large, reproving their pharisaic thoughts. For the rest, the section vers. 1–12 has for its *leading theme* hypocrisy and the fear

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of man. But ver. 15 begins a distinctive warning of another kind, making prominent the difference between *earthly* and *heavenly* thought; *care* for the body and this life, and seeking *treasure in heaven*; Christian *prudence* in regard to the future recompense.

The details have been already expounded. It appears to us certain that πρῶτον in ver. 1 belongs to προσέχετε and not to λέγειν; for this was not the first warning against the Pharisees and their leaven, and any distinction here between a first time now, and a second time to the disciples in ver. 22, seems quite inappropriate. But that sincerity might be called the first thing of all, and, consequently, that the warning against hypocrisy might be introduced with a πρῶτον προσέχετε, is abundantly clear. On vers. 2, 3, consult Vol. i. on the parallel passage, where there are some specific remarks on this of St Luke; and on the speaking in *closets* compare 2 Kings vi. 12. Further, it is to be observed on ver. 4, that the Lord designedly says, in special confidence and with universal invitation,—*ye My friends!* Ver. 10 is so strictly connected with vers. 8, 9, that it tends to mitigate the threatening against denial of Himself, and limits the utmost severity of retribution to the final persistency in self-willed and inveterate sin. In vers. 11, 12, there is opposed to this the simple, unfearing, confident obedience under the inspiration of the Holy Ghost; intermediate thoughts may have been omitted, since the record only makes prominent the significant sayings as they recurred here on a specific occasion.

THE PEOPLE AND THE DISCIPLES WARNED AGAINST VARIOUS FOLLY. COVETOUSNESS, AND EARTHLINESS OF MIND; LACK OF WATCHFULNESS AND FIDELITY IN THE DISCIPLES; FOLLY OF THE PEOPLE IN NOT OBSERVING THE PRESENT DAY OF GRACE, AND THINKING OF THE COMING JUDGMENT.

(Luke ch. xii. 14–59 [Matt. vi. 25–33, vi. 19–21, xxiv 42–51, x. 34–36, xvi. 2, 3, v. 25, 26].)

After a specific parable, occasioned by an inopportune and foolish appeal, we have here various sayings which, with some

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few additions, had been either spoken earlier, or were subsequently repeated. Not that St Luke or his "reporter" has inserted a portion of the Sermon on the Mount; nor that St Matthew, in ch. xxiv. and in his Sermon, has borrowed various sayings from this place. These parallels between the two Evangelists should simply impress upon our minds the conviction, that our Lord ofttimes did what every diligent teacher of unapt scholars must constantly do—repeat in His condescending patience the words which only by incessant repetition could be eternally imprinted on the minds of those who heard them. We cannot see, for our own part, why this *could* not have been the case in "longer discourses, which correspond word for word"—for those longer discourses would, of course, be less likely to be understood, at one hearing, than the shorter proverbial sayings; and precisely *such*, therefore, we should expect to find repeated. The idea which lies at the root of all such critical suspicion is this, that the Lord must necessarily have been more solicitous about the originality of His own teaching than the benefit of those whom He taught. This may be the case with us presumptuous mortals, but with respect to Him let it be for ever rejected as utterly unworthy; and let every man reflect how, in his own experience, the most profoundly pondered thoughts adhere longest to the memory in the very words which expressed them first. All these difficulties will then vanish.

The man in the company, ver. 13, had been a foolish listener; and while our Lord had been speaking of matters infinitely momentous, and finally, concerning the Holy Spirit, *he* had been thinking of *his own*, and not the heavenly, inheritance. He now breaks out into an interruption concerning a strife between himself and another, touching matters of personal property. The man of God had shown himself so fearless and impartial in his contest with the Pharisees, that this injured person feels disposed to select him for an arbitrator between himself and his elder brother, who, being in possession and in administration, refused to give his younger brother his rightful portion.[1] Now this singular and inopportune appeal itself betrayed the improper zeal of his πλεονεξία in a matter which might indeed be just;

[1] Braune thinks it probable that he wanted to share equally with his elder brother; but we see no reason for this.

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the Lord therefore condemns, and this was His own only function, both the man in particular and the people in general, for the folly of such entire devotion to worldly good. When He turns in ver. 22 to the disciples again, He does not take up the interrupted thread of His former discourse where ver. 12 left it; but adheres to the subject which this interruption had introduced, though not without retaining some echoes of what He had before been saying. The fundamental idea, which binds all together down to ver. 59, lies in the Ἄφρον of ver. 20. The Lord rebukes the folly of the mind which fixes its thoughts upon the *earthly* instead of upon the heavenly, upon the present life instead of upon the future and its concomitant reckoning before God; warning the *people* as well as the *disciples* against it with profound earnestness. First comes the *people's* warning against covetousness, with a reference to being rich towards God. Vers. 15–21. Then follows a warning to the *disciples*, arising out of the former, against heathenish worldly thought and care; a warning which in their case would naturally lead to more specific inculcation of the heavenly spirituality of mind which became *their* character, and of that *watchfulness* and *fidelity* which was demanded of them in the dispensation and use of the *gifts of grace* intrusted to them. Vers. 22–53. (How the concluding words from ver. 49 are connected with this, we shall see in the sequel.) Finally, our Lord returns to the *people*, and addresses to them a warning which adheres to the fundamental idea, cautioning them against the *folly* (learned of their misleaders, ver. 1) of abusing and neglecting the day of grace; of forgetting and putting from them the consideration of the judgment; and of failing to avert that condemnation which it was still in their power to avert. Vers. 54–59. Thus, the whole discourse sets out from the wretched *folly* of *men* in thinking to fill the soul with great store of abundance;—proceeding to the corresponding *folly* among His poor disciples, in neglecting the kingdom of God in their care for food and clothing;—penetrating still deeper in the exhibition of that last folly of the *servants* in not preparing for their Lord's judgment;—and returning back again to the most universal *ground-folly* underlying all, viz., the *refusing to mark*, in spite of reason and conscience, what God is now offering to man's *soul* for its satisfaction, and what He will one day require of that soul.

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Disciples and people are thus interchangeably addressed; they are distinguished one from the other, and yet so fundamentally blended that each party would hear only the same things said, according to its own specific point of view.

Ver. 14. Assuredly it is not without reproving indignation that the ἄνθρωπε suddenly begins; yet not repelling him as a stranger who concerned Him not, for He gives him much better than he asks. Its meaning is—"This appeal of thine is altogether *human* in its earthliness of spirit! Art thou bent upon going to law with thy brother about mammon—*in relation to that* I can help neither thee nor any other man, for to this end I did not come into the world, and have not been commissioned of My Father! Dost thou not yet know Him better, whom thou namest διδάσκαλος? I am not appointed by God or man to be a δικαστής in general (judge or arbiter, Acts vii. 27, 35), or a μεριστής in particular; My kingdom is not of this world, and I meddle not with any earthly judgment or temporal business, so that the enemies of the truth to which I bear witness can never say of Me what was there said of Moses." (The form of the expression evidently points to that passage, which Stephen afterwards referred to.) While the Lord thus declines what did not befit His mission, He acknowledges, at the same time, by His κατέστησε, the just prerogative of those who were *appointed* to that end. The word and the example of the Master is of perpetual obligation upon His servants too, warning them ever against injuring the efficiency of their spiritual function by mixing up with it things quite foreign to its character; for the rest, however, 1 Cor. vi. 1–6 is by no means here contradicted, for that which did not become our Lord in relation to "men" without, for whom He had matter of quite different judgment, does strictly and absolutely become *brethren* in relation one to another. *If* Peter and Andrew had not yet left all, but had been at contention about some portion of their possessions (which He might have permitted them still to retain), He would in such a case—unimaginable, however, in itself—have rebuked the contention, and have interposed between "His friends," instead of referring them to any court of human judicature. The ἐφ' ὑμᾶς must be strongly emphasized in strict connection with the ἄνθρωπε.

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Ver. 15. And He said *unto them*; that is, not simply to the two brethren (for who can tell if the other was present?), but to all the people. He includes all who were held by the same carnal mind as this one; and, administering *His* office, involving a much more weighty condemnation, He warns them against covetousness; employing a popular parable, which, preceded by the most definite expression of His *teaching* (ver. 15), is followed by the most definite expression of His *warning* (ver. 21). But the instruction at the first stands only as the ground of a warning; while the concluding warning points also to a correlative promise. *Take heed* and beware (parallel with κρίνετε ἀφ' ἑαυτῶν afterwards, ver. 57) of *that* πλεονεξία which, alas, adheres to and endangers all; that foolish lust of having much, and of having more—that evil spirit and disposition which reduces all your otherwise lawful vindication of your right and of your property, into mere unrighteousness! This is the beginning; and at the end we have reference to the *being rich in God*, without which no earthly possessions can save the soul from destruction. The *doctrine*, which gives the reason for the ὁρᾶτε in the ὅτι, is by no means the utterance of an entirely new truth; it is no more than the simplest expression of a conviction entertained by all men everywhere, established both by external and internal experience; the misapprehension and perversion of which, therefore, can only be condemned as wilful blindness, and sinful folly. The concise expression of the German Bible—*Niemand lebt davon, dass er viele Güter hat!*—a man's life consisteth not in the abundance of the things which he possesseth—perfectly exhibits the obvious meaning, but does not correspond with the more profound order of the original words. That order has been found a difficulty; and some have adopted another reading,[1] while others have darkened the thought by a perverted construction. It appears to us inconceivable that ἐκ τῶν ὑπαρχόντων should belong to περισσεύειν, from which it is so far separated,—partly on account of the strangeness of the construction, and partly because of the Infinitive being followed by ἐκ with its object; and therefore it is wrong to translate—His life doth not consist in this, that a man hath a superabundance *of* or *in* his

[1] That is, adopting αὐτῷ instead of αὐτοῦ; but this is not sufficiently established, so that we adhere to the usual reading as the more simple.

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goods! Schleiermacher's view (following the interpolation of Michaelis ἀλλ' ἐκ τῶν ὑπαρχόντων): "Assuredly, a man must live of the goods or of the bread *which he now hath*, but the περισσεύειν, the having more than is absolutely necessary, is of no avail to him"—is equally incorrect as it regards the text, and very much more so as it regards the matter; indeed, it altogether distorts and ruins the profound doctrine taught. Most certainly our Lord, who uttered the great truth of Matt. iv. 4, could not have designed to teach anything so doubtful as that anything creaturely is necessary to a man, *whereof* his life must consist: what He here teaches is essentially the same as His word in the wilderness. But He proceeds from that which is altogether evident, that man does not live of superfluity, and strengthens that assertion by further denying that a man's life consists in anything that he may have already; so that instead of the ἀλλά which they would interpolate, "not even" would be more appropriately supplied. This alone seems to bring out the fulness of meaning:—The life of a man does not depend upon his having abundance, upon (so that it might be said to come from) the good things which he already possesseth. Compare the warning of Ecclus. v. 1 (followed as it is by a saying which our Lord here refers to)—Set not thine heart upon thy χρήματα, and say not, αὐτάρκη μοι ἔστι. The thorough understanding of the sentiment is developed in a triple progression. Let the *abundance* be first emphasized; and we are constrained to confess that the having superfluity is not the life, since the man cannot consume all that is in his barns. Then it must be noted, that we do not, properly speaking, live of that which *we have*, be it little or much;[1] thou dost not live one day longer, because thou hast bread for another day (vers. 19, 20), but rather thou must continue in life if thy bread is to be eaten by thee. Finally, let us seize the full truth which is intimated in ἡ ζωή:—God alone gives and sustains man's *life* in

[1] That ὑπάρχοντα is always *superfluous possession*, as Richter's Hausbibel says, we cannot admit; but in most passages plain evidence is found that it is the general idea for the property which a man has. But comp. ver. 33, and then, *e.g.*, Matt. xix. 21; Acts iv. 32; Luke xiv. 33, xix. 8; Heb. x. 34. The expression which most fully corresponds to it is *provision*, without direct reference to little or much: comp. τὰ παρόντα, Heb. xiii. 5.

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every sense; as his lower, bodily life, so also the true life of his *soul*, its rest, its confidence, the satisfaction of its every need, now and for ever. That this is the essential undertone of our Lord's instruction, its exposition in the parable will most clearly show.

Vers. 16, 17. A man, a rich man, to whom the περισσεύειν is not wanting, must miserably die and perish in the sudden horror of night; his *foolish security* fails to assure his life; he *has* more than he can well take care of, but will hold fast all, and solace his soul in the thought of ample provision for the future. But how awfully is the case reversed! He *is* rich already, and is ever becoming richer; his great field (χώρα instead of χωρίον, a strictly classical distinction) has yielded largely in a year of blessing and fruitfulness. The Lord selects the most innocent method of acquiring riches, that which most obviously tended to lead the mind constantly to thankful acknowledgment of God; and thus makes this wretched harvest-joy all the more frightful, and all the more impressive a warning to every man. He thus designedly varies the expression of Ecclus. xi. 18, where an example is given of one who was πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, by strenuous pains and parsimony. The fruits of the earth furnish also the most striking and apposite illustration of the truth which our Saviour enforces, since it is most obvious that the man cannot eat the whole himself. But this fool in his infatuation does not mark that; his τί ποιήσω, with its unhappy answer, is much worse than that of the worldling who was at least wise in his generation, Luke xvi. 3, 4. He does not say, with an earnest meaning—What *should* I do? but—What *shall* I do? At best it was—What should, what can I do with it—to store it up in the most effectual manner for myself? Possibly his neighbour's land had not borne with equal plenteousness; certainly there were landless people enough around him who in their poverty would have eased him of his care for the superabundance, and would have well known where to bestow it. The law of Moses, too, reminded him of these by all its provisions for the poor in connection with the gleaning, the sabbath year, and so forth. But it does not occur to this man that *his own belly* was too small for all his abundance; instead of that he only thinks of his insufficient barns; and the only aim of all his prudent craft is—to *collect together*, and be-

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stow safely, *my* fruits, *all* which has been produced for *me* in my land! This is a man like a hamster.

Vers. 18, 19. His riches now cause him much care and disquietude, before his soul can peacefully eat and drink and take content. (Ps. xxxix. 6.) As he knows only the pains of gathering, nothing of the joy of giving; as he is only troubled about the *ποῦ* and *ἐκεῖ* of a stately and secure place of heaping up; his abundant harvest only brings him much vain expense of time and money. Καθελῶ! This is the scheme of his prudence; and the great work begins with the *destruction* and pulling down of all his *ἀποθῆκαι* (not merely caves, therefore). If any one spoke to him about it, he would probably in hypocrisy and thanklessness *say* something about the "blessing of God;" but what *he said to himself* runs quite differently. He calls it *τὰ γενήματά μου*, thinks only of the field and its produce instead of thinking on God; rests in the *μοῦ* (Ger. trans. is quite correct—*mir* gewachsen, grown *unto me*) without any thought of his neighbour. As Göthe says: "Im Frühling denkt gleich der steife Philister: Das ist für mich und meine Geschwister; Unser Hergott ist so gnädig heuer, Hätt' ich's doch schon in Fach und Scheuer!" Then will he say—These are *my goods!* Twice, in designed irony, *ἀγαθά*: not merely as a general term like *ἀποθῆκαι*; but this deeper word is used instead of *χρήματα, ὑπάρχοντα* and the like, in order to intimate more expressly the unspeakable folly which takes no account of the true *ἀγαθόν*. *And then*, when the building is done? Now shall his soul find rest: *ἀναπαύου* points to leisure and repose—*φάγε, πίε* to ample enjoyment, not without *luxury*—*εὐφραίνου*, finally, not simply to content and merriment again, but to abiding repose in false *confidence*, as Luther has it—Be of good cheer, there is no more need! The ease he might have much more easily obtained before; and, whether rich or not rich, might have eaten and drunken. If we go on to ask him, once and again,—*and then?* When the years have all revolved, and time with thee is ended,—*what follows?* So far onwards he *will* not carry his thought, and the foolish colloquy with his own soul dispels and banishes all such reflections. "Soul, thou *hast*"—is it really and truly *Having?* Much *goods*—true goods indeed? *Laid up*—actually insured against robbery, fire, and what else? For many *years*—but hast thou a

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store of years, too, laid up in thy barns? His folly was fourfold: —that he forgot the Giver; appropriated all to himself; counted these things the food of his *soul;* and thought not of the daily possibility of death. Thus did his soul repose in mammon, as if that was the security of his life! But his poor soul is not at rest, and is not full of confidence; hence he must exhort and encourage it. The Lord makes evident reference in these piercing sayings to Ecclus. xi. 17–19[1] (see in the Greek), which entire passage lays the foundation of this parable. Such people think of their souls in the spirit of Wisd. ii. 1–9, indeed scarcely going so far; but they shall to their terror find out what the soul of a man really is and must ever be.

Ver. 20. *God* said—how impressively is this contrasted with his words just before spoken to himself! And *unto him!* which was either a forewarning presentiment of coming death, or may only mean—God said unto him by the fact, *God's decree was*—Thou must die! Both harmonise together; for the reference to *this night* (instead of the many years) intimates the former, while the ἀπαιτοῦσιν brings death into the immediate present. That which God says, *is done!* "O thou *fool*, who didst forget both Me and thyself, with all the wisdom of thy thrifty plans!" Comp. Ps. xlix. 11 and Jer. xvii. 11. Thy soul is *required*—not by a gracious summons; but God, the Lord and Judge of thy life, plucks it from thee, and hurries it away. (Job xxvii. 8, יֵשֶׁל which does not stand there for יִשְׁאַל.) But God sendeth to that end His messengers, ἀπαιτοῦσιν being, in a passage so significant, scarcely to be taken impersonally (comp. ver. 48);—*they*, whom thou, O fool, also wert ignorant of, My ministers appointed to that end, see Job xxxiii. 22. We are taught again in Luke xvi. 22 that angels have to do with the dying of mortals. They require thy soul *of thee*, that soul which thou didst shut up in thy barns, which thou didst think happy, and which, belonging to Me and not to thee, thou hast corrupted and ruined! Thou art responsible to Me for it; comp. once more, the expression of Wisd. xv. 8, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. The curtain falls upon that other "life" which awaits such a soul; and the discourse returns back to the goods and possessions, in all their

[1] So that this passage is convincing proof that He sometimes allusively referred to the Apocrypha.

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insufficiency to help—"which thou hast *provided;* provided, indeed, and collected together, but not for thyself, even as thy fruits did not grow for thee. *Whose* shall they be, in opposition to all the *I*, and the *My*, and the *having*, of *thy* vain words?"

Ver. 21. Most highly emphatic is the fearful reference to eternity in—*So is it!* expressed by a simple οὕτως. The following words resolve themselves into a twofold contrast. The mere θησαυρίζειν implies a labour and a care which after all leaves the gathered goods in the barn *out of myself;* πλουτεῖν, on the contrary, is an actual condition and possession of good; and the ordinary phrase πλούσιος used to designate this man in the beginning is now corrected—he was not in a true sense πλουτῶν. He who is truly rich, has his life from and in that which he possesses—and what kind of possession is that? The δόσις κυρίου which remaineth with the godly, according to the profound parallel which Ecclus. xi. 17 once more affords. A man, however, can *possess* his God, strictly speaking, only when God possesses the soul which belongs to Himself, surrounds it, pervades it, and takes it into His own fulness; hence it is very significantly said πλουτῶν εἰς θεόν, not to be merely translated by *ergo*, or as if the gathering *for* God were spoken of. The true πλουτῶν believes, lives, loves, loses, and prays himself *into his God*, and thus he most superaboundingly finds himself again; but he who heaps up treasures ἑαυτῷ, obtains nothing whatever for *himself;* and, more than that, loses himself and his soul to his rigid creditor. Thus *die* and perish many in the midst of their great possessions, instead of deriving from them life! Observe how profoundly the second contrast, between ἑαυτῷ and εἰς θεόν, brings out the difference between the real and the specious riches. And, finally, we should carry our thoughts beyond the *external* application of the parable, which remains in itself a *similitude*, and understand it of the self-seeking appropriation and heaping up of wise spiritual goods, stores of knowledge, virtue, and godliness (in which even the experiences of regeneration may again wither away). This truth, however, only hovers over our Lord's words, to be discerned by our thoughtful pondering; it was scarcely intended to be taught in the present connection, and will be further enforced upon chap. xvi. 19.

Vers. 22–30. How appositely does the Lord now repeat to

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His disciples this section of the Sermon on the Mount! He perfectly well knew what He had then said, but the *μαθηταί* who now surrounded Him (never the Twelve merely, or any fixed and permanent circle), had probably not heard it from His lips;—and wherefore should we hesitate to think that He would trouble Himself to repeat it in their hearing? The great contrast—the *heaping up treasures*, and not being *rich in God*—leads by immediate transition to the exhortation, "Take heed, ye My disciples; *ye* should be rich in God, and not heap up treasures; that is, *ye cannot serve God and Mammon!*" Thus was Matt. vi. 24, brought to remembrance; but as most of our Lord's disciples were *poor* and not rich, here follows, as there, the warning against anxious *care* about the sustentation of life, and the clothing of the body. For it is the self-same heathenish worldly spirit which is both in covetousness and in care; it presents in both cases the same contrast with a believing contentment in what the Lord gives now, and will continue to give. Μὴ *μεριμνᾶτε τῇ ψυχῇ ὑμῶν*—here at first the lower meaning of *ψυχή* and *ζωή* is taken up; but it does not therefore follow that in the previous parable *only* this meaning was intended. This time the *ravens* are mentioned, ver. 24; not so much as birds of prey, useless and despised of men, but because of the proverbial use to which they had been put,—God caring for their forsaken young. (Job xxxviii. 41; Ps. cxlvii. 9.) We noted in vol. i. that *ἡλικία*, vers. 25, 26, can refer only to the *length of life;* and this is confirmed here by the reference to the fool who was compelled to depart the self-same night. Τὰ *λοιπά* indicates everything besides this *ἐλάχιστον*; if it is not in our power to retain the spirit when God taketh it away (Eccles. viii. 8), even for a span of time, assuredly it is not in our power to provide for the entire *necessity of life*, in its clothing and nourishment (*τὰ πάντα*, Acts xvii. 25), which is to be understood as necessarily to be provided by Him who gave the life itself. See in Vol. i., our comment on the *μετεωρίζεσθε*, which here responds to the *ἀναπαύου* of ver. 19. Even the heathen can recognize it as a naturally evident truth, that man doth not live of that which is in his hand, and that the life is more than meat; but the believing appeal to the Father who knoweth and who supplieth their need, and their seeking His kingdom, gives a new

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and higher assurance and ground of argument to the *children of God.*

Vers. 31, 32. These consequently receive, from this point onwards, directions as to the disposition of mind which becomes *them;* in contradistinction to the covetousness and care against which the Lord had warned them. That disposition is *heavenly-mindedness,* which fixes the eye and the heart only upon the kingdom of God, the gift of the Father (vers. 31–34)—*Watchfulness* as the true *prudence* and care, to preserve this inheritance and gift (vers. 35–40)—consequently *fidelity* in the dispensation of the intrusted possessions of grace (increasing by being dispersed), which forms the final and perfect contrast with the συνάγειν τὰ ἀγαθὰ εἰς ἀποθήκας (vers. 42–48), persisting in unwearied *warfare* with the world (vers. 49–53). Down to ver. 34 we have still repetitions of the Sermon; although altering the connection of the words as they are found there, and adding a sentence, ver. 32, which so aptly completes the meaning of ver. 31, that we could not avoid observing, in Vol. i., that probably St Matthew had omitted it there. It is, at any rate, a retrospective allusion to ver. 4. Will He whose merciful good pleasure intends to *give* the kingdom—deny to its heirs their daily bread, and leave His little *flock* to hunger? This expression points obviously to nourishment and sustentation; but the μὴ φοβοῦ extends further, and reminds them of the enemies who threatened their life, the wolves of ver. 4. The Lord in His majesty assumes the same tone to His people as Jehovah in the Old Testament, see *e.g.,* Isa. xli. 10–14; but in that He calls it a little flock we have the New Testament assurance added—I am thy true, thy good Shepherd! Ποίμνιον or ποιμένιον is not in itself a diminutive (as many incorrectly say); but the μικρόν is added, for it remains a truth, the remembrance of which should be mingled with all our assurance, that the number of those who aspire to the kingdom of heaven is few in comparison of the many. (Matt. vii. 13, 14.) Not the entire people, called by the name of Israel, receiveth the kingdom, but the little company, now oppressed in its midst! These few are, further, weak and defenceless in themselves, conquering by patience, exalted before God through their humility alone, and reckoned among His people:—hence in Jer. l. 45 (where also עֲנִיֵּי יְהוָה

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previously) they are called צְעִירֵי הַצֹּאן, and in Zech. xiii. 7, הַצְּעִירִים. It may indeed be assumed that our Lord, alluding to these passages, intended further to intimate by the μικρόν, that they are simply μικροί to whom the great δοῦναι ὑμῖν remains an eternal promise. The ζητεῖν, ver. 31, is no fearful, and restlessly careful pursuit of the kingdom (like the ἐπιζητεῖν of the Gentiles, ver. 30), but the childlike acceptance of the kingdom already given of the Father. Not forgetting with this, however, that it must be our entire and absolute good pleasure to give Him our whole heart; and, for the sake of the treasure in heaven, to renounce and forsake everything earthly, on which the heart's affections might hang.

Vers. 33, 34. That which, in Matt. vi. 19, was merely the prohibition of θησαυρίζειν, appears here more emphatically as a commandment to *sell* τὰ ὑπάρχοντα (ver. 15). As to the meaning of this requirement, see on Matt. xix. 21. We have often seen that selling, and giving *alms* of the produce, is, under certain circumstances, and always according to the measure of superfluity, a duty which must be literally fulfilled; having its deepest meaning, however, in the release of the heart from the devotion to worldly good, and in the subordination of all our substance to the purposes and services of love. The *treasure in the heavens* is the better capital which accumulates through good works wrought in faith and love, as is fundamentally explained in 1 Tim. vi. 17–19; the title of citizenship, and its actual possession in the heavenly kingdom. This is *our* sure and certain personal treasure (ver. 34), in contradistinction to all earthly goods, lent for a season, and in due time to be taken away.

Vers. 35–38. Further and further does the Lord proceed beyond the occasion which gave rise to His discourse; in order to show *to His disciples* what habit of mind must ever be cultivated by them, if they would attain unto life:—anticipating parables, which, as St Matthew gives them to us, have their most appropriate place at the *conclusion* of all His discourses. The preliminary general exhortation, vers. 35, 36, He here grounds upon a promise to the faithful, vers. 37, 38, and warning to those who forget the end and aim of all, vers. 39, 40. The essential requisites are *watching* and *working*, both in their union and mutual influence. The burning *lights* (a slight prelude of Matt.

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xxv. 1) are the hearts or eyes fixed in the simplicity of love and faith upon the Lord; the clear and unqualified aim of the whole soul, in the light of life, which thinks of nothing but eternal life—see further on Matt. vi. 22, 23.[1] The girded *loins* correspond here to the whole body or conversation there; pointing to zeal and diligence in good works, in connection with simplicity of the inward spirit:—a figure very natural and frequent where flowing garments were worn, as *e.g.*, Jer. i. 17; and referred also to the inner man, 1 Pet. i. 13: Eph. vi. 14.[2] But here the burning of the lights, and the girding of the loins for action, are already presupposed; and the exhortation runs—Relax not the girdle of your diligence, suffer not your lights to be extinguished, until your Lord cometh! And now there is a transition from the Father in heaven to Christ, who is the Shepherd of His flock, the Lord of His servants, the Bridegroom of His faithful ones—preparing for them a marriage-feast in the bliss of eternal fellowship with Himself. All these several presentations and aspects of the same truth are concisely blended together, one running into the other in a manner which presupposed among His immediate disciples a prepared intelligence; and that the Lord Himself is speaking out of the amplitude and depth of His stores of instruction for His chosen people. Therefore the ἀναλύσιν ἐκ τῶν γάμων must be understood of a *feast* generally (Vol. ii.), after which the Lord requires the attendance and service of His servants; yet not without an intimation in the background to the effect that it is no less than a marriage-feast. The ἐκ, which is here in apparent contrast with Matt. xxv., maintains its specific significance when we remember that this marriage-feast begins in its glorious preparation long before the consummation of its perfect joy; that it is, in a certain sense, celebrated already in heaven, from which the Lord comes back to His waiting servants. He would only find them

[1] The plural *lights*, which simply belongs to the plural address, has been made by Braune to indicate "the several energies of body and soul;" but this is a very inapposite idea, for each individual has but one light,—one aim, one eye, one heart.

[2] Lisco's negative idea, that of removing all obstacles, is very impoverished. There is in the expression the strong positive notion of readiness to all earnest work.

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waiting and watching; having sustained the test, they shall be servants no longer, but shall all together be translated into the wedding-guests of the superabundantly merciful Lord; and then, more than that, become the Bride of His love and His joy! Yet does the majesty and the holy righteousness of their Lord require that they approve their worthiness, by faithfully watching awhile for Him, that when He cometh and knocketh, they may εὐθέως open; for when the hour of decision has come, be it in the second or the third watch (He seems as if waiting Himself!), He waits not a moment longer, not even while the garments are being set in order, or the lights trimmed. Thus *those* servants only are blessed, whom their Lord shall find watching in *longing* and patience;[1] but they shall be transcendently and inconceivably honoured by their Lord! With a solemn Ἀμὴν λέγω ὑμῖν He gives them a promise which we may compare with that glorious one in Rev. iii. 21, scarcely knowing which of them is the greater; and concerning which some one has said—Let no man contemplate it but when clothed in the profoundest humility. As among men a bridegroom might, among his assembled guests, in the fulness of his joy, do them more than the honour absolutely required; and as in the heathen *Saturnalia* the masters were wont to minister to their servants, so will Christ in His own person wait upon us at His heavenly table! If our waiting for His coming has required us in any degree to fast, what abundant compensation for every abstinence is *this* eating and drinking in the kingdom of God! The Lord will, as a servant, *gird Himself* (ver. 35, chap. xvii. 8), will come forth to them in the zeal of His all-devoting love; just as Stephen saw Him *standing up* from His throne to welcome His first beloved martyr. He *hath already* served us, ever since He took upon Him the form of a servant; He is continually serving us in long-forbearance, putting on our garments and washing our feet—else should we find it hard to believe what He here saith. But then at length He will most perfectly *serve* us, pouring out all the long-restrained

[1] Braune beautifully says:—Patience makes longing mighty, gives it strength, and saves it from being overstrained; longing makes patience watchful, and saves it from growing torpid. Without this longing, patience would enervate the servant; without the patience, his longing would fret and corrode him.

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fulness of His heart's affection, and giving us the final and most unreserved proofs of His love to His own, as our Shepherd and our *Host*; παρελθών, too, that is, turning to each in the great company, devoting Himself entirely to every individual one. The washing of the feet in John xiii. was a type and earnest of this; even as every renewal of His holy supper is a prelude and prophecy of that heavenly feast (Rev. iii. 20; xix. 9) whereof it is said—Eat, O friends, drink, yea, drink abundantly, O beloved! Cant. v. 1.

Vers. 39, 40. See Matt. xxiv. 43, 44. Olshausen very needlessly and incorrectly refers the οἰκοδεσπότης to the representative of all unbelievers, the ἄρχων τοῦ κόσμου τούτου; for *this* warning, too, is addressed to the called and believing servants of Christ. The *servant*, as being installed under-lord or οἰκονόμος, ver. 42, is at the same time *master of the house* in his own appointed domain: this is the obvious reason for the change in the expression. The gracious Lord and Bridegroom represents Himself as coming like a *thief* upon the possessor of all false and unwarranted goods, upon him who holds his natural or spiritual possessions in unrighteousness: taking away from the unfaithful and corrupt servants that which He had given them.[1] This it imports you *to know*—such is the fundamental idea of the whole saying as it warns His servants against all ἀφροσύνη.[2]

And now Peter interrupts the Lord by asking Him, whether He spoke these things to them as disciples, or to the whole of the people, as being the covetous sinners upon whom the Judge would come *as a thief*. Many think that He intended to make a distinction between the Twelve and the rest of the disciples, announcing that the honour promised in ver. 37 could only be the prerogative of the Apostles. However, even if "τὴν παραβολὴν ταύτην" refers to the entire discourse, and Peter is thinking of a distinction and preference, yet the essential difficulty which occasioned his question could only apply to the last-mentioned and doubtful threatening of vers. 39, 40 (involving a

[1] Thus ver. 39 belongs appropriately here; and is not, as Schleiermacher thinks, an incorrect interpolation.

[2] Not as v. Gerlach would correct the German Trans.—*Das aber wisset ihr ja*;—ye know it, but look well to it. We must admit that the Lord may come to His servants even as a thief.

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new similitude of the thief); and the distinction between πρὸς ἡμᾶς and πρὸς πάντας may be most simply referred to the several applications of the Lord's words to the *disciples* or to the *people*, as obviously exhibited in vers. 1, 15, 22, 24. Peter deems the threatening of instant judgment too strong for disciples who had been once made true believers, at least as they seem to be addressed to them preeminently or even exclusively as *servants*; hence he only ventures to ask—Or *even*, or *also*, to all?

Vers. 42–48. The Lord answers only indirectly, giving back the question, and leaving the reply to the consciousness which every one of them had of his own position and state:—"Who then is such?" On the repetition of the whole discourse in Matt. xxiv. 45–51, this same formula is retained in their remembrance, and that deep meaning in it brought out which indeed is not undiscernible here—"*Who then is such?*" This is the true and supremely important question; and not every one even of you, My disciples, can give the joyful response—"I am he, the faithful and prudent *steward!*" The Lord grants to His Apostles that there is a distinction among His servants, that there are many who are set over others; but in the case of all such He only makes their responsibility the more rigorous. We cannot admit, with Braune, that, on account of the people, and to obviate misunderstanding, our Lord only indefinitely explained Himself upon this premature question; to us the indirect answer seems *definite* enough. On the double notion of faithful and wise, see in St Matthew, where the οἰκονόμος is called only a δοῦλος; but here we must regard the οἰκονόμος as the true intermediate idea between the Lord, ver. 39, and the servant, ver. 37. He who is faithful knows and keeps it well in mind, that he is, as a steward, only a more responsible servant, that he must diligently execute all His Lord's commission with respect to His house; the unfaithful steward, on the contrary, plays the master himself. Further, in Matt. xxiv. 48, that *wicked* servant is another than the faithful and wise one; but here, in order to answer the somewhat over-confident question of Peter by a more severe warning, he is the same who has apostatised into a wicked character; for ἐκεῖνος, ver. 45, cannot possibly refer back to the οἰκοδεσπότης of ver. 39, but indicates him who had been set over the men-servants and maidens, over the θεραπεία. Upon the

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διχοτομεῖν, as upon all the rest, see our remarks upon St Matthew;—it is obvious that the ἄπιστοι here are those who have been *unfaithful*, but with an intimation that they are to be similarly punished, at least, as those who have been from the beginning *unbelievers*. This is the first answer to the question; then immediately follows a second, more severe;—If ye, My servants and stewards, should prove unfaithful, ye shall be punished not merely like all those who have been called but have refused to obey the call; your punishment shall be all the more severe on account of the graces and gifts which ye have received! This additional clause is peculiar here, and demands a few words of explanation. It is the reverse side of the benediction pronounced in Jno. xiii. 17. The distinction between knowing and not knowing refers, primarily, like the question, ver. 41, to that between the disciples and the people; then, prophetically, to that between Christians and Heathen; further, to Christian teachers more highly instructed and so-called common and ignorant people; and finally, with more and more restriction, to all relations to which it may be applied.[1] Ἑτοιμάσας, without ἑαυτόν, appears to point back to the parable, where those who waited for their Lord were required to have all things *ready* for Him; but in its strict meaning it indicates the preparation of the heart, the readiness of the individual himself; comp. ver. 40, γίνεσθε ἕτοιμοι. Δαρήσεται πολλάς or ὀλίγας (suppl. πληγάς, according to classical usage as pointed out by Grotius), refers to the law of Moses, Deut. xxv. 2, where it was appointed, with typical allusion to a deeper meaning, that the offender should be beaten according to his fault—כְּדֵי רִשְׁעָתוֹ בְּמִסְפָּר. The offender also who, μὴ γνούς, is yet not dismissed without punishment, but receives the ὀλίγας, his ignorance being not without its own lesser guilt, is also pretypified in the law of Moses, Lev. v. 17. Even as every natural man should know, even of himself, the righteous requirements of God (see afterwards ver. 57, and comp. Rom. i.

[1] It seems more natural thus to regard the proposition as proceeding from the universal, and applying itself in a more and more restricted sense, than conversely, as Alford says; who regards the saying as in its highest sense applicable to His Apostles and ministers, and having its application gradationally downwards. But the essential truth remains in both cases the same

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19, 20, 32, ii. 14, 15, as also Prov. xxiv. 12); so especially must there be presumed in the case of every *servant* called, a certain knowledge of the will of his Lord. If any one has received this in a higher measure than another, and yet has lost it again through the folly of unfaithfulness, or the idleness of neglect, it will not avail him to plead μὴ γνούς before the judgment; that which was given will be rigidly required, of that which was intrusted to him a strict account will be demanded. The position of not knowing, may be attributed to one who has failed through lack of investigation and prayer; though he also is relatively guilty, since the perfect knowledge of his Master's will was within his reach. But it most literally applies in the case of him who knew not, and not through any fault of his own, the specially revealed will of the Lord; who, however, knew enough of it to bring him within the range of responsibility. Hence, to embrace this case with the rest, it is not assumed simply in his guilt that he did not according to his Lord's will, but—that he did commit things worthy of stripes. The concluding sentence assures us generally, that in the preliminary times of doom and severance which will precede the final judgment, the Divine righteousness will admeasure condemnation as well as blessedness, in degrees strictly corresponding to desert.

And now, after having warningly exhorted His own to heavenly-mindedness, watchfulness, and *fidelity*, the Lord proceeds to establish the grounds of this last, in words which He places in close connection with the earlier discourse, vers. 1–4. He refers to the impending *conflict* between His disciples, followers, and confessors, and the opposing world; in order definitively to point out to them how absolutely needful their *fidelity* would be. He first exhibits his own example; His own course through a baptism of sufferings in order to the kindling of the living and life-giving fire; that thus His followers may encourage and strengthen themselves in Him, upon whom so heavy a burden had been laid. He then repeats some part of the instructions given to the Apostles, Matt. x. 34–36; thus taking up the thread of discourse where it had been broken off at ver. 9.

Vers. 49, 50. The meaning of this profound utterance of our Saviour's heart has been almost universally missed, and its force destroyed, by the unwarranted connection which has been estab-

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lished between the *fire* and the contention and division mentioned afterwards. That which our Lord declares to be the most essential, unconditional design of His *coming*, before He makes reference to the restraint yet imposed upon Him until it was accomplished; that end which he elsewhere always declares to be to save the world, and which he here so intensely desires to hasten, must necessarily be something essentially good and unmixed with evil, which was to be brought down from heaven *unto the earth*—an intimation this last which must have its force! He places this *heavenly fire* in full contrast with, and opposition to, the waters of His overpowering sufferings which would engulf Him in anguish and death; that fire, consequently, is in itself—just as the Lord longs to see it kindled—by no means "a fire of disquietude, alarm, contention, and great change," not a "distinction of the old, that the new might be established on its ashes"—indeed the *separating* and *purifying* influence of fire (Isa. iv. 4) is certainly not here the first and fundamental idea. The εἰ must certainly be understood as *utinam*, as a particle of desire, like the Heb. לוּ; comp. ch. xix. 42, xxii. 42, and often in the Old Test., *e. g.* Josh. vii. 7, Sept. for לוּ.[1] Consequently, this fire, which our Lord would so gladly see burning over all the earth, was not yet burning; His baptism must first be consummated. Contention and persecution of the truth, however, already amply abounded; and that belonged, both in the case of the Forerunner and of His followers, rather to the baptism. What remained, then, to be waited for? What was this fire? The "all-quickening fire," as Novalis correctly says, which is opposed to the waters of death; the fire of the Spirit with which, according to the Baptist's early word, He was to baptize unto a new life; the Pentecostal fire in the pure sense of that word. That is the "fire of divine *love* which the Holy Ghost kindles in

[1] Not with Schleiermacher (and the Eng. and Hebr. Bibles)—"And what will I rather, *if* it be already kindled? Can I change or hinder the necessary course of things?" Neander similarly—"What more do I desire, if it burns? The aim of My operation upon earth is so far attained!" Euthymius: τί πλεῖον θέλω ἐὰν ἀνῃφθη; τί πλεῖον ἐναμείνω ἐν τῷ κόσμῳ. But all this is inapplicable; for the Lord, in ver. 50, tells us that this fire does *not yet* burn, He has yet to endure much in order to it. *Anxiety* before it, and *desire* for it, are the complement of each other.

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the hearts of all believers," the first traces of which are seen in Luke xxiv. 32, but the flame of which bursts forth in Acts ii.; according to the sentiment of Fricker's precious hymn, which sets the expositors right—"O dass doch bald dein Feuer brennte, du unaussprechlich Liebender!" Most assuredly, when the light of truth becomes the quickening fire of love, it must approve itself to be a purifying, separating element, condemning and putting an end to all false life. But this condition of its operation is brought forward first in ver. 51; the discordant separation is by no means itself the fire, it is only the inevitable method and concomitant of its kindling and spreading; until "His *sacred* flame enlightens the whole of His father's house; the whole wide world being quickened, illumined, warmed, and set on fire of love; all souls universally glowing with the holy influence." The fire of life and love bursts forth out of the deep waters of the Redeemer's bitter crucifixion-baptism! (see on Matt. xx. 22.) Here, as there, the Lord speaks of it as a sacred, mysterious counsel of the Father, to which He Himself, for the sake of the world's salvation, must be subjected; but now there is mingled with it the utterance of a presentient foretaste of the final suffering, of that *anxiety*, now already begun, and which was to be consummated in such profound anguish. This is a most impressive testimony, not only to a *passio inchoata* before the *passio extrema*, but also to the actual harmony and concurrence of both in the great, essentially one, redeeming passion. We must not allow this undeniable cry of lamentation, extorted from the human weakness of the Godman,[1] to be taken away by an incorrect translation, such as would make πῶς συνέχομαι mean—How am I pressed towards it, how greatly I long for it! For, the ordinary signification of συνέχεσθαι is altogether against this, indicating a pressure and disturbance of spirit,[2] an intense suffering on some account (from fear, hunger, sickness; see in the New Testament, Matt. iv. 24; Luke iv. 38, viii. 37; Acts xxviii. 8; and, indeed, Phil. i. 23); moreover, the whole sentence would then be a mere repetition of the former wish; and, finally and

[1] This Neander acknowledges as "the first trace of Christ's soul-conflict in the near approach to His death."

[2] It is even the technical word for constriction in breathing. Schleiermacher has "oppression."

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conclusively, the *συνέχεσθαι* by means of the *τελεσθῇ* is in itself indicated as a beginning of the *βάπτισμα*. Most appropriately does the Lord here utter an intimation, which, spoken aloud before all the people, would be in any degree intelligible to His nearest disciples only as concerning His own, already inwardly beginning sufferings;—just at this point, when He is inculcating the persistent stedfastness of all His followers against the enmity of the entire world.

Vers. 51–53. The full explanation of this has been given in Matt. x. Where the fire of Divine love is kindled, and peace seeks to come down from above to the earth, this can only take effect, first of all, in connection with divisions, caused by the opposition of unbelieving men;[1] the Lord foresaw all this, and it was indeed His own will, since His peace could be attained only by means of this warfare. Let them cry out against the fire of the Holy Ghost, and bring the same water to quench it which they poured upon His own head;—they will not succeed in extinguishing the work of God generally upon earth, nor will they do any other harm to the faithful, who abide in the fellowship of Christ, than to bring them through their cross, Matt. x. 38, to a resurrection unto victory.

Vers. 54–57. The Lord had now been speaking many things to His disciples, His words stretching far onwards to the final day of account when He should *come back* for His servants (after the departure therein presupposed); and He had further indicated the present time, *since He had come* now first, and in which the *διαμερισμός* between His disciples and His enemies was beginning to take effect (not without appeal to the people's decision)—as the beginning of the *ἀπὸ τοῦ νῦν* of a continuous conflict. All this the *μυριάδες*, ver. 1, might have heard, and something of it understood; but at the conclusion He naturally returns to this *people* again, and gives *them*, on their part, the result of the whole warning and exhortation, as it affected them-

[1] The number five in ver. 52, or rather the division into two against three (with majority on the one side), has a proverbial character. But we cannot hold, with Sepp, that the five is alluded to as the number of *imprecation* in the East (for they are not all five placed under a malediction!); nor find a prophetic reference, with Lange, to the five confessions in the household of the church!

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selves. Concerning the *wisdom* of remaining stedfastly faithful to the end, and thus avoiding condemnation, He could speak only to His disciples and servants; but concerning the same wisdom, in thinking of that future condemnation, and thus, by pondering, avoiding it, the wisdom which would at least effect the *beginning* of a separation for the kingdom of God, He can speak to all the people. Whosoever only will, may and should come over from the multitude into the little flock; may discern the signs of that time in which the kingdom had made its first entrance; and in His own conscience so voluntarily judge himself as to see the necessity of seeking grace while it was offered. Thus we clearly perceive the internal connection of this concluding word with all that had been spoken before. There are repetitions which the Lord utters according to His own deep-laid plan, for purposes of specific conviction. First, we have a reference to the signs of the time; taken, with variation in the expression, from Matt. xvi. 2, 3, where ver. 6, the Lord warned the disciples, as here ver. 1, against the leaven of the Pharisees: we thus see that He, at the same time, carries back His discourse to its original strain, before the appeal about the inheritance had interrupted it. "In earthly things ye are wise and prudent enough; wherefore do ye not also of yourselves *judge* (without arbiters, taking good note whence the life of man truly comes) what it would be right for you to do in this great *time of grace?*" That is, in order to obtain their rights in another *process*, and one infinitely more momentous than any concerning earthly inheritance,—against the adversary; and thus to escape the impending arrest of the Divine *justice!*

When the people in Judæa saw *the* cloud, according to its usual course, coming up from the west or from the sea (1 Kings xviii. 44), they might safely predict that a shower was coming: when the first traces of the south wind were felt, they could prognosticate heat (Job xxxvii. 17), and it came so to pass. The Lord now, as in Matt. xvi. 3, grounds an appeal to the hypocrites upon this: they could seize and rightly interpret the external appearances of earth and heaven, but their profound insincerity of heart, and wilful misapprehension of Divine things, permitted them not to mark the signs of the time which His coming had introduced! The parallel with St Matthew, the

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reference to ver. 1 of this chapter, and the uniformly consistent meaning of ὑποκριτής throughout the New Testament (see again chap. xiii. 15), alike forbid us to accept the refinement which would on this special occasion adopt the fundamental meaning of the word, as it occurs in Lucian's ὑποκριτὴς ὀνείρων—as if our Lord would half-ironically say,—"Ye critical judges and discriminators of signs!" *Hypocrisy* is ever, indeed, the first leaven, the πρῶτον ψεῦδος, which stands in the way of man's perception and acknowledgment of the truth. The Lord had only taken His illustration from the clouds and winds of heaven (already as similitudes of the tempest of judgment and heat of tribulation); but now He makes His words more general, and adds the (yet more obvious, and therefore first mentioned) face or *appearance* of the *earth*—in connection with which we may refer to the reckoning of the harvest weeks, John iv. 35, and the like. "Ye *know* how to test these things; *how* or *wherefore* are ye so foolish as not to discriminate and test this time? Why but because ye are hypocrites, and will not!" *This time*, the time of God's gracious visitation (ch. xix. 44); the manifest tokens of which have constrained the people's voices to join with the voice of God, in crying—God hath visited His people! chap. vii. 16, i. 68. The Lord points, further, to all those signs of the time, concerning which see on Matt. xvi. (Vol. ii.); but especially here to the βιάζεσθαι of the kingdom of God, which was made manifest in the warfare which had broken out, and mentioned just before, vers. 51–53. Can, then, the natural understanding, for the sufficiency of which this text has been strangely enough cited, test these things, and discern what is right? Assuredly—but, first of all, only when a revelation of God in its signs lies obviously before it (for that is the question here); and, secondly? Alas, it *might* and it *should*, indeed; but it *cannot* and it *will not*, for the most part, because of other reasons which the Lord here bewails, discloses, and rebukes; it does not draw the simple and necessary deduction from the plainest and most indubitable premises, *because*—the sinner does not conscientiously use his reason, and will not of and in *himself* judge that which is right! This is the profound, and appropriate meaning of the following verse as it is uttered in this connection. Ἀφ' ἑαυτῶν (by no means merely, as Lange

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thinks,—from your own private relations!) obviously means, first of all, *of yourselves*, as in chap. xxi. 30, so that not even signs and wonders should have been needful: but the *reason* why I of myself should discern and judge myself aright, lies only in this, that I have *in myself*, in the protest of my conscience against my sin, the standard of Divine truth; the herald of repentance when repentance is required of me, the announcer of grace when grace is preached to me. Thus the deep truth is just as Luther's gloss gives it—"Can you see how it goes with the creatures, and why do you not see *what is wanting in yourselves?*" Alas, indeed, he who sees *that*, and desires to see it without hypocrisy, is (as Oetinger says) "the true philosopher, who learns that which is right *in his own* person." *Only take note* (ver. 15); admit the great need of your own poor souls, which can derive life from no other possession than the proffered grace, which, when laid hold of in faith, makes it rich towards God! Take note, before all things, that *ye* have actually no *right* before God; that ye may, while in the way with Him, and before hell closes your course, obtain justification and peace.

Vers. 58, 59. Here we find the confirmation of what we remarked in Vol. i. upon this saying as it is reproduced here from the sermon on the mount:—that it is here generalised beyond its specific meaning there, and, as it were, *spiritually explained*. The mere reference to placability as towards a brother with whom I may have matter of litigation, would not be a distinctive *conclusion* of this discourse,—albeit it was occasioned by the contention of the brothers about their inheritance—and would be an inexplicable subsidence of the strain of it into a matter quite foreign to vers. 55–57. But the here intensified judicial expressions (the Latinism δὸς ἐργασίαν, *da operam*, probably a Roman legal formula; as also κατασύρειν and πράκτωρ, the officer, executor), induce us to suppose that the Lord designs to exemplify, by the complainant against his fellow-creature in the court of law, the guilt of want of love generally which cries out against the sinner before the presence of God. Thus is exhibited in this ἀντίδικος the accusing Moses *or the law*, which "often personally, as it were, comes forward in the heart of man" (Braune); and the Lord stringently urges upon all the necessity of seeking the mediation of grace to interpose and pre-

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vent the impending condemnation, before the time runs out, and nothing remains but that eternal prison-house in which all the loveless, covetous, contentious parties alike come to everlasting harm.[1] In relation to this comparison and relation between God and men, the Father hath appointed His Son to be arbiter and mediator:—happy they who make their appeal to Him, knowing in themselves what they themselves come short in!

THREATENING APPEAL TO THE IMPENITENT, OCCASIONED BY THE REPORT OF PILATE'S INJUSTICE.

(Luke xiii. 2–9.)

There were present[2] at that time some who had failed to mark what in themselves demanded their own judgment and condemnation; and thus came into collision with our Lord, like that covetous man, ch. xii. 13, or that woman, ch. xi. 27. Such were the hearers who listened to His words! These have in their thoughts an occurrence which had recently taken place, and had been much talked of, in Jerusalem (as the article *περὶ τῶν* shows); and when the Lord ends His discourse by the threatening of the eternal prison of condemnation, they begin their hasty account of a fearful crime which the abominable Pilate had once more committed. It is probable that they did not relate this as a mere *novelty* (to come to something new); but they told Him, presuming that He knew it not, and as in some sort connected with His word just spoken as *they* had interpreted it, how the governor of Judæa (ch. iii. 1) had caused the blood of certain *Galilæans* to

[1] Neander's interpretation, "the Messiah would appear against them as a complainant," forgets the declaration of John v. 45.

[2] For that is the meaning of *παρῆσαν* here, and not "came thither," like *προσῆλθον*, ver. 31. Further, the *ἐν αὐτῷ τῷ καιρῷ* (which is different from *ἐκείνῳ*, Matt. xii. 1, xiv. 1) in connection with this *expression*, is not to be taken in so "indefinite" a sense as such formulæ generally are. Alford thinks my connection too fine-drawn, but I can retract nothing here. He has no proper ground for his own remark, that there is no such connection at all.

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be miserably and shamefully shed in the midst of their sacrifices; they not being under his jurisdiction (see ch. xxiii. 7–12), and the act being in express contravention of the stipulations which forbade him to bring soldiers into the temple. By this they would say—"Dost thou call that a δίκαιον, or should we not condemn such an atrocity? Is not that a sign of *this time*, in which the oppressed people of God *suffer so many things* from the Gentiles? And what sayest thou to this,—thou who assertest thyself to be the Messiah and the Redeemer of God's people from the hand of their enemies?"—What He has to say, is very different from what they supposed or desired. He avoids all interference with political matters, now as He had ever done, with as much strictness as He had declined all intermeddling with matters of inheritance; for He is set, not to be the Judge of the Romans, but the Judge of the sins of Israel. He does not even take the *sacrifices* into consideration, so as to enter into the question of Pilate's terrific desecration of holy things, and of his guilt in mingling the blood of the victims of his own tyranny with the blood of the victims offered to God. He immediately seizes this account of the lamentable murder, or rather execution, in the temple, as occasion for that which concerned *His* office; He turns it to a threatening summons to all the impenitent, to whom such events as this should be no more than appeals for penitence, and types of coming judgment. His answer has two complementary parts. First, a plain and literal threatening of general destruction to all who do not repent; connecting this for *Galilee* with the report they had brought (vers. 2, 3),—and reminding them Himself of another similar for *Jerusalem* (vers. 4, 5). But then graciously follows in His condescension a new *challenge* to the repentance which alone can save—in an affecting *parable*, which exhibits longsuffering as an argument to humiliation, and which makes the transition from the people as a whole to *every individual* (vers. 6–9).

Vers. 2, 3. *Suppose ye!* Thus does He assail in His first word the foolish hearts of the narrators, specifically humbling and casting them down; suddenly passing from all which they calculated on hearing, to the piercing application to themselves. It was their will that Pilate alone should have received our Lord's condemnation; they had not considered whether, and how far,

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these Galilæans themselves had sinned against others; and whether they, on the other hand, had not offered themselves as victims of tyranny, and made themselves martyrs of God's service.[1] But the Lord's severe and convincing language presupposes *against their will* what they, according to their own style of arguing, should have thought of—that these *Galilæans* (in the general turbulent spirit of their whole community) must necessarily have committed some outrage themselves, or involved themselves in some outbreak, which gave occasion to Pilate's wrathful command that they should be slain wherever they might be found, even though in the act of sacrificing in the temple. Thus, looked at externally, they might appear to have been sinners beyond others whom these things befell not; but even this supposition of *their* guilt instead of Pilate's, though more correct in itself, He does not admit as right; but tells them instead—Such are ye *all*, fundamentally! This is a holy example of the manner in which the blinded world should ever be answered, and its condemnatory rates of others' judgments be applied to itself. *Being sinners* and *suffering* according to desert—this is the great point which all alike must attend to, which must be eternally and unweariedly held up to their averted eyes. Although the Lord desires that every time, and in every particular case, proportionate punishment should be inflicted on specific guilt; yet He maintains in all cases the connection of suffering with sin. Consequently—"If ye repent not, ye will all suffer what your sins deserve, that is, in like manner, proportionately, perish! *This* is what I, your righteous Judge and compassionate Saviour, have to say to you impenitent sinners, on your way to judgment, if ye must have my sentence upon these things;—nothing more than that ancient word μετανοεῖν, which ye are so unwilling to hear." They *knew* very well what this meant—these hypocrites, who would not, in this time of mingled ruin and salvation, judge ἀφ' ἑαυτῶν this δίκαιον; just as afterwards in Hades it is enforced from the conscience of the rich, luxurious son of Abraham. "If ye be not con-

[1] Braune misses the meaning, when he assumes that these narrators of the outrage themselves concluded the specific guilt of these Galilæans, and were disposed to condemn them rigorously;—for such an assumption is highly improbable, when we take into account the tendency at that time to regard with favour every insurrection against the Romans.

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verted, the sword of God and not merely Pilate's is at hand"—see Ps. vii. 13 and the like preaching in all the prophets. The Lord also speaks as a Prophet, when He says ὡσαύτως—this not being, as many think, stronger than ὁμοίως in ver. 5, but the reverse; by this latter expression He afterwards makes prominent the *similarity* of the judgment impending over all in its external manifestation, while ὡσαύτως belongs more generally to the strongly emphasized ἀπολεῖσθε (ye shall *suffer* your punishment like these), not however without pointing prospectively to what subsequently happened. The Galilæan people were also destroyed by the Roman sword, and, in consequence of their persistent obstinate spirit of insubordination, for the most part during the passover sacrifices at Jerusalem.

Vers. 4, 5. "Not *Pilate*, whose tyranny ye protest against, did those things which ye suffer, but God, who in manifold ways warns sinners by types and earnests of coming judgment." This is the meaning of what our Lord now Himself relates, or brings to their remembrance—the well-known falling of that *tower* upon the wretched eighteen, whom it *slew*. This means to say—The one is just like the other, whether Pilate or a falling edifice, the hand of man or so-called accident, all is by the hand of God! (Amos iii. 6.) However various in the kind and degree of their guilt these eighteen might be, yet are they hurried away with an equal doom of the Divine judgment, the depths of which, as dealing with individual men, man cannot penetrate! Thus much is certain—they were *guilty* before God; but now beware of thinking that the especial doom or suffering of these eighteen indicates a specific and greater guilt! (Comp. now, what is incorrectly quoted upon the former instance, Jno. ix. 2, 3.) It has been already remarked that the Lord now turns from the Galilæan people to the *dwellers in Jerusalem*. We know no more what kind of building this πύργος was,[1] than we know of the particulars of this downfall: if we bring the *wall* of the pool

[1] The word itself indicates any high building, like מִגְדָּל, see Matt. xxi. 33, and especially Luke xiv. 28; it *might*, therefore, be a "garden-house of some great man," in which a merry company were assembled,—or anything else, for the expression in itself is quite indefinite. The description ἐν τῷ Σιλωάμ is highly obscure in consequence of the ἐν, but probably refers to a district or field, so called from the brook.

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שִׁלֹּחַ, Neh. iii. 15 (which is the same, indeed, with שִׁלֹחַ) into comparison, we might regard it as a proper *tower*, and admit the probability of the assumption that those imprisoned by the Sanhedrim were confined there. This, at least, furnishes an apt parallel with the case of the Galilæans:—in both instances they were liable to punishment; in the former they had fallen under the sword of the government, in this they were overtaken by the anticipating judgment of God, reinforcing the judgments of men. Ὀφειλέται, too, instead of ἁμαρτωλοί, seems to point the same way, if it does not merely contain an allusion to ch. xii. 58, 59. The ὁμοίως, in this latter case, was yet more strikingly fulfilled in history:—the inhabitants of Jerusalem perished under the downfall of the temple and the city together upon the whole mass of the guilty (see Amos ix. 1); their Babel-tower slew those who were lusting after a false freedom, as the guilty prisoners of God's justice;—even as finally the fabric of the universe will fall around mankind, and in his death the tabernacle of his body falls upon every individual man.

Vers. 6–9. "But ye have not all thus perished yet; ye live by the longsuffering of God, which leadeth you to conversion; your Lord yet leaves you a term of grace wherein He waiteth for the fruits of repentance." The fig-tree has been generally, and without sufficient examination, made to correspond with the πάντες, the entire people of Israel; and to this view Matt. xxi. 19, and xxiv. 32 have seemed to conspire. But it is not difficult to reconcile all these passages, by supposing St Matthew's predominant reference to have been to the people generally, and *here* to the individual as involved in that. We are disposed to admit that the Lord takes His allusion from the figure employed for Israel in Joel i. 7; that this originated the specific fig-tree, and that in a certain sense He does include the whole nation, as the three years' coming and seeking (about which more hereafter) indicates. But withal we must maintain that the whole is only represented by the *individual*, and that the Lord thus makes a transition to every ἁμαρτωλός and ὀφειλέτης among the people, thus more severely singling them out. This alone seems adequately to respond to the awakening and heartsearching tendency and scope of the whole discourse, from the very beginning of which these yet living are opposed, as individually impenitent

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to those already condemned and cut down; the specialising *eighteen* too tending in the same direction. Moreover, it might fairly be asked what the *vineyard* would be, if the one fig-tree were in itself the whole of the nation. It cannot be alleged that the entire earth is represented here as the Lord's vineyard (although in Matt. xiii. 38, it is the field which is to be sown); and to regard this feature of the parable as only intimating that the fig-tree, the nation, was not standing in an open unsheltered waste, but abundantly cared for and protected, is too violent an outrage upon the uniform prophetical phraseology to be admitted. Then the *vineyard* is Israel, but the fig-tree (uniting the two prophetical symbols) is every individual example and illustration of the character of the whole; for as in another parable the one man not having on a wedding garment does not imply that all the rest had it, so does the singling out this unfruitful tree by no means intimate that all the other trees or vines were fruitful. The Lord so orders His words, that every man may immediately think of himself; and passes in His discourse from the cutting down of the unfruitful tree to the Sermon on the Mount and the Baptist's preaching.

The other very usual error in the exposition of this parable, especially in the practical exposition of it, is that of regarding the *dresser of the vineyard* as being necessarily Christ, the interceding Mediator at the right hand of the righteous Father.[1] But in most of the parables which precede and which follow this, having the same character, Christ is the Lord; and is it not, similarly, He who is the certain man that had a fig-tree, in *His* vineyard? He is, indeed, the Lord whose *coming* is spoken of, who *seeketh* fruit, and whom the dresser appeals to with Κύριε, as deeming the cutting down and condemning things altogether beyond his own province. Even if the *three years* are only regarded as a proverbial notation of any definite time (or, possibly, with some latent reference to the fact that after three years a tree would give certain indication whether or not it would ever bear fruit), yet even then the *coming* must refer to Christ alone; but, for our own part, we see no reason to deny the reference

[1] Many refer it even to *the Holy Ghost* (Lange in this agrees with Alford, who regards it as quite clear)—but this appears to us, in a parable so simple, addressed to the people, too hidden an allusion.

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discerned by Bengel and others to the three years' teaching of Christ, the third year of which was now lapsing—and hence we find it said ἔρχομαι and not ἦλθον. That the intercession only required this one year to be waited for, while Israel had forty years of suspended judgment, does not affect the matter in the least, for the longsuffering here exhibited in its threatening limitation can now, as ever, surpass its own limits. Who then is the dresser of the vineyard? The definite article attached to this should not be taken as denoting any one single labourer in the whole vineyard, but simply associates with one tree one who cares especially for *it:* and we are firmly convinced that the Lord here, as in Matt. xxi. 33, means the guides and leaders set over the people; a view which brings out a very much overlooked precision and fulness in the parable. Thus it embraces the two ideas; that of the responsibility of every man for his own individual soul, and that of the responsibility of those appointed to watch over the souls of others. Their office is thus exhibited as in a glass to the pastors of the people; and in a manner all the more humbling to them, inasmuch as it exhibits, in the assumption of what this dresser had done, what it was their duty *to have done* to the souls committed to their care. Sore judgments falling upon sinners, such as those before alluded to, and hurrying them away without repentance, most significantly preach to the preachers, and say—Did they perish through your neglect? Have ye done all that it was your duty to do to them? Thus the parable cries now as then—Seek, with all the earnestness of your souls, to save yourselves, and to save others, from coming judgment! He who would have less cause to be anxious about his own salvation, let him supplicate and labour for the souls entrusted to his care![1] Finally, in the deepest undertone of this most pregnant figure, the meaning is evolved—Let every man be the keeper of his own soul, let every man pray for the extension of his own term of grace, that in it he may more diligently labour! If any man complains—

[1] I must hold to this interpretation, in spite of all protest. It is not irreconcilable with this, that the Lord elsewhere announces to the husbandmen their own coming condemnation; He here only humbles them by the exhibition of what *should be* the duty and diligence of a husbandman or dresser of His vineyard.

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"No man careth for my soul, to convert and do me good," it says to Him—On that very account convert and mend *thyself*, labour as the dresser of thine own tree, which should be so precious in thy charge! This *last* lies deep in the urgency of the intercession, this unprofitable tree pressing heavily upon the heart, as well as in the application of the subsequent words—How can I myself cut it down, that is not for me to do.

This idea, however, is only in the background; the final ἐκκόψεις (mark, not ἐκκόψω) is obviously the admission, enforced from the impenitent soul, of the Divine righteousness. The tree stands, like every one which is *planted* in God's vineyard, in its own good place, and has been abundantly *cared for* hitherto (at least by God Himself through the abundant means of grace in His very fruitful hill, Isa. v. 1); on that account fruit is *sought* on it, the Lord asks concerning this tree which He has in His vineyard. If He says—I find none! it will avail nothing that we ourselves, or others, have held the leaves for fruit. But we must not prematurely refer this to the fruits of good works, before that first fruit of repentance is yielded, without which all other fruit is worthless. We see plainly that this first command to cut it down, against which intercession avails, is designed only to convince of guilt and to threaten deserved punishment:—it is that laying of the axe to the root of the tree. Although unfruitfulness in itself is sufficient cause for cutting it down, the guilt of this unfruitfulness is increased by the significant remark that the barren tree absorbs uselessly the good of the land, is in the way of others' good,—a theme ample in profit for the preacher. The digging about and dunging embrace all that may be done externally in God's appointed way by patient fidelity; the issue depends upon the internal good or evil nature of the tree itself; hence Luther's translation excellently advances to the interpretation—Ob er *wolle* Frucht bringen, whether it *will* bear fruit, —though this is not in the text. *But if not*—then even the voice of love can object nothing more to its being cut down.[1] It must not be overlooked, in our interpretation of this, that it is, indeed, only the voice of *Divine* love and patience which is

[1] We must not add ἔτος once more to the εἰς τὸ μέλλον; the meaning is simply *in posterum*, like 1 Tim. vi. 19.

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placed in the heart and upon the lips of the intercessor; just as it is only the grace of God which digs and dungs in the labour of His servants. It is a testimony of *the Lord's* patience, that the labourers thus intercede, that they can thus in faithful anxiety interfere. But this *very same* love and fidelity deems at the end the cutting down righteous and necessary. Thus the lovingkindness which was exhibited after the severity of vers. 2–5 returns into severity again; indeed it is very significant that the parable ends with this warning tone, the Lord making no answer of assurance. That lovingkindness was plainly exhibited in vers. 3 and 5, and is not revoked; but as it regards the individual, whether or not a long year of grace might be supposed for the people, the thought must have arisen—Dost thou know how long thy day of grace will last? Hast thou received an answer, if *thou* shall not this day be cut down?

The writer has been accustomed from the beginning of his ministry to adopt this section, Luke xiii. 1–9, as the Gospel for the annual fast-day (Rom. ii. 1–11 being the Epistle). In fact, the whole of the Gospels could not furnish one more appropriate for such a day; and we shall review it in this light, that we may mark the inexhaustible fulness of its contents, each particular of which, as it rises prominently before the mind, might be a yearly penitential subject. Everything is involved in it which a mission of repentance to a people demands:—the turning away from political relations to the real amendment of the inner man in the sight of God, the rejection of all false lust of freedom which seeks man's good in external things, or would restlessly seek to help itself that way; the judgment pronounced upon all improper condemnation of others, and comparison between sinners, while all are guilty alike and will without repentance perish, though with repentance all may with equal certainty be saved; the subordination of all judicial inflictions of God and all calamities by Him permitted, to the preaching of repentance to all who behold them; the reference to the people of the land as a whole, as also to every individual sinner counting as one in it; the solemn prospective glance at the doom of Israel as foreshadowing and typifying the judgments of Christendom; the plain and the parabolical words, the gentleness and the severity of God, the longsuffering tolerance (how many times already had

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it been said—Cut it down!), and the limits of the prescribed period of grace; the duty and the blessing of the cure of souls; the care for others imposed upon every one both as labourer and intercessor; and all the other gracious truths which will be found by every man's thoughts who shall diligently seek them.

HEALING ON THE SABBATH: THE DAUGHTER OF ABRAHAM LOOSED FROM THE BONDS OF SATAN.

(Luke xiii. 12, 15, 16.)

There were, in the midst of the mass of the impenitent Jews, pious souls. This poor woman is probably one of them: for the Lord can hardly be regarded as calling her a *daughter of Abraham* simply in the carnal sense, or as one of the chosen people; and He says nothing to her about the forgiveness of her sins, or of her sinning no more. Further, the zeal of her devotion led her to the synagogue on the sabbath day; and, when her health was restored to her, she immediately before all the assembly glorified God with a full heart. Yet was she plagued of *Satan*, like Job, not for her punishment but for gracious test and discipline; there is not in the entire New Testament a single syllable which sanctions the idea that possession of the devil, or a delivery to the harmful power of Satan, must necessarily have been the result of specific guilt on the part of the sufferer.[1] On the contrary, many of those who are healed are at once right in their hearts with God; while those who are in a state of frenzy so-called, are often found on the retirement of the malady to have been by it and in it inwardly advanced. Her affliction was great, for the εἰς τὸ παντελές (comp. Heb. vii. 25), notwithstanding its anomalous position, scarcely means to say that she could *only not entirely*

[1] As we may constantly read now-a-days. Even Neander assumes that such conditions always proceeded from some moral disorder. But at the foundation of all this there lies a denial of the objective power of Satan, and a disposition to carry these cases as much as possible into the region of human physical nature.

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lift herself and look up, but that she was so entirely bent down as not to be able to look up *at all;* and, consequently, that in all probability she did not perceive the presence of Jesus. Therefore does He at once regard her with compassion, calls her to Himself and heals her on the sabbath, doing the works of God from the unrestrained impulse of the love of God. With most majestic simplicity He only announces at first the fact—"Poor woman thou *art loosed* from thine infirmity, thine eighteen years are now ended—lift up thyself, for thou canst!" But, because her faith still required some instrumentality in the miraculous work, He lays His hands upon her—for that reason, and not for the sake of the act itself.

And now the ἀρχισυνάγωγος is indignant, for he is under the necessity of beholding once more that stereotyped matter of offence perpetrated before his eyes,—the healing on the sabbath! Yet what can he do to show his vexation, full as he is of the spirit of caste and official dignity, though devoid of all sympathy with a good deed? He does not venture to address Jesus;[1] nor indeed the woman, for her glorious sabbath-thanksgiving to God repressed his direct indignation against her, by appealing to the latent good feeling of his nature. He therefore does as all men do who make indirect and covert attacks, avoiding the right object, and never adventuring on the right word; he turns, in a manner almost ridiculous, to the whole innocent multitude, and preaches to them, though they had nothing at all to do with the matter, a strange, inconclusive, and most self-stultifying sermon. He begins, indeed, in a very stately manner, with an almost literal quotation from Ex. xx. 9, 10; but loses all sense of propriety at once, and knows not what he is saying afterwards. "In the six working-days *come*"—hither then, if they were sick? Thus the *sick* must rather on the sabbath day remain at home, and not come to the synagogue where the power of God might perchance give them healing? What then had the poor woman *done*, that he forbids all others to do the like in future? She did nothing on her own part, uttered no one word of supplication; she did no more than come forward at the Lord's bidding, and lift herself up when she felt that she could. One hardly

[1] Schleiermacher—"he would seem as if he took no account of Jesus in what he says." This is not enough, or rather saying too much.

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knows how to understand that wonderful imperative—On the sabbath day *μὴ θεραπεύεσθε*! whether—*Be not made whole*, or what! Thus the woman would be in duty bound to reply—No, Lord, this is the sabbath day, *I am not yet loosed*, to-morrow I shall be able to lift myself up, and praise the Lord! We see that the man has become, in his blind zeal, a very fool; he is constrained in his bitterness to allow the *θεραπεύειν* of the wonderful power of Jesus, as ready to be exerted all other days of the week for all kinds of afflicted; but yet forbids to *the people* their *θεραπεύεσθαι*, that is, their reception of God's grace, on the ground of its being an *ἐργάζεσθαι*!

It is on that account that the Lord spares him in the answer which He, though unaddressed, is constrained to give. He applies to him personally the epithet which befitted his whole class *ὑποκριτά*,[1]—but immediately extends His words (as in the former case) to all people generally in the synagogue, who shared the ruler's feeling. Consult what has been already said on Matt. xii. 11, 12 (Lu. vi. 9), and compare Lu. xiv. 5 ensuing; from which it will appear that in St Luke alone we have three similar incidents, and analogous answers. But each of the three is characteristic and individual; the Lord in the present case naturally says nothing about the falling into a ditch, but merely refers to the *loosing and leading away* their cattle to watering; showing them that not one of those rigorous censors would deny to his own property, the cattle, the care which was daily necessary, because it was the sabbath; though even these two simple operations were much more like working than His laying a hand upon the sick, or than the *θεραπεύεσθαι* on the part of the people! Closely and specifically laying hold of their common life and its customs, He casts down the folly of the ruler's reply by the reasonableness of His own; He justifies them in what they do to their cattle, not indeed on account of the self-interest which impelled these hypocrites so to act towards them, but because the law of God did not actually design that an ox or an ass should suffer

[1] We do not prefer, with Bengel and others, *ὑποκριταί*, as if the ruler had not deserved the express designation. This Plural might very easily have been a correction added to the *ὑμῶν*: the Peschito gives it in the singular—נָסְבָא בְּאַפָּא; and we must suppose that the speaker, on the present occasion, would have one word, at least, immediately addressed to him.

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thirst on the sabbath, after having been fed in its stall. These hypocrites might indeed, if they had been so rigorously in earnest about preserving the rest of the sabbath, have allowed their beast to wait, without endangering its life, till the first of the six days; or with a little trouble might have previously provided in another way for its watering. But such earnestness was not in their spirit. He therefore puts them to shame for their want of love towards *man*, and that their hearts were sealed against His Divine ἀγαθοποιῆσαι. And in speaking of a *daughter of Abraham* (for He sees before His eyes an Israelitess indeed), He sets before them the strongest contrast with a mere animal; for such a prerogative, when a reality in the sight of God, was a very high dignity, comp. chap. xix. 9 and John i. 47. He *knows* at once, not without a Divine intuition into all the circumstances, all that was here to be known, and all that it was right for Him to say:—the piety of the woman was obviously to be seen and heard of all; by a profounder knowledge He attributes the ἀσθένεια by which the woman had become contracted or grown together, to a πνεῦμα, consequently to Satan in its ultimate cause;[1] and, finally, of the eighteen years He had been informed by no man. (The ἰδοὺ contemplating the whole, comp. previously ver. 7, ἰδοὺ τρία ἔτη, corresponds in the Sept. with the Heb. הִנֵּה, *e. g.*, Deut. viii. 4; and brings out the years prominently, as well known to Him, or as if they were written on the woman's person.) "Could it be forbidden to loose, if one could, a woman so frightfully bound, on the sabbath day? Do ye then acknowledge no necessities of charity besides the necessities of interest? Here is in very deed a work of necessity and a work of love!" He designedly and calmly concedes to their folly that His ἀπολέλυσαι, and the laying on of His hands, was a work; in order that He may thereby make His own acts of healing, thus placed in common with human actions generally under the law, types of all works of love which His followers may ever perform. The cold hyper-saintly ones might say, If she has been bound these eighteen

[1] The Evangelist's narrative derived the "spirit of infirmity" from the Lord's own words. Braune thinks it a "strange expression;" but it is perfectly in accordance with a condition, which was neither natural sickness nor the customary possession. The Lord never laid His hands upon the actually possessed, as here, ver. 13.

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years, surely she might wait yet one day longer! But that very circumstance He makes an argument of the contrary, for he who loves his neighbour as himself would rather say—Not one moment longer must she suffer, if help can be afforded her! Could it be *forbidden* thus to help? Οὐκ ἔξεστι *catechetically* answers, in infinite condescension, the inconsiderate, proud, and unintelligent δεῖ of ver. 14. *Men ought* was the theme there; so now the *ought* is abundantly returned:—*Ought* not, *must* not she, according to the law of love, which specially ordains God's works for the sabbath as man's labour for the remaining days, to be loosed from this misery? But when our Lord so specifically mentions the *bond* with which *Satan* had bound this woman, we think that the reason must not be merely sought in the comparison with the unbound cattle; but (as the Lord embraced all things in His penetrating glance, and ever contemplated man's spiritual relations to God) we apprehend that He secretly beheld in this συγκύπτειν and ἀνακύπτειν a *type* of spiritual conditions. *Satan*, verily, has bound wretched man like an animal to his stall, so that he looks down to the earth; but Christ looses the bond, and lifts up man's face to praise His God once more. Happy is he who, after being *loosed*, needs no further *leading;* but spontaneously goes to the *water of life* for the abiding refreshment of his soul![1]

[1] We pass over altogether what follows, Luke xiii. 18–21; since we cannot find any connection here for the repetition of these two parables, comp. in Vol. ii. Schleiermacher agrees with Storr in referring this Ἔλεγε δέ to the preceding, as if the Lord thus continued to speak in the synagogue; but we confess that we perceive no connection. And it is hard to understand how this is an interpolation "giving the Evangelist's view;" that he is commenting upon the narrative of the healing, in these parables, and by way of appendix (as Lange thinks), appears to us a very artificial supposition. We would rather say—if the non liquet is thought inadmissible—that vers. 18–21 are an introduction to the following ver. 22:—Thus did the Lord continue (after these His earlier parables) to sow the seed, and to hide His leaven. But even this does not satisfy us.

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ANSWER TO THE QUESTION WHETHER THERE ARE FEW THAT BE SAVED: THE STRAIT GATE AND SHUTTING OUT OF MANY.

(Luke xiii. 24–30.)

(Matt. vii. 13, 14, 21–23, viii. 11, 12, xx. 16.)

This solemn question, addressed to our Lord while on His way to suffer for the salvation of man, may be proposed to Him by men, with three various designs, and in a threefold spirit. It may be objected *haughtily* or wantonly, with different degrees of pride, down to the scornful contradiction of the word which had already declared that there were few; it may be uttered *good-naturedly*, the hard saying being rendered light by defect of apprehension, and with vague good wishes and hopes on behalf of self and others; or proposed *despondingly*, in a more or less disheartened spirit; almost despairing, if the Lord meant strictly "few," but a little in doubt upon that point. In all these three inspiring motives, the question is really asked, Is it assuredly so? but it is only the desponding spirit which asks in true earnest, longing for an answer, while doubting in the very slightest degree whether any other will be given than that which already was latent in the question. The haughty questioner knows better himself, and contradicts in the form of a question. The easy-tempered spirit hopes confidently enough for an answer which will set him at rest. We gather, however, from the manner in which he here publicly accosts the Lord in the way, and still more, from the answer, inspiring fear rather than consolation, which he receives, that this questioner, so indefinitely introduced by St Luke,[1] is not a man who has been sorely tested and disheartened; but neither is he an altogether frivolous mocker, for the Lord enforces upon him immediately the duty of earnest striving; consequently we must regard his tone of mind as the result of the mixture of good-natured doubt with something of

[1] For all persons besides Christ retire into the background; their history being recorded not for the sake of its reference to them, but for its application to us, and as introducing the Lord's words addressed to us all.

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Jewish bigotry and loftiness.[1] Luther's translation of the concise expression in which St Luke gives the question, hits its meaning precisely:—Lord, dost Thou actually intend to say, is it Thy literal and earnest meaning, that few are saved? The man had either heard with his own ears, or been told by others, what the Lord had uttered in the sermon on the mount, and probably, also, the often recurring declaration of Matt. xx. 16; there is so much earnestness in his disposition, that he cannot altogether shake off the impression; it followed him and allowed him no rest. The objection, however, which his question implies, rests upon his Jewish supposition that of course all the Jews will be safe, and consequently that there must be essentially many to be saved. This we are given to understand by the answer, which with its "*Ye*" down to ver. 28, embraces the Jews who stood around at the time.

Instead of an open and explicit answer, the Lord at first evades the question in ver. 24; while, at the same time, He reasserts His former word concerning the strait gate, *demanding* of every one earnest and strenuous diligence for himself. On this follows immediately the *reason* of it, giving the real answer in a twofold way: *Every man* may be saved, but many will not through their own fault. He speaks further with *For:* many will not enter in, though they desired it after a certain manner, and thought themselves secure (vers. 24–28)—others (in themselves many!) will enter in, though *ye* suppose otherwise, ver. 29. Finally, in ver. 30, the warning conclusion is deduced—Thus will the first and the last change places! returning back to the first note—Therefore *strive!*

Ver. 24. "*Question* not much—*strive* rather!" This is the first keynote of the reply; and it is applicable to all such and similar questions which man's curiosity may presume to throw out for the gratification of his curiosity, while his own soul's

[1] Schleiermacher is certainly wrong in thinking that "Jesus had been accustomed to send forward messengers who should announce His coming, and every one might observe their little success; consequently the question was *assenting*—Is it not true, that there are only few?"—This is quite inconsistent with the answer. If we must thus seek motives, it would be more obvious to say that the man would think—So *many* follow Thee in Thy journeyings; in what sense wouldst Thou speak of few?

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interests are not fundamentally cared for. The question in itself involved a double error: first, the supposition that it cannot possibly be so hard a case, since all Israel must necessarily sit down with Abraham, Isaac, and Jacob in the kingdom; and then, that the σώζεσθαι was a thing altogether taken for granted *in his own case*, the question being asked only for the sake of others. Both these delusions are answered by the Lord's single first word—ἀγωνίζεσθε: for its full and pregnant meaning is, *Strive —ye!* First of all, and preeminently, this referred, as we have said, to the Jews (vers. 28, 29 show this), but then more extensively to *all men*, as sinners and needing a σώζεσθαι—in opposition to whom as eternally contradistinguished from them stands this one sinless Son of Man, whose sublime discourse never adopts the word *we* when the sinful condition of man is the theme! To enter through the *strait gate*—that is now and ever the great concernment! Without sufficient grounds, Griesbach reads θύρας here also at the beginning instead of πύλης: but the variation of the phrase in the next verse is founded upon as good reason as the literal reference to the earlier utterance in this. Both words are pertinently chosen as related to each other: not, however, that πύλη is an external gate and θύρα an inner door behind it; but πύλη gives the comprehensive idea of an *entering* generally (an open way for passage, a door or pass unlocked, hence here quite parallel with the whole of the narrow *way*), while θύρα gives more definitely the distinctive idea of admission or exclusion, when the discourse reaches the shutting of the door. Thus in as far as πύλη here of itself may be regarded as designating a free and broad gate, the στενὴ πύλη of Matt. vii. 13 contained in it an ὀξύμωρον. Yet was it there as here—a gate, nevertheless, which stands open for εἰσελθεῖν, and that to every man, who seeks it in the right way and truly finds it. *Strive*, struggle with all earnestness, and with self-denying determination, throughout all the impediments of the whole course[1]—then *shall ye be able!* Thus, this word most decisively repudiates the idea of any hidden

[1] In this expression of our Lord, we have the germ of St Paul's subsequent phraseology, in which the idea of the athlete and the contest, with and without figure, so habitually occurs.

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Divine decree which from the beginning excluded any man, and by which the actual ὀλίγοι are determined; and refers the whole matter to ourselves, of whom the εἰσέρχεσθαι and ἰσχύειν are predicated:—a word before which the whole brood of human and conventional methods of evading and denying its force should retire into annihilation.

But though most assuredly all might, and all could, if *they* would, enter in, yet this true and perfect willing, even to the final end and entrance, is a great and glorious, and therefore a rare thing. The Lord does not merely confirm, He *strengthens* also His former utterance, and makes the gate more strait than it first appeared in the former declaration. Then the contrast was with the many who naturally walk in the broad way: but now, even among those few who care for the kingdom of God, and actually strive after salvation—there are *many* who strive in vain! This is indeed a hard saying, and there is much that is highly critical involved in it.[1] And first, it may be said with strict propriety that ζητεῖν is not ἀγωνίζεσθαι, and that the Lord here, according to ver. 28, refers to that perverted endeavour of Israel described in Rom. ix. 31–33, which passes by the strait gate, knocks in vain at a false door, and by no means *can* establish a righteousness of its own, or discover a broader way than that of regeneration through faith in Christ. For in connection with the second εἰσελθεῖν we do not find διὰ τῆς στενῆς πύλης, and hence we may understand it as meaning that many will seek *to enter*, by other ways broader than this, into the kingdom of God and its salvation. But the meaning penetrates deeper, and, according to the strict and emphatic connection of the entire discourse, includes the idea that there are many who even run for a time in the right course of the narrow way (1 Cor. ix. 24), eager to *contend* for the crown through the "strait gate"—but they neither run nor strive lawfully! (2 Tim. ii. 5.) What then is that ζητεῖν which is false, or which avails not to the final entering in; which, however it may resemble the lawful striving,

[1] "A more direct contradiction to the destructive error of a final restoration of all the fallen than these words contain, can scarcely be imagined." So says v. Gerlach, and we unite with him in protesting against the error; but *this* discourse of our Lord, properly understood, is not one of the strongest protestations against it.

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only engenders a false confidence, which will be undeceived at last? It may be replied that the many do not, properly speaking, *strive*, their earnestness and zeal is not sufficiently intense,[1] and that may well be: but we must add—what is alas, too commonly forgotten,—that many there are who strive only *too much*, that is, who secretly introduce into the good fight of *faith* self-righteousness in its deepest disguise, would enforce their salvation by the ζητεῖν of their own personal energy, working and will, forgetting all the time that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. (Rom. ix. 16.) This declaration is the necessary complement for the right apprehension of the meaning of our Lord's words—or we may take for that purpose words of His own on another occasion, Matt. xviii. 3, xix. 14, Mark x. 15, spoken for our encouragement under the form of stern requirement. The final οὐκ ἰσχύσουσι makes it manifest that He is pointing, not merely to a lack of energy applied, but also to an excess of the wrong kind of energy:—they shall not accomplish their purpose by all *their own* might, to renounce which, indeed, is the true warfare of self-denial, and the only method of attaining to that simplicity and poverty of spirit which can alone enter through the strait gate of grace.[2]

Vers. 25–27. Hitherto the gate has been only strait, now at length the door is *shut*. The Lord dilates His warning declaration, predicting—first, the impending *rejection* of the many; as exhibited in a similitude wherein a renewed rejection of those who revolt against the first is solemnly asserted:—and then, in ver. 28, the misery of those who are thus irreversibly *thrust out*. The τότε of ver. 26 answers to the ἀφ' οὗ of ver. 25, and in it lies the emphasis of the whole. This has immediate reference to their *exclusion* at the first period of judgment in the kingdom established upon earth (ver. 28), and not to the day of final condemnation. Compare on this what was said in Vol. iii. on

[1] According to Roos—would enter with "slothful wishes." Or v. Gerlach—seek it "in a certain external sense."

[2] The unqualified translation of this passage which the generally penetrating "Kalender für Zeit und Ewigkeit" (Villingen in Schwarzwald, 1843. Romanist alas!) gives us—"they shall not be able, *because* they do not apply *force* enough"—is certainly biassed, onesided, and false.

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Matt. xxiv. 48–51. Ver. 27 does, indeed, extend forward its threatening, for the several judgments stand in close connection; but the being excluded is not yet, as such, eternal torment.[1] The Master of the house is *risen up*, after long and patient waiting, to bring in the first concluding period of His kingdom's revelation for all who have been made worthy; they who regarded themselves as having the prerogative to enter, and who unexpectedly find themselves *without* when the door is suddenly shut, begin to utter most earnestly their "Lord, Lord," and will not submit to His first rejection, for they flatter themselves they have been in fellowship with Him, and that He must, in spite of every appearance, know and acknowledge them. We shall find it hard here to include in this proscription all Israel, seeking the kingdom independently of Christ, unless we firmly hold fast the principle that in such widely-comprehensive representations as this, we are not to expect that every circumstance will precisely harmonise. In the present case the accompanying ὄχλοι are most obviously in our Saviour's view, and the discourse connects itself with, and springs from, them—then *figuratively* extending its range further. The *eating and drinking* in the Lord's presence (note—only ἐνώπιον without any internal communion) suggests to us immediately the miraculous feedings; but the καὶ πίνειν includes a reference to the fulfilment of that wilderness type, 1 Cor. x. 3, 4, in the Christian sacrament; the general fundamental idea remains—"Yet were we admitted guests at the *sometime* table of Thy kingdom and grace, where Thou wast so compassionate and patient! Thou hast taught in our streets, among our houses and towns, giving Thy public instruction to us as most frequent and attentive hearers"—as was abundantly the case at this very time,[2] and will ever be the case with

[1] And *so far* this is not literally one of the strongest texts to establish the definitive loss of salvation in the case of the many—though the final judgment lies threateningly in the background of the former.

[2] Which adjunct idea Schleiermacher makes prominent: "this word was spoken in Galilee, where many thus heard, and ate and drank with Him." This is correct enough as the point of connection for the whole figurative discourse, but we cannot admit what follows—"and stood in the relation of guests to Jesus!" For this is inappropriate and untrue:—who was a guest of Jesus? *This* word is therefore figurative, and reaches much further.

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many who place their sole confidence in this, down to the final shutting of the door. But although these objectors mean to say—Who, if not *ourselves*, shall enter in to Thee? yet have they never purely and essentially *done* His will; and they receive as a whole and in common (though not without degrees of difference) that fearful word spoken before in Matt. vii. 23; they remain without as evil-doers, and through their own personal fault.[1]

Vers. 28–30. Without disparagement to the much wider and deeper significance of the first warning, the Lord now turns the immediate application of His word to Israel not seeking the kingdom of God, or if seeking it, seeking it otherwise than in the true way. That which He thus predicts is a repetition from Matt. viii. 11, 12. Thus, moreover, they are not *few* who shall sit down at the table (see the popular notion, Luke xiv. 15, as it is rightly to be interpreted)—this, though intimated (and asserted in Matt. viii. in connection with these words), is by design not expressly uttered here.[2] The excluded now first *see* ("to their intolerable vexation"—Roos thinks) the blessedness of those who are admitted—compare afterwards chap. xvi. 23. The *coming*, entering in, and sitting down in enjoyment, is the antithesis of the mere ζητεῖν previously used. Whether, as Bengel suggests, the successive order of the four quarters prospectively hints at the process of the Gospel's missionary history, which began with the East and now rests in the South, we would leave undecided: however it may offend some, the thing itself is certain. The Lord probably takes His last saying, ver. 30 (*here* uttered with a strictly corresponding *εἰσίν* and *ἔσονται*), from an earlier declaration which had been spoken in full as we find it

[1] It is most striking that ἐργάται stands here solitarily in St Luke, which always designates labourers in the hire and service of another. We never find פֹּעֲלֵי אָוֶן so translated in the Old Testament: but in 1 Macc. iii. 6 the expression is thus found. We have already referred to this in our Andeutungen für gl. Schriftv. ii. Sammlung, among the allusions to passages in the Apocrypha. Compare, moreover, Xenoph. Memor. ii. 1. 27.—*τῶν καλῶν καὶ σεμνῶν ἐργάτην.*

[2] Miserably deficient is the narrow interpretation of Schleiermacher, that "only to the Palestine Jews was it so preeminently hard, to find this first entrance: *The others, not* a few, but very *many*, might enter in, from all places and ends of the earth!"

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in Matt. xx. 16: thereby referring the answer here given to *both* those places in which He had spoken of the "few." It is still remarkable, in regard to the prophetical allusion just mentioned, that in fact, and on the whole, the *Oriental* first Christians have become the last, and that the late comers from the South to all appearance may become the first. Thus much is certain, amid these doubtful applications, that the word of the Spirit often embraces, as we see in this discourse of our Lord, and generally elsewhere, the most specific fulfilments of its meaning in individual cases and in internal things, in immediate connection with its typical exhibition in the general progress of His kingdom: for the history of that kingdom is so ordered by His hand as to be the counterpart of all His other wonderful works. (Ps. lxxviii. 2.)

REPLY TO THE HYPOCRITICAL WARNING AGAINST HEROD. THE FOX AND THE PROPHET-MURDERESS. PROPHETIC DEPARTURE FROM JERUSALEM.

(Luke xiii. 32–35 [Matt. xxiii. 37–39].)

Our Lord's long last journey to Jerusalem, as recorded by St Luke, will always retain some measure of obscurity for the harmonists. Two things, however, are sufficiently plain:—first, that he mentions individual occurrences without strict regard to chronology, even repeating and intercalating some things elsewhere recorded; and, secondly, that in his account of the entire journey, the emphasis is laid upon the Lord's going to encounter His closely impending sufferings and death. We cannot concur with Wieseler's recent scheme;[1] and think it very doubtful

[1] And particularly in his assumption that Lu. ix. 51 corresponds with the coming to the feast of Tabernacles, Jno. vii. 10; for this would be too early, being half a year before, for the ἀνάλημψις now approaching (a word which we must not explain away); besides which, such a public journeying towards Jerusalem very ill harmonises with the ὡς ἐν κρυπτῷ of St John.

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whether Luke xiii. 22 indicates the setting out towards Bethany of Jno. xi. 1; to us it seems more like an intimation of a continuous onward course after chap. ix. 51. And here in chap. xiii. 31 the *same day* cannot signify a definite day of departure, for that would not consist with ver. 22. We mention this now preparatorily, as it will be found of moment for the interpretation of the three days.

Another preliminary question before we enter on the subject is this,—What was the meaning of the warning against the snares of Herod, on the part of the Pharisees? or,—Did the information that Herod sought to kill Jesus rest upon any foundation of truth? It is scarcely imaginable in itself that the Pharisees would warn the Lord with a sincere and honest intention, and the idea is contradicted by the severe reply which they received; but it is almost equally obvious that the entire story was no more than a false report. That Herod, after the beheading of John the Baptist, should have ventured to conceive an attack upon Jesus, accords neither with his character nor with the simple account of Lu. ix. 7–9, which represents him as greatly desirous to see the Saviour, a desire, too, which chap. xxiii. 8 once more exhibits as having been permanent. Thus these two passages of the same Evangelist forbid us to assume that Herod wished to frighten Jesus away from his territory, and employed these Pharisees to that end. It were better to say, that, if they did not actually invent the θέλει σε ἀποκτεῖναι (which, again, seems unconformable with their craftiness of character), yet they had taken up some groundless report and brought it to the Lord—in order that they might put an end to His too long wandering about and evasion, and thus hypocritically hasten Him to Jerusalem; with the design, further, of testing whether He would be accessible to fear.[1] This very probable supposition best harmonises with the otherwise very obscure answer of Jesus; which certainly does not, as has been said, "make it very plain that the words of the Pharisees were *no* falsehood."

[1] "They make Herod's murderous character their pretence; he had already caused the Baptist to be put to death. That was a crafty scheme, if it had succeeded. Jesus, in exhibiting fear, would elevate the courage of His enemies, and, more than that, would have destroyed His own reputation among the people, thus making Himself an easy prey." Braune.

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Ver. 32. We can now altogether agree with Ebrard, that the Lord, penetrating their cunning device, replied to them *ironically*—"Tell this Herod, who, *according to your representation*, is so crafty." "That He terms Herod crafty, as if He believed them; and that He further commissions them to go to this Herod, whom they thus complain of to Him;—both these things, *taken* together, intimate plainly that He perceives *their* craftiness."[1] *Herod and yourselves are altogether in concert and alike*—this is the fundamental idea for our understanding of the word. *They* had begun—ἔξελθε καὶ πορεύου; and He now, in His first πορευθέντες, immediately gives them back their dismissal. Now, although the designation "that *fox*" very aptly describes one who had acquired and maintained dominion, less by energetic vigour than by subtle intrigues, and might very probably have been an expression in common use which the Lord thus gave them to understand that He knew; and although such a comparison "in its ancient sense and use" might, as has been said, contain a less offensive allusion than in our times;—yet we cannot believe that our Lord would *directly* and in earnest have spoken in such a manner of the *ruler of His country*, and with the possibility of their going and saying—He called thee a fox! This would have been unexampled in the whole tenor of our Lord's deportment, who so scrupulously maintained decorum towards the existing powers of the land; always diverting the question both from Herod and Pilate when occasion arose for speaking against them, and for deep reasons not even using in all its rigour His own prophetic prerogative of inveighing against rulers. That He does call Herod a fox, however, remains certain after all; but the case is very much altered, and does not transgress the limits of propriety to be preserved, if, as Olshausen says, "this word is in reality aimed only at themselves, under the name of Herod—that *that* fox, of whom they idly reported, existed

[1] Neander thinks it would have been unworthy of our Lord, to rebuke the Pharisees through Herod, and that He would have told them plainly that He penetrated their craftiness. But it appears to us that He *does* let them know it, though in their own tone, and in a manner which *they* would well understand. Yet Neander himself says, just as we have said, that these Pharisees probably acted from motives of their own, using for their own purposes a report probably untrue.

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nowhere else than in their own hearts." In fact this seems to express itself in the ironical tone of the ταύτῃ itself. How closely compacted are you and your Herod in cunning against Me! The merely bestial, that is, equally stupid and weak, the despicable fox-cunning seems to form a contrast with the more intensely evil enmity of Jerusalem, the public murderess of the prophets, springing as it did from human malignity, or indeed from the roaring lion of hell: but both are quite in concert if we understand it thus—"Now will ye as foxes concert with the fox to affright Me away, and speed Me to the place where more violent attacks and indignities await Me. Suffice that the Lord gives them to see that He penetrates their hearts' design: tells them Himself what they might go and repeat—I regard not your wiles or your power; *I go My way*, without any respect to your *Depart hence! Behold*, what evil am I doing, that I should fear death from the ruler of the land? My works, as you see them, are altogether unpolitical and without harm—*I cast out devils* (which is *your* stumbling-block, but which Herod the Sadducee will not believe), and *do cures* as My useful occupation!" He designedly omits to say anything here of His *doctrine*, which indeed did not concern or trouble Herod, in order to adapt His words still to the ironical fiction; He does not allude to His preaching the kingdom of heaven—but the Pharisees well know what His works signify and what they attest. These works I do *to-day and to-morrow*—we can find in these words only a *proverbial* expression: as long as it pleases Me, as long as it is appointed to Me; and also to-morrow, instead of departing hence to-day according to your will. For it is just as plain that the σήμερον in vers. 32 and 33 are the same, as that the expression for the *third* day is varied in order to show that the proverbial, and not the literal sense, is intended. Thus we are not to think of three literal days of journeying from here to Bethany or Jerusalem,[1] nor can we admit the explanation that on the third day the Lord would leave Galilee, would end His work there; but the expression is perfectly parallel with Jno. xi. 9, 10, and says—I have My appointed time, in which I can

[1] We cannot certainly, with Sepp, who is ever ready to find similitudes and mystic allusions, discern in these three days' journeying a figure of the three years' ministry.

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continue to walk and to act, fearless and undisturbed. *Here*, however, we must add—a time which is fast running out, only three days, that is, a few days left to run.[1] Some have been disposed to interpret the τελειοῦμαι in strict harmony with the ἐπιτελῶ; although the very form of the word shows that it was intended to indicate something different and contrasted. It has even been taken transitively, and therefore tautologically—I finish all these works; or in an indefinite middle sense (de Wette's translation—*vollende ich*—I perfect), applying it to the *journeying* as not to-day, but on the day after the morrow, or when it pleases Me.[2] But how superficial is this meaning, how contradictory to the following verse, where the Lord assumes for the following day merely the same πορεύεσθαι as to-day and to-morrow, and by no means a τελειοῦν, τελειοῦσθαι, or anything like a ceasing, and removal elsewhere. We see that the days are not to be taken literally; but the τελειοῦμαι on an already appointed *third* day, that is, a day no longer in the distance, must mean something distinctive. Had not His being *killed* been spoken of, and must not the Lord be supposed to have given a reply *to that?* Does He not in the parallel clause (ver. 33), speak forthwith of ἀπολέσθαι, the place and time of which were well known to Him? But if the τελειοῦσθαι refers to this, we must give up every idea of a literal reckoning of the days, which would at best only reach as far as the entrance into Jerusalem. We have, then, good grounds for understanding the Lord to say —I *die* indeed, but not through the artifice of the fox Herod, ye more than foxes; and not yet to-day or to-morrow! This is the only reply of the Lord to these cunning ones, which corresponds with the situation of the case, and harmonises with every other consideration: "I do My duty, and undergo My destiny; I distribute life—and go to My death." But the Lord designedly

[1] Alford does not concede this, because of the positive use of the *three days* in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied; but we think that it is in itself highly natural, and is attested in this case decidedly by the whole context.

[2] Schleiermacher, in an oral delivery which I penned down—"On the day after the morrow I will go quietly on My way, without either haste or fear, without any constraint of Herod!" Almost like Dr Paulus—"I have yet some days in which to effect certain cures, but will bring them to a close on the third day, and then voluntarily go on My way."

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employs a word which certainly does not in itself signify *dying;* the expression is a pregnant one, which embraces at once life or death. We understand it less as saying—*Then come I to the end,* than as rather saying—*I am perfected,* that is, I finish My *course,* attain My *goal,* accomplishing perfectly by My death the great task of My redeeming life. Thus Phil. iii. 12 is to be understood, according to the phraseology of the race-course; comp. Acts xx. 24. (On the other hand, we venture not to penetrate so far as to the meaning of Heb. v. 9, ii. 10.)

Ver. 33. The connection is now very clear and precise:—"On a *third day* (which will not come before it should come and must) I shall arrive at the end of My life and its work; *but till then* (that is, yet a few days, for I mean not literally the third day) *I must walk,* or even *journey.*[1] Thus it is not according to your direction, but as the Father hath appointed unto Me." Further—"I shall not indeed remain here, whence ye would have Me depart (πορεύεσθαι, as in ver. 31), but assuredly go *unto Jerusalem,* not however to escape danger from Herod, but —to fall into your and your fellows' murderous hands. Do ye suppose that I know not this? Or that the thought of this would affright Me?" For one moment the tone of irony, keenly touching their secret, is heard, before the sad lamentation of slighted love bursts forth and absorbs all else. "*Jerusalem* the holy city, in which Satan also has his course, may not lose that honour which has been her appropriate prerogative from the beginning; to her belongs the preeminence and she shall keep it; there have the enemies of God's kingdom their seat, and all those who plot against My doctrine, consentient with that of all the prophets, concerning that kingdom; it would to others be unsuitable, *it cannot be* (οὐκ ἐνδέχεται, comp. ch. xvii. 1) *otherwise,* than that *a prophet* (even every one) must perish there, and not elsewhere!" It is to be observed that as the Lord had in Nazareth involved His own lot with that of all the rejected prophets, so now He assumes the same position at the close:—partly in humility, partly in love, which would thus, as it were, conceal the heavier guilt of their putting Himself to death, as the

[1] That is, "on the way of My work." Thus it is not necessary to insert, with the Peschito, an ἐργάζεσθαι after αὔριον—as Neander thinks the complete sense requires.

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Messiah and the Son; but it also infolds that truth to which, as the ground of His future teaching, His own lips must bear witness, that before His death He occupied preeminently the prophetic office to testify concerning Himself, in order to consummate and close the prophetic position and function. If it be asked why the Lord did not think of John, the prophet whom Herod had put to death out of Jerusalem, the answer is at hand, that He does thus remind them of this recent exception, as if He should say:—"Herod has indeed put the Baptist to death, anticipating and preventing your appropriate act, but that was a specific case, against the will and course of things, an exception which will not affect My fate; the rule will be exemplified in My person at Jerusalem."

Vers. 34, 35. We have already given our opinion upon the light and venial doubt which has been raised, as to whether or not the Evangelist Luke merely incorporated these words,—which in St Matthew form the final and solemn farewell of our Lord,—because of the connection of their subject with the present.[1] But now more directly considering the words, we are led to decide, more explicitly than before, that the Lord did at this earlier time actually utter these words. Can we suppose that St Luke did not indeed know to what place they belonged, or that the guidance of the Holy Spirit would not have shown him the impropriety of placing them here, *if* the Lord only spake them once, and at the solemn close? We can, indeed, perfectly well understand how Jesus, contemplating in His prophetic glance all that impended over Him in Jerusalem, should have broken out in such a cry as this, a cry which afterwards, when its sad presentiment was fulfilled, was once more uttered and recorded.[2] The sense remains on the whole the same as we have expounded it in St Matthew; and the comprehensive glance over all the prophetical missions and invitations down to this last and greatest, makes its connection with the preceding verse very plain.[3] But

[1] Hence many decide, without further ado, that the words belong not here, as *e.g.*, Grotius, Meyer, de Wette, Schleiermacher, Neander.

[2] This meets Schleiermacher's objection, that such an address to Jerusalem would be unlikely in Galilee.

[3] But we must be on our guard against the trifling which sometimes connects the *fox* and the *hen*.

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the latter clause, concerning the house left, and the seeing Him again, must naturally have a modified sense here, receiving afterwards its new meaning; and there are many examples of such wider application of earlier sayings. It is admitted by most that ἔρημος, which would indeed only suit that future farewell and departure, is not here the true reading; the omission of this here is as significant as the absence likewise of ἀπ' ἄρτι. The Lord *now* only says—*Your house*, around which the children of Jerusalem were gathering for the feast, but not gathering around Me, who have so often there taught and solicited them,[1] —behold, *I leave it to you*, that is, soon to receive its full doom, but now for the present I come not to-day or to-morrow into the temple. Consequently, further,—Ye shall, for this time, see Me and hear Me first in your midst *at the feast*. It is wrong, however, to forget that the whole of vers. 34, 35 is an address to the inhabitants of Jerusalem in common; and thence to refer the last *ye* again to these Pharisees—"Ye shall first see Me, when we meet once more at the feast." That is a very inadequate explanation of the great hosanna-cry, which neither these nor any other Pharisees uplifted to greet Him; it is rather the Lord's purpose to predict here His final entrance, which He had in Zechariah before His eyes: "O Jerusalem, thou wilt receive Me once more, for it is so decreed, as *Him that cometh* (of whom all the prophets have spoken); thou must festally and solemnly receive, as sent unto thee in the highest sense,—and then crucify, Me!" The prospective allusion to this joyful greeting in the far distant futurity, in the same expression as St Matthew's repetition uses, is assuredly based upon its *type* in this first hosanna.

And now let the whole reply be glanced over again, in all its richness of meaning:—how the Lord exhibits in few words His own perfect knowledge of man, instantly detecting the true fox —the precision and boldness of His instantaneous rejoinder—the scorn which meets the cunning, the brief severity with which He treats the hypocrites—the holy serenity which pervades the whole, undisturbed in His firm prosecution of His conscious way —the piercing energy of this denunciation, in connection with

[1] For οἶκος is obviously here *the temple*—and does not, as Stein most whimsically interprets, signify "all which pertains to the happiness of family and public life."

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the tenderness of His lamenting love, preserved down to the very end of His toiling, long-suffering life—finally, the sublimity of that prophetical glance, with which He surveys as well the history of the past, as the process of His own life and death, and in ver. 35 anticipates the last and most glorious scenes of all.

A SECOND SABBATH-HEALING.

(Luke xiv. 3, 5 [Matt. xii. 10, 11.])

Whether this second conflict of our Lord with the Pharisees on occasion of His healing on the Sabbath, a conflict which exhibits a deportment on His part very similar to that maintained on other occasions, but which bears essential marks of being a distinct occurrence, is to be placed in chronological sequence after the denunciatory discourses of chaps. xi. and xii., is a question which is still open to discussion. The mere position of the account does not enable us to determine positively in the affirmative; though the section cannot be assigned to a *later* period of the last journey (similarly with the whole of chs. xiv.–xvi.), for the Lord appears now to have leisure for visiting houses and imparting instruction. Grotius assumes, entirely without foundation, that the host was a member of the Sanhedrim at Jerusalem; St Luke simply describes him as an ἄρχων (of some sort), who, like most such, was of the sect of the Pharisees.[1] Even after such rigorous denunciations, so rigorous that they might have seemed to be an anticipation of His final renunciation of them all, the Lord is seen to be still ready to accept the invitations of these worse than Publicans to their tables; and when they exhibit their malignity He can all the more unrestrainedly confront and correct them with the simplicity of truth and love. If we bind closely together vers. 1 and 2, it might be thought

[1] Or as a Pharisee who at the same time was an ἄρχων. Thus only can we translate it, and in no case regard τῶν φαρισαίων as rigidly dependent upon ἄρχων; for the Pharisees, as such, had no official leaders, or heads, none at least who are called ἄρχοντες in the New Testament.

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probable that the sick man was brought by the Pharisees for the express purpose that they might test the Lord—see what He would do on the sabbath day, or possibly whether His power was equal to the curing of this dropsical man. In such a case, the kindness of the Physician towards a man who suffered himself to be thus misused, comes out into still greater prominence. But the ἦν ἔμπροσθεν αὐτοῦ does not indicate of itself anything more than a coincidence; and thus the Lord, notwithstanding the παρατηρεῖν of which He was well aware, at once heals the sick man who appeared in His presence. The καὶ ἦν disproves Pfenninger's notion that the man had been brought in consequence of a sympathising inquiry; it is much more obvious to suppose that before the sitting down (ver. 7), at the approach and in the act of coming into the house (ver. 1), the sick man had presented himself as a petitioner in the fore-court. We must then regard the παρατηρούμενοι as surrounding and observing Him from the very beginning. Suffice that St Luke designs to tell us that even here, as soon as a sick man comes before Him, the Lord is ready to help. On this occasion He anticipates the polemical question which had so often been put, just in the way in which, *e.g.*, Matt. xii. 10, His enemies had put it to Him; and in the manner in which He simply proposes the question it is already answered. There are many such *questions*, the mere proposal of which puts all gainsayers to *silence*, which we ourselves need only to propose, if we have also the simplicity of victorious truth on our side.

The illustration of an ox fallen into a pit or well might be thought to have some correspondence with the malady by which this man was perishing, just as before the binding and loosing the animal might have been chosen with reference to the woman's being bound;—but the circumstance in itself was of general proverbial significance. The reading υἱός which Rettig defends in Stud. u. Krit. (1838-4), and which, if genuine, would require ἤ βοῦς to be regarded as a spurious and unapt addition, is, in itself, despite all critical authority, so inappropriate that we cannot admit it; we cannot suppose that Jesus would require it of these heartless Pharisees, without any qualification, that they should treat every stranger to them with the same love which they would feel towards their own children! That would be quite

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discordant with His constant custom, which was to enter into the position and adapt Himself to the character of those with whom He contended, for their keen conviction; and Olshausen is right in saying that we must assume here the same conclusion *a minori ad majus*, from an animal to a man, which holds good in analogous sayings. The strange juxtaposition of "son and ox" Rettig himself cannot admit;[1] on the other hand that of "ox or ass" is warranted by Ex. xxi. 33, which appears to be the essential foundation of such a proverbial expression as found also in the Talmud, comp. Deut. xxii. 4. Should it not be as *lawful* to do that in love to a poor man which selfishness would do for these two most useful beasts—as lawful as to provide entertainment and receive guests on the sabbath day? Is not this rather commanded by the very nature of the sabbath, instituted as it was by God's love, for the cure of man's whole nature?—Before, they *kept silence*, because they *would* not give any answer; but now it is yet more emphatic—They *could* not! No man among them was shameless or irrational enough to reply—I would not do even that, but rather let my ox or my ass remain! or—That would be a very much more important matter, the case of a most useful beast! or even—That would be less an act of labour than this of thy healing!

THE UNGROUNDED PRETENSIONS OF PROUD PHARISEES AND UNREFLECTING FOLLOWERS REPELLED. THREE PARABLES TWICE OVER: THE BEING INVITED, OUR OWN INVITING, AND THE REFUSING GUESTS; THE REQUIREMENTS OF DISCIPLESHIP, THE TRUE ABILITY BOTH FOR BUILDING AND WARFARE.

(Luke xiv. 8–35 [Matt. xxiii. 12, xxii. 2–9, x. 37, 38]).

Here, too, we have not merely a real, but also a chronological connection: chap. xv. 1 first introduces a new scene, without

[1] Sepp, indeed, quotes (ii. 337) in favour of this reading, a similar saying from the Bava Kama 5, 6. (If an ox or ass, son or daughter, man-servant or maid, fall into a well)—but even there the pair is not so coupled precisely, and if it were, we have no right to insert into the New Testament a later Jewish tradition.

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stricter definition of time. The formula *συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί might* indeed be taken as beginning anew with the same indefiniteness as ἦσαν δὲ ἐγγίζοντες αὐτῷ,[1] chap xv. 1, but the matter of His sayings, when viewed by a correct spirit of exposition, forbids us to assume any such loose connection. The Lord evidently continues to speak to the people in the same strain which He had begun at the meal just left; He repels, in ver. 26, those who thoughtlessly followed Him, just as He had before repelled the unwarranted claim to "eat bread in the kingdom of God." We, therefore, do well to embrace the whole section, as including all that was said both within and without the house, under the one concise theme—*Rejection of unfounded pretensions*, see ver. 15, in the middle of the whole. The Lord abases *proud Pharisees*, who were unjustifiably confident of the Kingdom of God; and also *thoughtless adherents* from among the people, who regarded His discipleship as an unwarrantably light matter. This gives us two co-ordinate portions of the discourse, which correspond in their plan and treatment. We have *three parables* for the abasement of the Pharisees in connection with the feast, and then again *three parables* for the warning repulsion of the unthinking crowds, spoken on leaving the feast. And we can hardly think that it was St Luke only who thus blended them in such symmetry.

Still more precisely, in each case we perceive two conjunct similitudes in connection with a third. In the former part there are two *preparatory* lessons (so to speak) given in similitudes which spring directly from the feast, and afterwards the *consummating* third similitude, which is evoked by the direct expression given to the unfounded pretensions in ver. 15. The first parable of all, springing directly from an obvious occasion given, and already seizing the ultimate principle which gave it here its force, is directed against the pride of *the invited*, and therefore spoken to the guests. The counsels here given, seeming as they do to exhibit common prudential maxims of life—Be not proud, lest thou be put to shame! Be rather lowly, so shalt thou be honoured! are suddenly, in the more wide-extended

[1] As Scheibel argues, who denies any connection throughout chaps. xiv.–xvi. Das Abendmahl des Herrn, s. 118.

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concluding lesson of ver. 11, so deepened and spiritualised, that they in themselves appear obviously to condemn the pharisaical *pride* of the Jews in relation to the kingdom of God, just as in Matt. xxiii. 12. The second parable, vers. 12–14, is then added, without any external challenge, and as a counterpart of the former; directed against selfishness in the *party inviting*, and, therefore, addressed to him who bade Him and the other guests: —Bid not with selfish aims, but in the spirit of active benevolence, and with reference to the future recompense! In this is condemned by a figure the *selfishness* of the Jews with regard to love of their neighbour, springing from their practical ignorance of the mercy of God; and its conclusion, ver. 14, gives it plainly to be understood that only the righteous, and not all the Jews as such, will attain unto a happy resurrection. When, at this point, the idly-devout cry of ver. 15, interrupts His words, softening down if not directly opposing their intensely earnest application, with a tacit assumption that the eating bread in the kingdom of God would be the prerogative of all Israelites, and preeminently of all the Pharisees—the Lord proceeds, according to His wont, to make this stone of stumbling thrown in His way a foundation for a further, and still more explicit, declaration. Hence the third parable, vers. 16–24. "Verily, ye are all bidden to the supper of God; but because those who were bidden cling to self and the world, instead of truly *coming* in the prescribed way of repentance and faith, therefore they will not taste the bread of the kingdom of God, but others in their place!" The concluding lesson, ver. 24, passes directly to the undisguised interpretation of the whole.

The Lord has gone out, and the crowding multitudes, the ὄχλοι πολλοί seem to say that *they* were disposed to receive the invitation aright, and *come* to the supper as required. But He sees through them; and, continuing the same train of thought, once more begins to utter the language of repulsion, humbling and teaching those who throng to Him from the people. We have, again, *two* yet more general preparatory similitudes teaching the great requirements of His discipleship; the *third* then supplements them, as a warning against that apostasy which is the certain issue of such spurious or half discipleship. In this case the *instruction*, as we might have expected, comes first in

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unfigurative words,—In order to be My disciples, it is requisite that the dearest objects should be renounced, ver. 26, and the Divine discipline voluntarily submitted to, ver. 27. Both these lessons are illustrated in two co-ordinate parables concerning *building* and *warfare*, which do not by any means (as our exposition will show) mean one and the same thing, but have a progressive idea in their signification. In the *building* of conversion, the only true counting of the cost is—that a man should see his own absolute incompetence and emptiness (or renounce everything); the retaining of any by-love, such as would hinder its completion, being a *humiliating* and disgraceful half-work! Vers. 28–30. In the *conflict*—inseparable from a continuance in discipleship—with God who layeth His "cross" upon us, in order to our furtherance and preservation, the only wise condition of peace with the Almighty One is—that a man should see his own feebleness, and voluntarily submit, vers. 31, 32. That all this may be perfectly understood, ver. 33 follows, with a plain lesson at the close like that at the beginning—To renounce all that a man hath is the material for building, to pray for peace is the real might in warfare! Finally, in vers. 34, 35 we have the *third*, conclusive similitude of the worthless salt, which cannot be made good again, and is fit for nothing but—to be *cast out* (and trodden under foot); and this concludes by the strongest utterance of that fundamental idea of *humiliation* and *disgrace* which has pervaded our Lord's warnings from ver. 8 downwards.

Vers. 8, 10. With the malignant παρατηρεῖν of the Pharisees corresponds the gracious ἐπέχειν of the Redeemer and Physician of souls to all that comes before His attention:—He pays special attention to the deportment of the guests in taking their places, wherein was most plainly brought to light the deplorable baseness of their spirit. After, as we may suppose, a long and beautiful grace, a most petty contention arises about their several seats and dignity; for the excellent custom of assigning beforehand to guests their respective places had not yet been established.

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Thus unworthily to be seeking their own honour on the sabbath day, and that, too, in the presence of the Holy One of God, whom it had been their design to entrap and abase, at once lays these crafty assailants open to His censure, exhibits their character precisely as He denounced it in chap. xx. 46, and gives Him a vantage-ground for beginning the attack in a manner which would be likely to disconcert their plans. The Lord avoids the appearance of assuming an unseasonable tone, and uttering lessons designedly prepared for the assembly: He simply lays hold of the circumstances of the moment, according to His custom ever to seize humanity in its external exhibition of itself, and to illustrate and pass sentence upon the internal dispositions which the external act betrays.[1] St Luke introduces the Lord's word at the outset as a *παραβολή*, the form which would best correspond with the decorous instruction of a guest at a feast, and this at the same time hints at the profound spiritual application which comes out so impressively at the conclusion, ver. 11; one might almost say that the Saviour now essays to heal that far worse than bodily dropsy, the inflation of pride, the dropsy of the heart, in these miserable men.[2]

When *thou* art bidden—simply the ordinary form of speech, which does not involve the necessity of embarrassing the subject by insignificant inquiries as to the individual person addressed. Did He speak to him who stood nearest, or to the chief person present, in direct condemnation; or conversely to one who modestly remained below for his encouragement? Nothing of the kind, but as St Luke correctly and plainly writes—*πρὸς τοὺς κεκλημένους, πρὸς αὐτούς*. The *scriptural* foundation of this שָׁם, which is not limited to the Jews or to the East (which

[1] Schleiermacher: "The dignity of these words appears in this, that without any appearance of profoundness or severity, they lay bare the secret disposition lying at the foundation of the external behaviour which they condemn."

[2] Kleuker: "The morbid and restless desire of the creature in his vanity for the better place." To what lengths this drove the later Jewish scribes, many evidences show. Simeon Ben Schetach, invited by King Jannæus, placed himself between the king and the queen. Being asked why he did so, his reply was that it was written—Wisdom maketh him to sit among great men (Ecclus. xi. 1, comp. Prov. iv. 8). This circumstance is found in Hieros. Berachoth fol. ii. 2.

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even appears in Baron von Knigge, and in Alberti's Komplimentirbuch), but which our Lord has illustrated in its profoundest meaning, is Prov. xxv. 6, 7; comp. in Ecclus. i. 29, though the son of Sirach elsewhere omitted this among the rules of his guests. The warning, moreover, places the evil in the strongest light by addressing the least modest, who at once took possession of *τὴν πρωτοκλισίαν*, the one preeminent seat, with which afterwards *τὸν ἔσχατον τόπον* is strictly parallel. When, therefore, some more honourable personage comes in at a later hour,—for here also the most eminent ones seem to regard it as dignified to come in last,—he who bade not only *thee* with thy pride, but him *also*, will naturally say, and without much circumlocution (without even the prefatory *φίλε* which greets the humble man)—Make place for this man, as it is fit! and as of course it is not to be supposed that the whole company would rise and make a general movement downward, nothing remains but that thou take the lowest place as the result of thy impropriety! and that, too, very properly, with shame and disgrace! The shame which does not attach to the mere sitting below, falls upon him who is sent down from a higher place; and that is finely intimated in the *ἄρξῃ*. If it is thy aim to have honour in the presence of the company, it should be thy prudence so to act as to be sent upwards rather—thus would thy aim be better secured. This might seem at first to be a mere common rule of discretion, which approves and confirms the desire for honourable place; but it appears so only until we mark the application of the parable to the final and essential allotment of our place in the supper of the kingdom of God—for the third parable, ver. 16, is thus really prepared for in this first. And it is also quite right when rightly understood—though the *ἵνα* in the application must not be overmuch pressed—to abase the *κενοδοξία* by seeking the true *δόξα*—If thou wilt be the first, then be the last! The Lord's gracious wisdom reminds us poor mortals of those frequent *humiliations* which arise in the external relations of our earthly life, as if for types and warnings. How often is something similar to this occurring; one who thinks himself great meeting with one still greater of whom he thought not, and before whom he must recede: but how ineffectual generally are these humiliations in abasing pride, which still

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seeks other methods of exaltation, masked with yet finer subtilty! Our polished guests, under similar circumstances, act very differently from those grovelling Pharisees, ver. 7; they adopt, in their sense, the Lord's counsel, and seek for honour with hypocritical humility. How often is this seen even in the ordinances of religion, even at the holy Supper of the Lord; the same spirit being exhibited under a disguised expression, which, in a thousand forms shows, in daily life, its undissembled eagerness to obtain the *πρωτοκλισία*. And the sentence with which our Lord closes is ever receiving a manifold fulfilment.

Ver. 11. The exaltation of self was at that time the essential spirit of the Pharisees, and of the whole people with them; as it is of all men generally under the influence of their inborn pride. This foolish, unprofitable, and disappointed striving is exhibited everywhere in human affairs before the presence of men:—every one desires naturally the uppermost place, at least relatively to others seeking *τὰς πρωτοκλισίας*, and forgetting in that passion the rights of this or that *ἐντιμότερος* than himself. Although the Lord, speaking directly of these external things, does not intend to be understood as levelling all distinction, but rather *confirms* the outward proprieties of higher and lower in human life; yet does He take occasion to denounce the blinded folly which *seeks* in such externalities a vain honour instead of the true, and in such a frivolous and contemptible way as to need no deprivation of its object to put it to shame. But fundamentally all place, and position, and title are alike petty and external. As, however, man's internal pride is manifested in these things before man, so is it more emphatically *before God;* He knows the abject ones who cringe before their fellows, and the indolent who care nothing about higher or lower, provided only they have their share, both alike utterly regardless of their abasement before the Supreme. He knows every publican and sinner who exalts himself above other publicans and sinners worse than himself! and it is to this that the closing saying of the parable points;—that profound declaration which we have already contemplated on Matt. xxiii. 12, and which we shall soon hear again in a most impressive connection (chap. xviii. 14). That he who presses forward is repelled, he who humbly retires is advanced; that pride is abased, and humility exalted; is one

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great antithetical fact, which is pretypified in ten thousand ways in human life, and will have its eternal consummation in every soul at the last day. On the one side stands the Lord Jesus Christ,[1] according to Phil. ii. 8, 9; and on the other that first of all sons of pride, in whom, according to Isa. xiv. 13–15, this parable had its first and most awful fulfilment. Choose then, O man, between the way of Christ and the way of Satan!

Vers. 12–14. The excellent John Newton[2] condemned most vehemently the vain parties and feasts of Christian people; appealing to Luke xiv. 12–14 as a passage of Scripture which few seemed to regard as a portion of holy writ, and which was more neglected than any other:—but such sentiments rest upon a very superficial exposition of the letter. More perverted, however, were the theory and practice of the enthusiastic Müller of Bristol,[3] who for more than thirteen years acted literally on the injunction of Rom. xiii. 8, and thought that every man who willed to perform the commandments of God, according to John vii. 17, would be inwardly convinced that every injunction in the Sermon on the Mount must be understood *literally*, in the strictest sense. But, after all, this is in any case the least which our Lord designed to say here—that we should rather invite the poor and the maimed than our own friends, neighbours, and relatives to our feasts; indeed, the rigid literal fulfilment of this parabolical commandment, given to be understood by us in its spirit, would involve an unjust contravention of the instincts of love and propriety—just as we have had occasion to see on several earlier occasions. Schleiermacher, therefore, has something like right when he says—"this would be to subvert the natural procedure of all social life!" Bengel's remark is simple and excellent—Jesus invitationes ex necessitudine naturali et civili quasi *suo loco relinquit*, ipse meliores præcipit. Humanitatis officia non plane tollit. The "not" may be here, as often, taken as *not so much, not only;* and, generally speaking, the

[1] To whom no man assigned in this feast the seat of honour. He waits calmly to occupy the place which will be His, and meanwhile speaks in the midst of their tumultuous striving a few words of penetrating truth.

[2] In his very edifying letters, several times issued in German.

[3] See Des Herrn Führungen im Lebensgange des Georg. F. Müller, von ihm selbst geschrieben. Stuttgart bei Liesching 1844.

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whole form of expression has a proverbial character, pointing to the internal disposition with the illustration of a striking example;—see the right interpretation on Matt. v. 46, 47; Luke vi. 32–34. Nor can we agree with Ebrard, that there is no blame here intended to the host, but only to the guests as intending to return the entertainment; and that the entertainer had bidden Jesus with a good intention, and without any relative or neighbour. Ver. 1 makes this very questionable; the Lord graciously leaves uninvestigated the design in which He Himself was bidden, but we must assuredly assume from the whole character of the feast that the host required such an exhortation as he received, to expend in a better manner his hospitality and generosity. There must have been friends and kinsfolk in abundance, or otherwise the Lord's address would have been altogether unseasonable and misapplied; and indeed the general claim laid to the best seats proves of itself that rich and distinguished neighbours were not wanting there.

The Lord designedly sets out with the double designation *ἄριστον ἢ δεῖπνον*, including them both afterwards under the general *δοχή* of any kind; and the *φίλους* connects itself strikingly with the *φίλε* of the previous parable. There it was assumed as the common rule, that the giver of a feast should have his friends for guests; but now the discourse reaches suddenly beyond.—"But properly these should not so much as the poor and the needy be bidden." The gradation of the guests, as alas they are generally invited and present, proceeds from the nearest outwards. The *φίλοι* are partly to be taken as a general comprehensive designation, and partly as rightly taking precedence of relatives; *ἀδελφοί* indicates a nearer relationship than *συγγενεῖς*; but finally come the neighbours, yet *nota bene* only if they are *rich*. It has been thought desirable—though with some violence to the diction, since the *τοὺς* and the *σοῦ* are wanting in connection with *γείτονας*—to refer *πλουσίους* to the whole series together, since to bid the *poor* relations, and thus acknowledge the rights of their kinship, could not but be an excellent thing. But the general tone of the whole discourse forbids us thus to press its individual words. It was no harm in Tobit that he said to his son—Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord (or in the Greek *ὃν ἄν*

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εὕρῃς τῶν ἀδελφῶν ἡμῶν ἐνδεῆ). The Lord condemns here only the selfish disposition which has the expected return in view; and estimating the φίλους by that standard, counts many to be such who are altogether without love! He therefore refers to the laws of Moses, with all their inculcation of charity in festal feasts and rejoicings; such as Deut. xiv. 28, 29, xvi. 11, xxvi. 11–13, comp. Heb. viii. 10, and the saying constructed from them, in Ecclus. xiv. 14. The motive of our Lord's counsel explains at once its true meaning—*lest they also* bid thee again, and thou shouldst thus seek to possess thy wrong recompense! This μήποτε is precisely the same as in ver. 8. For the temporal recompense is to be feared and avoided similarly with the humiliation in the former case. Metus mundo ignotus, as Bengel irronically adds. Ἀντικαλεῖν appears to be the term which corresponds to our reciprocation of favour; but he who has the ability and the disposition to spread a table for others should not remain within the circle which selfish calculation prescribes, Matt. v. 46, but remember that infinitely better recompense, which is held forth not indeed as a mere ἀνταπόδομα, but in the high declaration—μακάριος ἔσῃ.[1] The reference to *eternal* recompense is lawful and right; we may not say (with Schleiermacher) that there is a gleam of irony passing from ver. 12 into the ἀνταποδοθήσεται of ver. 13; for the Lord's words are here sublimely real and earnest, when He finally points forwards to the *resurrection*, He declares what is the goal of honour and reward to which He had referred from the beginning, using the orthodox and current language of the people, and of the Pharisees. But when the "resurrection *of the just*" is appealed to as evidence of His confirmation of the doctrine of a *first* resurrection,[2] we must demur; that is not the immediate meaning of His words, they contain merely an intimation that only the righteous will rise to a *blessed* resurrection of *recompense;* as we understand also in John v. 29 the resurrection of life. Comp. on Luke xx. 35, Vol. iii.

[1] Braune overlooks this ἔσῃ in the original, when he applies the German translation—so *bist* du selig! to the present blessedness of giving and showing charity.

[2] The Irvingite exegesis naturally enough lays hold of this—see Ueber den Rathschluss u. s. w. II. 60.

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And now interposes a guest with his interesting saying, ver. 15. We hesitate to admit that he was actually much impressed (as Bengel understands the ἀκούσας,—audiens, eoque tactus); or (as Braune thinks) that his "elevated feeling, sensible of the incongruities and follies of the prevalent customs, is susceptible only to the blessedness and freedom of the children of God;" or that he uttered (as Olshausen has it) his "joyful enthusiasm;" for the Lord would not then have replied so severely to the well-intended utterance of his earnest emotion as we find He did:—We must gather the internal meaning of such a word spoken to Jesus from the answer which He immediately made to this man himself, as appropriate to his own case. The man was disposed rather, as we prefer to think, to purify the atmosphere, overcharged by the two former parables; and to say something edifying which would not give offence to any party. His aim was partly to redeem the rest of the company from their utter silence; and partly to put an end to the too intense spirit of moralising, by something benignant of his own. His words, however piously they sound, contain a threefold latent impropriety:—first, his sensual conception of the resurrection of the just, the φαγεῖν ἄρτον in the kingdom of God being used without any qualification, just as the Evangelist in ver. 1 had used it to describe the present meal;[1] then the confident assurance of his pretensions to eat it as a Pharisee and an Israelite, knowing nothing of ch. xiii. 28, 29, overlooking or pretermitting the little word δικαίων in ver. 14; finally, his indolent, contented remission of the matter into distant futurity, thus bringing the too rigorous and critical exhortation to a close. He sits complacently at his kinsman's feast, and prattles about the heavenly table. The Lord says—*Blessed* wilt thou be, rather, if thou doest good to the poor; and the man immediately appropriates the words, and gives them another turn in his pious way of talking—Yea, verily, we shall all be happy indeed, when we have once entered there! (Meanwhile let us enjoy ourselves here without too much of such discourse.) The cry, indeed, uttered with a better meaning and higher intelligence is perfectly cor-

[1] Too boldly expressed by Bahrdt—happy for him who lives to *feast* in the kingdom of God.

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rect, and fundamentally in harmony with Rev. xix. 9. Hence Joh. von Müller, himself genuinely moved by it, remarks—"what blessedness, even to feel this!" It is a foretaste of that future blessedness, to be able thus to anticipate it.

Vers. 16, 17. But since this pious spokesman of the whole company is, alas, far from uttering a well-grounded claim to the participation of the supper of God, the Lord makes His words the foundation of a yet more severe continuation of His own discourse, instead of being silenced by them. As to the relation of this parable to its later variation, Matt. xxii. 2–14, we have said what was necessary there. The Lord speaks here, throughout the parable as a whole, more gently and in a more concealed tone, than in St Matthew; but the conclusion in ver. 24 is all the more plain, emphatic, and piercing. The one *servant*, who here carries the invitation, represents in a certain sense all the invitations of God in general and as one whole, and is, so to speak, the calling *voice* of God in itself, as uttered through all His messengers;[1] but yet it is conclusively the Son, the Messiah Himself, calling men to the kingdom of heaven; it is He Himself who now speaks, as is plainly shown in the expression —*at the hour* of supper. The great essential is *coming* in penitence, faith, and good works, when the invitation is given; the *being invited* is nothing in itself. The point is to come *now*, and not with spurious devotion to talk about a future blessedness; for the hour, the time of coming, and entering, and eating, is already now. He who will not come now, will then be left without; the keen point of the word of invitation lies in the hasteful summons —All things are *now* ready! The gracious Host tarries not, admits no question whether He will be pleased to wait till tomorrow or the next day. Finally, what boundless matter of exposition and preaching in the *all things* which the Lord had made ready for those whom He calls.

Vers. 18–20. *All* began with one consent to excuse themselves from obeying the gracious and earnest—Come! None of those who were bidden came; hence again at the close—*None* of them shall taste of My supper. Consequently it is manifest that the πολλοί who were called according to ver. 16, are only those

[1] Roos, "the company of all the preachers of the Gospel."

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of whom this can be said; not, therefore, as elsewhere, all Israel, or the collective number of all who were to be called throughout the world:—this more restricted view which pervades the parable is to be carefully observed. Its ἀνδρὲς ἐκεῖνοι οἱ κεκλημένοι are such as were specifically and preeminently, primo loco and in preference to others, *the called* of the kingdom of heaven; such as, in virtue of their position, endowments, understanding, and responsibilities, occupied the same relation to the people of Israel which these occupied to the heathen—the Scribes, Pharisees, and Rulers, as the leaders and representatives of the people at large. We might say without much danger of error—"the representatives of the theocracy," of whom *not one* believed on Jesus, according to Jno. vii. 48. We must not, however, overlook the other side of the question, which, in reference to the relation between ver. 14 and ver. 15, should be made very prominent,—that these representatives and leaders regard themselves as the "just" and as righteous, the rich and the whole in contrast with the poor and the maimed, as we shall see on ver. 21. These had gladly accepted the invitation which is presupposed, ver. 16, as having preceded; they have prided themselves on being the certain and honoured guests, and have acted as if they expected nothing better than the final happy summons to the enjoyment of the feast:—and yet *they come not!* It now happens just as they themselves avow in John vii. 48, and as the Lord here announces it as well-known;—they began (and continued stedfast to the end, from the first to the last) to excuse themselves ἀπὸ μιᾶς, understand γνώμης or φωνῆς, with one mind and one voice. Not merely ἀπὸ μιᾶς παραιτήσεως, pariter et simul; but it is intimated also, that with all the variety of their apologies as they now follow, their refusal is one and the same, as if they had all concerted it. And wherefore so? The true meaning, the innermost principle of the preaching which invited them to *come*, and which is here only represented in its gracious aspect as the gospel of good tidings, is implied and understood, though unexpressed, to be—Repentance and Conversion; and this is what they unanimously decline. They know this well, they understand the prophets' שׁוּבוּ אֶל־יְהוָה and the Baptist's and Christ's μετανοεῖτε, well enough to turn

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from them: therefore nothing more explicit needed to be said to these wise ones.

We must now further inquire into the specific meaning and specific distinction intended to be expressed by the *threefold* refusal; and it is melancholy to observe how seldom in sermons or in expositions the distinctive significance of the three answers is retained, well-known and almost proverbial as the section is in Christendom. This much in general is clear at the outset, that the ground of the first is opposed to the heavenly inheritance, as a whole, while the oxen of the second are contrasted with the attainment and possession of better substance in detail; and that the marriage joy of the third is intended to be set in opposition to the true eternal happiness of God's kingdom and God's supper. Thus we have most obviously a *dichotomy* presented to us—the *good things* and the *enjoyments* of this world, its riches and its pleasure, are the things which withhold those from coming who are dependent upon them. The earthly mind will not part with the morsel in the mouth out of regard to that which is promised of God; prefers the fleshpots of Egypt to the manna pledged in abundance; the husks which now fill the belly to the ample provision of bread which abounds even for the servants in the Father's house; counts the pottage of lentils of more worth, as pacifying the present appetite, than the first-born prerogative which must wait for an inheritance in the future. Now-a-days men speak loftily of "material interests;" and the endless schemes of invention and industry, by which arts are improved or wealth is gained, allow but little time or inclination for seeking reconciliation with God, or the way to heaven. Similarly, in this parable the two former recusants have the appearance of something like laudable occupation to plead:—such respectable *men of business* must forsooth be excused when God summons, for this world demands their most sedulous attention and most thrifty devotion of time, in its manifold exactions.[1] So also the learned, and even the learned in

[1] Are we to regard the ground bought without being seen as an indication of covetousness, Isa. v. 8? We doubt it, and would rather regard the purchase as a conditional one—the ἰδεῖν being equivalent to δοκιμάσαι. But we would not positively decide.

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divinity, have their profoundly important investigations in hand, their intricate questions which they must go to prove. Alas, poor sinner! investigate, prove, and test thy own heart, rather than thy fields, thy oxen, thy documents ancient or new! Ponder in thy soul the fact that thou art thyself, with all thy effort and toil, only as an ox bearing the hard yoke, so long as the answer given to the great invitation is—I *must* do this or that, I *must* and can do no other! But to both these, who thus have the excuse of something to *do*, is opposed now the other who has something to *enjoy* as his apology:—he has married a wife, and in her he finds his field and oxen, and everything; independently of her he knows, thinks of, and cares for, nothing just now. Probably it was but for one object that he married at all; without having any piece of land of his own, without knowing or caring how any family might be provided for after his marriage;[1] but that troubles him not now, he is without disquiet and perfectly content. Such are the thorough men of the world, from the highest in rank down to the most squalid, who are bending all their energies to attain the pleasure (or the pain!) of the moment; and are ready with their irritable *I cannot!* whenever the servant of God brings home to them the instant appeal. To the one the wide world is his bride, in whose broad arms he thinks himself happy; while the other weds his little fragment. Why dost thou not come *with* thy wife, if susceptible of heavenly things; or, if she is not, without her?

This gives us the twofold refusal, as it obviously lies before us; but three are specifically mentioned—how, then, are the two former distinguished? First of all, we find on a calm and simple inspection of the whole, that there is a progression of contradiction and refusal to accept the invitation—each being more decisive and infatuated than the former. The first speaks in the most courteous manner, and, so far as the gentle request to be excused goes, is mechanically followed by the second in a tone far too common and too dangerous; his ἔχω ἀνάγκην is set against the careful ἀναγκάζειν of the servant (ver. 23, which is

[1] The question here is not of hindrance through marriage generally (I am married!), but of the first tumult of wedded passion as the type of all carnal enjoyment. This man did not lose his freedom through his wife, save as it was his strong will to lose it.

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not the case with regard to the first rejecters), and thus his ἐρωτῶ σε has at least some specious foundation, although with great impropriety and with resolute selfwill he prefers to follow his own ἀνάγκη, never intending any other. The second dispatches the invitation somewhat more curtly—*I am going* now on my urgent way, and may not permit myself to be hindered; there rest my security and my pleasure; let that suffice. But the third, whose οὐ δύναμαι has only the specious sound of courtesy, says this essentially in a half mocking tone—I have a wedding and festal merriment of my own; no other is of any import to me; thou seest how it is, and mayest leave *me* content! For the Jews this would point back to the law of Moses, Deut. xxiv. 5; and the διὰ τοῦτο suggests an apparent reason which rendered the *request* to be excused unnecessary. And with this general view accords on the whole what an anonymous writer in the Kirchenfreund für das nördliche Deutschland (1839 Nr. 71) has suggested upon this exegetical problem; viz., that the distinguishing element of the three answers lies in the words which express the *inward disposition* of those who excuse themselves. So regarded, it is an external circumstance which imposes a necessity upon the first to decline; he allows himself to be ruled by this necessity, and it may be expected of him that, when the pressure of circumstances is withdrawn, he will yet come: the second yields with more readiness and complacency to the restraining difficulty, and does not feel disposed to surmount it: while the third, and most wilful, utters his scornful and harsh—I cannot do otherwise! There is a certain truth in this, but not the whole truth, nor does it full justice to the text: for the last οὐ δύναμαι is not so fundamentally to be distinguished from the first ἔχω ἀνάγκην as the expression of inner disposition, both resolving themselves into the middle term Tel est mon plaisir; and further, this essay is wrong and one-sided in finding the difference *only* in this, and in declaring that it is not to be sought, where it is commonly sought, in the distinctive circumstances which restrained the three parties. We have plainly seen that the *possessions* and the *pleasures* of the world are here distinguished; but there must also be a certain distinction between the two things which unite in expressing the former, for the Lord did not make this difference without a purpose.

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Finally, then, how are the *piece of ground* and the *oxen*, as they together significantly exemplify the former, to be regarded in their dichotomy? This has long been, and still is, the question; and most marvellous have been the perversions of preachers and expositors in their dealing with it. Luther himself strangely erred when he regarded the former as the priests and spiritual guides, who say—We must cultivate the land, that is, govern the people; while the latter cling to worldly honour and consideration, *bulls* or oxen being in Ps. xxii. the earthly rulers among men!! Others have reversed the order, and referring the three subjects to the three relations, civil, spiritual, and household, have made the oxen (though their *yokes* belong certainly to husbandry) animals destined to sacrificial purposes! The ingenious Herberger involves himself in the snare of his own ingenuity, when he is deluded into saying—"The Lord Jesus, *without doubt*, referred to three most eminent sects—the Essenes, who cultivated the land; the Pharisees, who were proud, despotic, violent oxen; and the Sadducees, who were altogether and obscenely carnal." These are specimens of error in the exposition which will dispose the reader to forego any further enumeration of them. And yet the true exposition lies palpably at hand! We have already shown that the piece of ground indicates possessions in this world generally and in mass, while the *oxen* correspond with individual property in detail—and this of itself might well satisfy the requirements of the subject. But this is not the only point in these full and pregnant similitudes;—what then is the most essential and fundamental distinction? The Lord Himself, as His own expositor, mentions it when He repeats the parable, Matt. xxii. 5, and places ἀγρός and ἐμπορία in connection with one another;—why then has not this been used as the key to the obscurity of our present passage? The second of the two has also his own piece of ground, and indeed that not a small one, for he can employ upon it no less than five yoke of oxen; the distinction, therefore, in the process of development in human life lies in this, that the former settles down contentedly in his estate, while the latter uses his heritage like a thrifty economist. Hence the full and significant classification which the Lord makes of the people of the world, refusing to come to the feast, by dividing them into—first, those who

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rest in *property*, or rather, in this case, acquired possessions in the secure and joyful first feeling of possession;[1] then, such as are absorbed in commerce or *business*, for the increase of their property and its revenue; and, finally, those who, possibly without any possessions or anxiety about them, are enjoying themselves in inactive *pleasure*, simply as such. And with this well agrees the circumstance not remarked at first, that eager activity is first made *prominent* in the case of the second, in the πορεύομαι which does not brook being hindered, and in the laudable prudence of the δοκιμάσαι.

Finally, that we may not omit any trait in the parables, the requests to be excused depict in a very striking manner the half hypocritical, half wilful spirit of the two recusants of the former class, who use the same conventional form of speech in their refusal. On the one hand they admit, from their own internal feeling (and therein differing from the third), that their grounds of excuse are not in themselves essentially valid; therefore each says ἔχε με παρῃτημένον, treat me obligingly this time, let me pass as excused. On the other hand, *such* a style of speaking as the response to so glorious a summons to the feast of the King of heaven, betrays a certain tincture of scornfulness, almost as if it ran—I thank thee most obediently for thy offer of blessedness! Now, however affectionately the servants of God may execute their commission, and yield to the honest utterance of every sincere heart, it is beyond their instructions and their prerogative to grant *such* a prayer; the servant cannot have any one *excused*—all that he can do is, as we shall see, to *tell* his Lord what has been said to him.

Vers. 21–23. The fundamental ideas which are exhibited in the sudden turn which the words now take, and according to which the anger of the great Host against the despisers, passes over into boundless benevolence towards others in their stead, have been observed upon already at Matt. xxii.; but the distinctive characteristic element in the present parable consists in this,

[1] Which would decide what we left undecided before, that the ἰδεῖν is not equivalent to δοκιμάζειν, but is the joyous beholding of his own landed property now obtained, the first joy of *possession*. Sepp, however, goes astray when he speaks of the three impediments as—*pleasure* (in the country-seat bought for that purpose!), industry, and sensuality.

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that substitutes are *twice* introduced here instead of those who were first called. Those who enter in, ver. 21, are not the heathens among the Jews, for the *city* is still, according to Matt. xxii. 7, Jerusalem and Israel,[1] but those among the people of Israel who were outside the circle of those self-complacent, satisfied, vainly-invited men; that is, the publicans and sinners of chap xv. 1, see Matt. xxi. 31. Their figurative description points back with verbal precision to ver. 13, in order thus to bind together the two similitudes, and in the third to give a retrospective hint for the interpretation of the second—Exercise benevolence towards the desolate and needy, even as God Himself does in the administration of His kingdom! Previously, the *poor*, generally, had been opposed to the *rich* neighbours; and then (in the place of the dear friends and kinsmen) *in specie* the halt, and lame, and blind, the wretched and the despised, whom a dignified great man would hardly like to place at his table; but the repetition of these expressions now, as borrowed from the former similitude, requires the explanation of a spiritual meaning —the spiritually poor and spiritually rich, who gladly and at once obey the call of God. Nor is the specific contrast with those other despisers, which is involved in the words, to be altogether rejected as trifling:—The poor have not bought land or oxen to demand their care, the blind cannot go to see and to prove anything, the lame cannot go so eagerly and intently here or there; finally, the maimed have no inducement and no ability to assist at the merriment of weddings. Such poor and wretched ones, or rather all such people who are to be found (τοὺς πτωχοὺς κ.τ.λ.), the servant brings in according to the commandment of his lord, finding them in all parts of the city where they are to be found—ῥύμαι are the smaller, narrower passages and alleys, where such people most abound: comp. Isa. xv. 3, where we have the same word in connection with πλατείαις. They come without any refusal, and the servant reports joyfully of his mes-

[1] Still less may we understand vers. 21 and 23 of a twofold calling of the Gentiles, as if first those who were nearer, and already shone upon by the light of revelation, were called; and then afterwards those who were further removed, locally and *morally!* (v. Gerlach.) So Roos: first the Romans and Greeks, then the Barbarians. But the text does not harmonise with this view.

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sage accomplished; but he observes, and confidentially reports to his master, that *yet there is room*. The feast and the house are both on a great scale—and here we may think of the many empty places of the absent *many*, for whom all things had been ready; and still more of the large and liberal benevolence of the great Host. A precious expression is this ἔστι τόπος ἐστί for the riches of the compassion of God—especially when we note the point too often overlooked, that it is not the Lord Himself who utters it, but the servant, who knows his master's mind and his master's house full well, gives the assurance first, and his lord approving his words confirms them by repeating—that my house may be *filled!* Nec natura nec gratia patitur vacuum—remarks most beautifully the good Bengel once more. O that the proud Jews could have conceived of this amplitude of provision in the kingdom of God for all people! Those who are now called, ver. 23, are actually the heathen; and this only does St Matthew adduce. These are yet more wretched in their need, who lie homeless (in the sense of Eph. ii. 12) in the highways around the city, having their miserable lodgment under the shadow of the hedges. (Bengel—sepes mendicorum parietes.) The poverty and abasement of these may forbid them to believe, and their ruined abandonment might disincline them to accept the good tidings, that such as they are invited to the high feast—therefore they must be *compelled* to come in. Observe the significant progression in the character of the three invitations:—to the first called it is only simply *said* that the time was come, for more than that would be inappropriate after their long earlier calling: the poor and the infirm are graciously taken by the hand and *brought in*, this being absolutely needful in the case of the maimed, and halt, and blind, who would come, but hardly could: finally, there is the ἀναγκάζειν for all who were found without, in which the invitation now supplementarily triumphs over every false ἔχω ἀνάγκην (ver. 18) which might arise among those without. The perversion of this saying both in the theory and the practice of the church since Augustine explained and justified the compelle intrare by the incorrect and subtile thought—Foris inveniatur necessitas, ut intus nascatur voluntas! This willingness to come is not to be effected by any external and actual *compulsion;* nor does the Lord's saying speak of any such, for,

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according to ver. 17, He would receive only those who *come* and come *voluntarily*. (Matt. xxii. 3.) As those who were brought in came in at the same time of themselves, so now, also, the invariable and indispensable εἰσελθεῖν is connected with the ἀνάγκαζον, in order to obviate any perversion. We must understand the word in the same sense as the παραβιάζεσθαι of Luke xxiv. 29, Acts xvi. 15, that is, of the urgent appeal and *supplication* which will not take refusal.[1] Where there is no proud and refractory refusal, but only, on the contrary, an excess of self-abasement, and the unbelief which that engenders, saying, "I am not worthy, nor can it be truth that I am invited, I *cannot* go in my beggar-garments to that high table—and even though this fundamental thought should be overlaid by the abject feeling which prefers the free living of the mendicant to the table of a king, the servant's reply is—"I cannot admit thy excuse, I cannot carry back such a message to my Lord, thou shouldst and thou must come! Thy misery must be no hindrance, such as thou art was I to bring! That thou abidest so complacently in thy misery, makes the matter much worse; but to such as thou art must I tell the whole unqualified truth!" This is the true ἀναγκάζειν of evangelical preaching, as it admits not of being applied in the case of those depicted in vers. 18–20. For the rest, that *on the whole and in mass* there is assumed here in the case of the Gentiles such a compelling of the predisposed mind, followed by such a believing and acceptance of the call, is in strict harmony (exceptions on both sides being allowed for) with the record of the first transitional history of the Gospel: hence the language of Acts xxviii. 28; Rom. ix. 30, and other passages. It is of the call which went forth *at the hour* of the supper that the parable primarily speaks—and from that time it goes forth more and more mightily (vi semper majore pensans *moram*), with progressively greater vehemence; for the ἤδη ἕτοιμα gives a fervent impulse to the bounty of the Lord, and makes him long that His house may be filled. Hence, in ver. 21, ἐξελθὲ ταχέως, which in the similitude would simply mean—before the feast has grown cold, so that this richly spread table of grace may not be prepared in vain!

[1] Hence the current "nöthigen," in the sense of einladen, which remarkably elucidates the idea.

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Ver. 24. It has been strangely insisted upon that this concluding word must belong to the parable; but it obviously does not harmonise with it, and is added to it by our Lord in His own name, as He often closes His similitudes by passing over into their open interpretation. How could such a sentence be appropriately uttered by the master of the house, and reconciled with all that had preceded? It is said that in the ὑμῖν the one servant is addressed as the representative of many; but the connection between vers. 23 and 24 renders such a change in the form of address intolerable, not to say that the simple cast of the whole is grievously hurt by this sudden substitution of many before unmentioned servants. To avoid this harshness, some (as Bengel) have supposed that the master is addressing the already introduced poor of ver. 21. But we cannot discern what point or force such a saying of the entertainer would have just at this moment, whether spoken to the servant or to the guests; it would introduce at the close of all something which, to our feeling, would be slightly discordant. What does it concern the servant just now, when he is sent forth to herald a new and more urgent invitation, that those first invited will not taste of the feast? Such an assurance is not only at this point discordant, but it is altogether unnecessary, for the servant knew that doubtless already, since he had come back after an unaccomplished errand, and was commanded to go and invite others in the stead of those who refused—he certainly needed not any solemn λέγω γὰρ ὑμῖν. And as it respects the poor who have come in, are they to be lifted up, as it were, and have their joy increased by a side-glance at those who had lost what they were to enjoy? How inharmonious a close would this be, of a parable constructed with such tender graciousness throughout! On the other hand, when it is placed in the lips of the true *Lord*, and regarded as His intimation of the *significance* of His parable, it assumes all its appropriate impressiveness and power. First comes *His* ordinary λέγω γάρ with its well-known emphasis, and then by the ὑμῖν the application of the lesson, hitherto addressed to one, is extended to all the guests at that feast of the Pharisees.[1] Further,

[1] The γάρ by no means requires us to assume this to be a continuation of the words of the κύριος; it rather joins on to the former καὶ εἶπεν, and

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the majestic turn given to the words at once reveals His meaning —*My* supper, to which I not only invite you, but which I as the Son, with the Father, have Myself prepared for you! Similarly, the recurrence in the γεύσεται, to the confident expression of ver. 15, has its significance, as giving a decisive answer to the false confidence of that apostrophe! Assuredly ye are all *called;* if not the only such, yet the first and most preeminent; ye are as truly called to eat bread in the kingdom of God as to eat bread to-day at this table—but ye are *only* invited, and ye are invited *in vain*, for ye *come* not! Verily I say *unto you* in this parable, and if ye will not understand that, I say unto you over and above this parable, that others, hitherto not called, shall enter instead of you and taste of God's supper and Mine. The transition from the ὑμῖν to the third person, the ἐκείνων of the parable, is thought to be inconsistent with this view (Olshausen regards it as decisive against it), but we cannot help thinking that this gives a still keener edge and delicacy of precision to the Lord's words, which thus with a kind of irony half openly and half covertly address the present company. I say *unto you* (who were intended in them) that none of *those* who were bidden in this narrative (ye know now full well that they are yourselves) shall sit at My table in heaven. Thus the ἐκείνων is, first, a conclusive reference to the main figure of the parable as exhibiting themselves; with an additional undertone (not unfrequent in His word) of depreciation and turning away on His part; and thus forming a somewhat ironical contrast with the dignified ἀνδρῶν. For these scorners, however much they may assume to be genuine *men* in rank, consideration, understanding and consistent behaviour, are alas men also in excusing themselves and turning away; although they pride themselves, in their contempt of the poor within and without, in that first invitation which they nevertheless reject.

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means to say—So will God hereafter rather call in the Gentiles to fill His house, than pursue you who scorn it, with useless grace. The parable is ended, and it all comes to this—*for* ye are, by your own full determination, those who remain without!

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Vers. 26, 27. Although the *συνεπορεύοντο* of the Evangelist points to the circumstance that he is relating occurrences which took place in the great final journey of our Lord, and, consequently, ver. 25 may be regarded as the formula of a new commencement; yet the subject of the following discourse shows, as we have already said, that there is an immediate connection between it and the preceding, and therefore this *πορεύεσθαι* of Jesus must at least be assumed to have followed immediately on the breaking up of the feast.[1] *I say unto you*—the great requisite is, *to come*, and eat of *My* supper! This we have just heard, and now the Lord proceeds almost as if continuing the same discourse—If any man cometh *to Me*, and will be My disciple! The true acceptance of the invitation at the time of supper, is to come *to Him*, to receive what He saith, to yield to His requirements, and follow His teaching. Is this a mere "loose coincidence;" the unity of the whole being fortuitous, or the mere result of the Evangelist's art? We think that these discourses were thus uttered by our Lord in immediate sequence; just as we often find, and shall especially in chs. xv. and xvi., that the Lord continues for a considerable space to dilate upon the same train of thoughts, until they are brought to their full conclusion: and may not this be regarded as no slight argument of the historical certainty and authenticity of the evangelical records?[2]—The essential meaning of these two utterances, so often repeated in various forms, we have developed upon Matt. x. 37, 38. This was His hard saying, concerning which it might have been said by many—"He capriciously repels, instead of attracting, the peo-

[1] Schleiermacher thinks it necessary to the style of the Evangelist, that in that case the end of the meal should be expressly mentioned.—In any case the real connection of the subject would fall into the scheme of St Luke's plan; we cannot but think it more probable, however, that the Lord Himself continued the ideas on which He had been dwelling.

[2] To what was prefatorily said upon this entire section, vers. 8–35, we may add the remarks of Braune, which almost exactly hit the point: "The Lord saw now in the people a vague and indistinct *inclination* towards Himself, as in the Pharisee He had seen a vague and indistinct *aversion*," only that these words scarcely describe the inclination and aversion in both cases so rash and unthinking, and in which all *humbleness* was wanting.

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ple!" But in what sense the keen and rigorous expression of "hating,"[1] *here* only (besides John xii. 25) used, is to be understood, and how it is *not* to be understood, every unbiassed reader may apprehend at once:—for to hate parents, wife, and children is in itself (as Grot. says), an impium, an ungodly thing; and to hate one's self an ἀδύνατον, Eph. v. 29. In this place let the significant ἔτι δὲ καί have its significant prominence, the meaning of which Rieger so excellently brings out: "Every thing without us derives its power of harm from the love of our own life; for all external objects blow upon this latent spark, and derive their agreeableness and fascination from their pretensions to sustain our own life and happiness." Consequently, he who hates and forsakes all things else, without hating and renouncing his own life in them, hates and renounces them all in vain. Thus much at the outset, at least as the ground and foundation of a sincere intention, belongs to the first coming, and to the first conditions of discipleship: in the subsequent following of the Lord, the cross laid upon him by God, becomes more and more understood by the disciple.

Vers. 28–30. This figure will naturally carry us back to Matt. vii. 24–27,[2] but we must not confound the distinctive reference of the two. There, the laying of a firm *foundation* is made prominent as the great essential, here the *prosecution of the building* is spoken of, which has its own peculiar difficulties. It might appear there, that the sure foundation would secure everything, and that all the rest depended upon that; but now the Lord continues the figures and adds its complement to what was before a general and introductory saying: He tells us that any man, *even after having laid the foundation*, may nevertheless be put to confusion. Let no one fail to note this, who would rightly understand the whole! What, then, is in this case the *building?*

[1] Lange thinks it "well worthy of observation that these rigorous words in their most rigorous expression occur just in the gospel of the Christian humanity"—and asks, "was it the Evangelist Luke who was bound to the Hebraism *hate?*"

[2] This parallel is simple and obvious enough; and there is no necessity for Sepp's subtle reference to the unfortunate building of Pilate (or the tower of Siloam!) any more than for the allusion found in the next parable to the unfortunate campaign of Herod against Aretas. Most inappropriate is all such learned trifling.

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Not so much the first coming to the Lord as such (which is rather presupposed in the θέλειν οἰκοδομῆσαι), but the *following* of Christ in His full *discipleship*, the μαθητὴς εἶναι with all that pertains to that expression. Nitzsch, in a sermon on this text,[1] says, "It is easier to throw life away, than to lead it christianly." The great end is not to be gained with swift dispatch, but we must build, and continue to build, till the ἐκτελέσαι is attained; the perfection of discipleship is, again to quote Nitzsch, "the great design, and the great prospect, which we all have ever *before* us." The expression πύργος signifies any high building, but it seems to be selected with some slight allusion to that old, but ever renewed, history of *Babel;* for the children of God must not build as those children of men did; their building is not to remain unachieved, it must finally in a right sense reach unto and reach into heaven. But all half-Christianity becomes a Babel in the end.[2] The *sitting down first*, and considering well from the very beginning all that is involved in the continuing and finishing, is to commence with deep thoughtfulness, not rashly and superficially, in contrast with that unconsidering and thoughtless running after Him, which was witnessed at this time, and which the Lord intends to humble and repel. The bare, precipitate resolution is very far from accomplishing all that is necessary at the outset; we cannot thus build from above downwards, as if we were already in heaven, as children begin to paint their houses from the roof. Nor do the walls, staircases, and doors complete the perfect dwelling-house; the ἐκτελεῖν embraces much, even down to the last and smallest nail and bolt which pertains πρὸς ἀπαρτισμόν, that is, to the garnishing and furnishing (not to say the decoration) of the house. How many builders of houses deceive themselves still in this counting of the cost, as well in the actual fact as in that which it here illustrates! A

[1] Whose sermons have so much profound exegetical value, that we cannot but lament his not writing direct exposition!

[2] The disciple, however, must *build*, fundamentally and loftily build; Alford's view, that the man's wishing to build the tower is itself a vain idea, is assuredly incorrect; not a syllable in the parable warrants that thought, it is opposed to the essential meaning of the two similitudes in their connection (building and warfare), and is not in harmony with the phraseology of our Lord and Scripture generally.

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building left unfinished provokes men to mockery, as does every abortive effort of will without power, betraying a lack of prudence in planning for the accomplishment of its plans; and it is on this, alas universal, fact that the Lord bases His parable, but only that He may extend and vary its application. In some human undertakings, indeed, intelligent men would regard it as honourable in a man to desist from a project rather than to persist in its accomplishment through all kinds of unjustifiable means; there are great ruins in our land which need not fear mockery. But in the building of God's discipleship, the completion may be righteously demanded and expected of all who have begun; in this case the not continuing brings its own fitting disgrace in the sight of God and man. It is only the complete and decided Christian who enforces the respect of the world; but the world is quick to indemnify itself upon those who are only half-Christians, and who visibly give up the object which they profess to aim at: the savourless salt is trodden under their feet. Indeed, it is a different case if they only see and are constrained to admit, that a man, though he has not finished his building, is industrious and unwearied in his efforts, and that however slowly he proceeds, he is likely with such zeal and earnestness to accomplish his enterprise at last. But when they actually see the building at a stand, or falling down, after it had been begun (indeed, if they sometimes only think they see it), the man's name, "*οὗτος ὁ ἄνθρωπος*," becomes a reproach and a proverb. Thus the world readily anticipates and takes upon itself the judgment upon a disgraceful incompleteness in religion; that condemnation of a beginning without finishing, which belongs only to God, but which is foreshadowed and foreannounced in the true though maliciously meant condemnation passed by sinful men. Or if it should come to pass (though the rule here takes no account of such an unusual exception) that under some circumstances the children of the world should *praise* me for having become rational again, and having given up the foolish rigour of piety —then will the devil in his time take their place, and finish the mockery in his own way.

When it thus happens to one who has actually laid the foundation, we may strictly speaking say (and this reconciles our parable with Matt. vii. 24, comp. Matt. xiii. 20, 21) that the

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foundation itself was wanting, that is, that a well-considered decided beginning was not made in order to a thorough completion; for the hasty laying of a foundation without due counting of the cost is itself, as it were, a foundation *without* foundation. This is in the meaning of our Lord, since the subsequent incompetence springs from an original lack, from a love of the world and of his own life, which the builder has not thoroughly renounced but retained. Therefore sit down *before* and reckon aright, *whether thou hast sufficient!* But how then? Are we to finish this building from the resources of our own providing? Far be that from us, we cannot even begin it from them. *We have not* wherewith, we are *not* to build with our own:—to know *this*, to cast away all our own materials as useless, and to venture in perfect self-consecration upon the ground of grace, is the essential requirement, as ver. 26 has told us.[1] There is consequently a concealed irony in the εἰ ἔχει, which points forcibly to our own poverty; and the true counting of the cost which the Lord requires, is to set out with the determination to renounce ourselves and build upon the fast foundation of grace. Lest the first parable should be misunderstood, and this great truth not be perceived in it, a second now follows, which more plainly brings out this essential relation of the case.

Vers. 31, 32. Dost thou, that is, think thou hadst and still hast sufficient, then does the Lord, in the process of discipleship, apply to thee His rigid tests, and proves to thee that He is too mighty for thee; He will fight against thee with His sanctifying power and discipline, so that thine impotence as opposed to Him, shall become manifest to thyself;—well for thee if, after that, thou seekest peace with Him, in order to a new and genuine beginning. The *building*, before, looked rather back to the commencement (ἤρξατο οἰκοδομεῖν!); but now the *warfare* exhibits, properly speaking, the finishing unto victory, the winning and maintaining our great object. This similitude is often entirely misunderstood by those who, despite the connection directly established between ver. 33 and ver. 32 by the οὕτως, interpret the *desiring conditions of peace* of a disgraceful discontinuance of the war and

[1] Olshausen refers to Augustin, Conf. viii. 6, speaking of two disciples—Et ambo jam *tui* ædificabant turrim sumtu idonea, relinquendi omnia sua et sequendi te.

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relapse into the *world*, as if it meant:—If he has not power, he should not have undertaken the war any more than the building, or should now make peace again. Whatever analogy may seem to lead to this mischievous exposition, it is altogether opposed to the *true* analogy of both these parables; for the Lord, who had just before given up the leaving off midway to its appropriate scorn, could not with such a tone as this in any sense counsel such discontinuance of the war; and τὰ πρὸς εἰρήνην clearly corresponds to τὰ πρὸς ἀπαρτισμόν, as does εἰ δύνατός ἐστιν to εἰ ἔχει, this being the object which it should be in both cases a man's wisdom to secure.[1] We would rather say that the second parable continues and expounds the former in *another* aspect of the matter; bringing out, to speak more correctly, the *inner* meaning of the previous ἔχειν, inasmuch as it can only come from the sense of want, and consequent seeking of grace, from the sense of powerlessness and consequent seeking for peace. *War*, as the Lord here intends it, can only be where there is already a beginning of discipleship:—man naturally is at peace with the world and its prince, and does not seek conditions of peace with God! Consequently, that other king, with whom this conflict has to do, can by no means be the prince of this world or the devil;[2] but no other than God, the disciple's Lord, opposing Himself as an *apparent* enemy to His children, because His sacred and sanctifying power and discipline must ever be in conflict with all their independent life and will, until it be extinguished. We must understand it in the sense of such passages as Job ix. 19, 32, 33, xv. 24; comp. Judith xvi. 16. God comes with twenty thousand against our ten thousand, that is, with always twice our power, be we strong and well armed as we may.[3] *Our* ten thousand have been already received and acquired in our previous discipleship; it is the strength which

[1] Alford here agrees with me, and speaks of the ordinary misinterpretation—which destroys all the sense.

[2] Braune, alas, still holds to this; and Lange, too, who interprets it of the "prince of darkness."

[3] There is probably a subtle significance in the change of ἐν and μετά. Man is, even in authority, as it were only one person among (בְּתוֹךְ) his fellows; but God comes in kingly majesty with His ministering hosts. Or better, with Alford:—"Can I, with (*ἐν with all that I have*, all my instruments of

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we have, and which seems so adequate, and which we are tempted to count our own, and use against the further disciplinary power of God. This is a foolish and melancholy declension into the old, not yet wholly uprooted error, which assumes that we are, or have, or can do, anything of ourselves in the presence of Him to whom all power belongs—and it is ironically exhibited in the relation between man and God being set forth as the going out of one *king* against *another* king! We must begin and achieve the *building*, but never as in *conflict* with Him, who alone has, and imparts the power and resources requisite. In this matter all proceeds from beginning to end only in *peace*, in peace *sued for*. Not that men deliberately and consciously purpose to fight against God, any more than they duly considered, in the former case, that they could not finish the building; they simply value themselves upon the power they have as their own, even while piously attributing it to the "rich grace of God." It is not merely *before* the commencement of conversion and the first suing for peace, that proud man thus exalts himself, rashly declaring, when God opposes him with His law—that he will keep it with all his heart, practise all virtues and avoid all vices; when God threatens him with temptation—that he will soon pass through it, resolute not to fall; when God speaks of solemn tests and Christ speaks of His cross —that he is ready, with fixed decision, to bear and encounter all! But here the Lord refers to that worse folly—against which the *first* supplication for peace should insure the disciple for ever—viz., that of those who, when converted, afterwards turn the grace which they have received and their little kingly power against the King of kings, instead of continuing for ever to seek in yet more perfect self-renunciation and holiness fresh accessions of grace. Be thou ever so well equipped with excellencies—He will make them into thy sins; be thou ever so full of good resolves—His tests will break them; regard thyself as ever so well furnished and armed to appear and stand before Him at His coming—He will at last, in death and judgment, remain mightier than thou.

war) my ten thousand, stand the charge of Him who cometh against me with (μετά, being *only as many as He pleases to bring with Him* for the purpose—see Ps. lxviii. 17, E. V.) twenty thousand?"

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To the previous *disgrace* of the building unaccomplished should now, properly speaking, correspond the disgrace of going forth to the battle in impotence and being overcome; this aspect of the case is, however, pretermitted now as being sufficiently understood from the preceding. On the other hand, nothing is said in ver. 32 (let it be well noted!) of scorn or shame, since to pray for peace in the presence of the more mighty one involves no disgrace, is rather the most praiseworthy prudence that man can exhibit. To send an ambassage, is voluntarily and *humbly* to take up the cross with which the Lord opposes us, and to *bear* it in self-sacrificing devotion before our essential and true crucifixion. He who is refractory against the cross, as well as he who recoils before it (for the fleeing before the other king is also in vain), appears here a θεομάχος; he who takes up the cross *submits*. Thus the two similitudes are, when accurately regarded, parallel with the two utterances of vers. 26, 27: to *hate* the world and our own life, is essential to the first *coming*, else the cost has not been justly counted; the *cross* of discipline, test and trial in order to confirmation of faith, comes against *those who are following* Christ, and to sue for peace is ever the only strength in this warfare. The latter applies the test to ascertain whether the former has been genuinely and fundamentally done. Thus from beginning to end the cost of being a Christian is great; and yet it is not too great for such as are poor and humble in spirit. *Peace with God* ever renewed, graciously assured and confirmed by the seeming opposition of His grace, confirmed in obedient submission to His guidance, reception of His sanctifying influence, enjoyment of all His infused gifts and energising power—this is finally, and in the highest sense, the consummation of discipleship under the cross.

Ver. 33. By this emphatic reiteration the Lord would ask—Have ye truly understood all these things? The οὕτως, which must not be superficially passed over, gives the express and formal interpretation, not only of the suing for peace in the second, but also of the counting of the cost in the first, similitude; for the renunciation of all this is ours, is the common foundation and central idea of both; the ὑπάρχοντα are not only the cost of the building, but the strength also for the

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war.[1] Thus it is a *self-renunciation*, the sincere and humble acknowledgment of our abiding poverty and helplessness; such as in relation to God truth and right alike demand from us all through! He who submits to be brought to this condition by the salt of truth, and the discipline of God in the teaching and guidance of Christ, has thereby himself become salt, for the riches of God's grace and the power of His Spirit then enter into the needy and the empty souls.

Vers. 34, 35. This saying concerning salt the Lord here utters for the third time; let the exposition, therefore, be consulted upon Matt. v. 13 and Mark ix. 50, where it will be seen how pointedly the latter passage especially coincides with the connection of our present place. There it was made prominent at the close, how the salt of humility and self-denial is bound up with the true *peace one with another;* here it is similarly represented, after ver. 32, as bound up with the prayed for and experienced *peace with God.* There are who would here interpret the ἐν τίνι ἀρτυθήσεται—wherewith, then, will the food be seasoned? or again—in quo cibo eo (scil. sale) utetur, *in what* shall it be used as seasoning? But both these interpretations are incorrect, and the saying is assuredly the same in all three passages, as the ἐν τίνι ἁλισθήσεται of Matt. v. is decisively expounded by the ἐν τίνι αὐτὸ ἀρτύσετε of Mark ix. It is the savourless salt itself which is spoken of here down to the final αὐτό: εἰς γῆν also is not the same with εἰς κοπρίαν, for the οὔτε forbids that; it is good neither as laid upon *ground* (or arable land), nor as mixed with *manure*[2]—in brief εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, it has no longer any virtue or goodness for anything. Thus, finally, the disciple who has utterly apostatised

[1] There are passages which we cannot hear and read with too keen inquisition into their words. Τὰ πρὸς ἀπαρτισμόν we *have* not, but the great builder, who Himself edifies us, affords them to us; τὰ πρὸς εἰρήνην, He does indeed assure to us who ask them, but in this case *our* ἐρωτᾶν is made more prominent as the condition, and hence τὰ πρὸς εἰρήνην itself designates our prayer.

[2] Men do not sow on salt (Ps. cvii. 34), nor is salt used as manure, though many strangely so interpret here. (See Deut. xxix. 23; Jud. ix. 45; Ps. cvii. 34; Jer. xvii. 6; Zeph. ii. 9.) If the noble and excellent substance is useless for its own proper function, it is not to be used εἰς ἄλλο γένος.

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from his calling and the beginning of his discipleship is not to be restored; he is abandoned already to the scorn and contempt of men.

HIS RECEIVING SINNERS VINDICATED FROM THE CENSURE OF THE SELF-RIGHTEOUS. THE SINNER'S REPENTANCE OR PUNISHMENT, IN A SERIES OF PARABLES.

(Chap. xv. 4–xvi. 31.)

We would scarcely affirm, with Ebrard, that the parables of chap. xv. are closely connected with the subject of the previous chapter, as exhibiting in its utmost clearness and force that spiritual poverty and sense of helplessness which Christ requires in those who come to Him, and to which alone He assures acceptance; though we are free to admit that in St Luke's arrangement the doctrine of Jesus in chap. xiv. is a certain preparation for that of chap. xv. (Ebrard, after joining these two chapters somewhat too closely, makes the connection between chaps. xv. and xvi. much less strict than it really is.) Nor can we accept Olshausen's view of the *contrast* between the exhibition of compassionate love as now depicted, and the strict severity of what had preceded; thus making the point of junction between these discourses the contrast between our Lord's rejection of some and acceptance of others. For although the Evangelist seems in chap. xv. to make a certain reference to chap. xiv. 25, giving prominence in his present description of the crowd around our Lord's person to the better, humbler element in it, yet the words of ch. xv. 1 themselves have all the appearance of a new commencement generally. In particular, the πάντες (omitted by the Vulg.) which Luther has groundlessly translated by *allerlei* (comp. Matt. ix. 10, πολλοί), must not be understood of all the publicans and sinners of this immediate place; it manifestly enlarges the scene to embrace the whole sphere of our Saviour's general teaching. Where and when this now specifically took place, does not affect the question at all; it is the constant and ever-recurring scene, the drawing near of sinners, and the mur-

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muring of the "righteous"—as it is exhibited in Matt. ix. 10, 11, Luke vii. 39, and once more, in this place. Grotius rightly discerns this tone of generality in the form of expression ἦσαν ἐγγίζοντες, and compares chap. iv. 31. And as the concise εἶπε δέ of ver. 11 can only indicate an immediate sequence of discourse (according to St Luke's habit of interpolating such remarks to quicken attention); so must the keen discernment of a profound exposition come to the conclusion that the whole of the sixteenth chapter (which closely binds together its own two halves in vers. 14, 15, and hangs ver. 19 on the sentences, vers. 15–18, spoken in connection with ver. 14) belongs to the series of connected discourses begun with chap. xv. 1.[1] Consequently, chap. xvi. 1 does not introduce a general formula (though the expression might seem to imply as much), but the Lord's address to the *disciples* corresponds to that addressed to the Pharisees, chap. xv. 3; just as we have once and again seen in chap. xii. 1, 15, 22, 54. Even Schleiermacher found chap. xvi. intelligible only in connection with chap. xv.; and it is very generally allowed, because so obvious, that the disciples referred to in chap. xvi. 1 are those who had just come to Jesus, the publicans who stood at the threshold of discipleship. But it is equally plain that the Pharisees in chap. xvi. 14 are continuing the mockery of chap. xv. 2.

This is the profoundly significant manner of the Evangelists generally, and of St Luke in particular, by formulæ apparently indefinite to carry on the most precise and definite narrative, thus leaving something for our intelligent investigation to find out, and accustoming us to understand the same words in different senses in different connections. When we read with the necessary discrimination, keeping this fact in mind, we shall be able to lay a sure foundation for the right understanding of the two parables concerning the unjust judge and the rich man, in their harmony and connection; and disentangle the former especially from the confusion in which expositors have involved it.

And what a mighty and gracious testimony is that which, in

[1] Not, indeed, all spoken in one breath, as we may naturally suppose; yet, in close sequence, as a series of connected thoughts for the same hearers.

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ver. 2, is extorted from the lips of His enemies! Yea, these stony-hearted men are constrained involuntarily to greet the Saviour of sinners with such a Hosanna, and thus unconsciously to fulfil their duty in directing poor sinners, by themselves rejected, to the true source of their salvation.

This is not, indeed, their conscious purpose; their own perversion of mind and wickedness of will in this remarkable utterance is great and manifold. "*The sinners!*" (or, as without the article, Such *sinners* as these!) They altogether forget the *repentance* of these sinners, as coming between their *hearing* and His *receiving;* hence it is forcibly set before them in vers. 7 and 10, and affectingly depicted in vers. 17–20. Their infatuated charge—"*He receiveth them!*"—condemns in Him the first intercourse with such sinners, His having anything to do with them at all; leaving out of sight the fact that such sinners might, and would, be brought to repentance. St Luke records only, ver. 1, that *they* drew near unto Him that *they* might hear Him; why, then, did not these malignants confine their rebukes to that alone, even as in chap. xiii. 14 the ruler of the synagogue had condemned the θεραπεύεσθαι of the people? Should He not, then, heal them and teach them; should He not let them draw near and hear? *Hearing* is, as preachers to the people should have known, the only true way to the beginning of repentance and faith, and the ceasing to be a sinner. These people came not, as the Evangelist testifies, to see signs, to eat bread, to be delivered from their sicknesses, but only to *hear*, comp. chap. v. 1. It was the Lord's deep earnestness, that truth of His (as chap. xiv.) so rigorously decided and requiring such rigorous decision, which ever drew to Him the souls deeply conscious of need, while it repelled only the idle concourse of the crowd. "If hearts are to be attracted, they must mark something genuine to suit their case. No man tempted and tried would go to a free liver, but to those whose reputation is that of being strict. For from such they hope honourable and just dealing, and more likely cure." (Berl. Bib.) The humble *hear* and *learn*, they find the seeking and accepting grace of God in the pure truth of His word as issuing from the lips of Jesus; the proud and perverted *murmur* and *condemn*, their dark understandings darken the love of God where it would shine most brightly.

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These did not, indeed, dare to direct their words immediately against the Holy One of God; but they διεγόγγυζον, that is, they murmured among themselves, here and there, yet so that their murmuring should reach His ears—though He would otherwise have known and marked it well.

In this saying of the Pharisees, which we must closely analyse, in order to seize the proper point from which our Lord's long answer proceeds, there are several distinct grounds of error, which we may thus exhibit. First—We are not sinners ourselves! Then,—as St Luke himself writes in ver. 1, adopting the current phraseology—only by gross and scandalous sins, *e.g.*, by such unrighteousness as the publican's, does a man become a ἁμαρτωλός. Thirdly: With this they conjoin the uncharitable and irrational condemnation of whole classes of men as such,—All publicans are such sinners—while the Evangelist, on the other hand, designedly places between them a note of distinction in his καί. Finally: By such premises—adding to this false major an equally false minor—they arrive at the unscrupulous and malignant conclusion that even He, the holy Prophet Himself, must be a sinner too! "Tell me with whom thou consortest, and I will tell thee what thou art!" This ambiguous commonplace they apply to Him as they would to any other common man—who might have no special vocation to trouble himself about those who need instruction and amendment. And even in such a case their meaning is perverse, for *every* pious man has in reality and in the end both the obligation entailed upon him, and the ability to discharge it in some sense; the rule of Ps. i. 1, as applicable to ourselves, only requires us to avoid the fellowship of sinners so far as it might be a temptation and a snare; else must we in love and in pity strive to exert a wholesome influence upon them. And is the Lord Jesus alone to be excluded from this? They mark him out by their very emphatic οὗτος, and incautiously betray in this little word the true grounds of their malignant conclusion, which they would not have arrived at in the case of any other man, and which wilfully forgets all that their own eyes must have seen in His conduct and character. "*This man*, who is contrary to us now, and is everywhere in our way (ch. xxiii. 18), who receiveth not, and doth not acknowledge *us*, who doth alienate the people's hearts from our chairs of in-

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struction, and so forth. This man, whose claims we also will not admit, and whom we will not hear, turns on that account to the rabble;—it is plain, therefore, that we are quite justified in our action concerning Him, for He *eateth* wherever He can eat, without making any inquiry about the company (Matt. xi. 19; Lu. vii. 34)." They omit now any reference to the *drinking*, because fellowship with the table of the unclean was sufficiently defined and characterised without it, in their accustomed way of speaking—see Acts xi. 3. And all this comes to their minds and their lips, because they know nothing by their own experience of the work of God in calling sinners, and have no illustration in their own hearts of the coming to repentance of those who are called. If they had, they would have recognised the great foundation of all Divine revelation from the forfeiture of paradise downwards,—that "*God* receiveth sinners!" and their allegation against the hated οὗτος (like Matt. ix. 3, somewhat more intelligently than here)—would have condemned only His presumption in doing what was solely the work of God. But then arose the question—Is it solely and immediately the work of God? Were they not expressly appointed to seek and invite sinners to come to God for acceptance? Ah, if they had known themselves and the heart of God, the grace which preceded and pervaded even the law in the Old Testament, they would have known that—the holier a man was, and the more like God, the more gracious and condescending must he be towards sinners! If they had understood the prophecies concerning the Messiah, they would have recognised Jesus by this distinctive token of His Messiahship, and would have hailed Him with another οὗτος —Yea, *this man* is He! See Isa. xlii. 3, l. 4, etc.

Thus the fundamental idea from which our Lord's entire and ample answer—seizing and uprooting their wilful error in its essential principle—proceeds, is no other than this: "What is a *sinner*? How stands it, how does it go, with him in his sin, and in his *repentance* in order to God's acceptance of him? Are ye then altogether ignorant as to this? Ye are yourselves truly sinners like these—now these suffer themselves to be sought and found—but is it otherwise with you? Then woe unto you in your impenitence!" Thus the reply given to them is, in its full completeness, to be exhibited under two aspects. On the one

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hand, *penitent* sinners are *justified* in their approach; they are shown to be literally *received*, even as their objection ran; they are then further instructed for their after discipline. But, on the other hand, it *warns* sinners who are *impenitent* in their murmuring pride; but in such a manner as to show them that the love, which arrays before them the *punishment* threatened, *does yet seek them* still, if peradventure they may accept instruction and escape from condemnation. This gives us the substance of the whole, down to the final parable concerning the rich man in torment, and further Abraham's lesson of *believing!* The central theme is this—*The sinner's repentance or doom*, by which he is either gained and saved, or left and lost; so depicted as to show that the *seeking love of God* persists despite the stiffnecked opposition of the sinner, and *still invites* even after the first outbreak of punishment. First, the sinner's repentance! And here it is exhibited to the self-righteous Pharisees, blindly rushing to their own doom—in order to the justification of His own conduct, and if possible to awaken shame in their own hearts—that the grace of the Three-One God *seeks* to retrieve lost sinners, *receives* back again the penitent, *bears with* the perverse, and thereby *still seeks them* likewise. These are the *three* parables of ch. xv. Then, as the transitional middle-term between the great alternative before presented—the sinner's *prudent wisdom in avoiding punishment!* There we find it declared—in the hearing of the Pharisees—to the new disciples, and especially to those who had been publicans, for their encouragement as well as for their necessary warning, that the superabundant grace of God not only *permits* to the sinner, absolved in the reckoning with Him, the use of the worldly goods which had been the mammon of unrighteousness for all purposes of brotherly kindness, but absolutely requires it; and that *fidelity* in the dispensation of this love will be rewarded, while the opposite *unfaithfulness* will only involve and draw after it a *new punishment*. This we have in ch. xvi. 1–13, a parable of contrast, derived from the prudence of the children of this world, and which therefore the Lord, to obviate all possible misunderstanding, has Himself expressly interpreted.[1]

[1] And yet how many have failed to perceive even this, and still more its true connection with what precedes, and with what follows, as the middle

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Finally, the sinner's *punishment*, which falls upon him in the kingdom of the dead when he has persisted in scorning the love of God, which down to the last sought his soul; after he has thereby hardened his heart into unbelief of the extant word of God, and into all unmercifulness against his neighbour. Thus it is once more exhibited to the Pharisees, for their conviction and warning,—that *presumptuous practical unbelief* in God's revelation brings upon self-righteous and hypocritical sinners these *torments*, which may be the only remaining way—though a severe one—still, if it were possible, *to win them*. This is the last of these parables, placed, as we may hope, in its own clear light; and the express and instructive *preparatory* address (vers. 15–18), to those who were aimed at, is a kind of index to the true interpretation, just as the previous parable received its explanation at its conclusion, vers. 10–13.

THE SEEKING OF THE LOST, THE JOY OVER THE FOUND: THE LOST SHEEP, AND THE WOMAN'S PIECE OF SILVER.

(Luke xv. 4–10, [Matt. xviii. 12, 13].)

Before we enter more minutely into the exposition of the two first parallel parables, in their significant juxtaposition, we must apprehend the full meaning of the *Trilogy* of the lost and the found again. But first of all we must notice the dichotomy which pervades the whole (and which St Luke makes evident in ver. 11):—the *seeking* of the lost comes forward in the two former parables which have a more directly figurative character, though expressly interpreted for us; the *acceptance* of the penitent, whose coming has been prompted indeed by the seeking,

point between them. It is by no means the mere "transition from the dogmatic to the moral" (as Ebrard says, and Olshausen too, describing them as "parables concerning the benevolent love of man"), as if the point of connection was the condemnation in a final parable of "a hard-hearted indifference to our neighbour." The deeper fundamental idea is repentance unto new life and new love in faith, in order to escaping from eternal misery and need.

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and in conjunction with this the *longsuffering forbearance* towards the stiffnecked (who is still *sought* by that forbearance) appear together in the third parable, which is followed by no interpretation, since parable and interpretation almost entirely coincide.[1] To the penitent "publican and sinner" is opposed the self-righteous Pharisee as a *worse sinner* than he—making it in the end very plain who the "ninety and nine just persons" are.

But now for the *threefold* series, and the distinction, also, between the first and the second. Bengel's words, which so profoundly penetrate the meaning of the whole, say all that is necessary; we have only to develop and exhibit on all sides his concise hints. "Ovis, drachma, filius perditus: peccator stupidus, sui plane nescius, sciens et voluntarius." We might take it for granted, in our Lord's discourses, that the two former parables, with all their analogy, are not intended to teach simply the same thing; but that they bear somewhat the same relation to each other as the grain of mustard seed and the leaven, the hid treasure and the pearls, in Matt. xiii. Olshausen, as if he had not on this occasion consulted Bengel, sees the truth afar off, but speaks doubtfully—"The second parable is *obscure*. For I cannot persuade myself that it contributes no new feature to the general picture presented by the three parables; and that consequently the contrast between γυνή and ἄνθρωπος, between δέκα and ἑκατόν is merely accidental. Yet I have nothing positive to say as to the true explanation, and therefore leave it to those who are more keen-sighted." He then makes a timid reference to the comparison of the kneading woman, Matt. xiii. 33 (the virgins, chap. xxv. 1, are not in point), on which we also took occasion to refer to the present passage. We shall see how well-grounded is the analogy of interpretation between the woman there and the woman here; and how securely we may rely upon Bengel's explanation of the entire Trilogy, as we shall develop it, with the consequent distinctive significance of its middle

[1] In the two former parables the prominent personality is the seeking love of Him who had lost, in the third the sinner himself, as submitting to be found and repenting. Thus it is speaking too indefinitely, to dispatch the two former parables as the mere introduction to the affecting history of the prodigal son."

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member. Can we suppose that the first and the third would have so distinctive a reference, but the second be without it? Can we regard the Lord as almost repeating, unnecessarily, the very same thing? Be it far from us to think so!

The distinction in *that which is lost* is so far indicated by Bengel, as to show that such a distinction exists. Consequently we may be assured that there is also a corresponding distinction in the *seeker* of the several instances. But the person seeking must be God in Christ, that which is lost must be man in his condition as a sinner. In seeking ourselves the contrasts between the lost and the seeker we must first mark the *threefold* personality of the latter, the reference of which to the Trinity Bengel has also perceived. The *woman* cannot be primarily and absolutely the church, as in Matt. xiii. For this is itself only a recovered sheep, a piece of silver found. The Lord apprehends *the sinner* (this was our starting-point) under the threefold aspect of his sin. He first regards him as in the midst of his actual and present course of sin, from that benignant point of view under which he is viewed by the grace which is resolute not to give him up, and in which he is regarded in that inexhaustible normal passage, Isa. liii. 6;—then he appears as a foolish and wandering sheep, straying shepherdless in the ways of perdition, *peccator stupidus*. The Lord afterwards descends and ascends to the *result* and the *first principle* of such a condition. The sheep continuing to stray is regarded in the one case as a treasure perfectly lost; and, in the other, the beginning of his error is exhibited, as that of a child consciously and deliberately revolting against his father. The *foolish, wandering sheep* (as opposed to whom those who *know* the way might be termed just, *if* they knew it aright, and walked in it accordingly), are sought again and found by the *Son*, who is Himself the calling *word*, the wisdom, and the way:—hence we see the sheep and its *Shepherd*, whose voice the publicans and sinners even now *hear!* The *sinner lying in the dust*, who has, alas, reached the first goal of his evil way (having, however, still the stamp of God upon him, as he once belonged to God's treasured possession—glancing forward to the third!)—*sui plane nescius*, in the עֲפַר of φθορά and of θάνατος (while, on the other hand, a sheep has at least some instinct of pasture, and a kind of remembrance of the shepherd's

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voice)—is sought again and found by the *Spirit*, who is the *energy* of the life and light of God, the breath of life which first removes the dust, the light which dispels the darkness. (Jno. i. 4.) The Spirit is indeed presented in Scripture, from Gen. i. 1, 2, downwards, as feminine and motherly; but it is that He works, enlightens, and sweeps, by the instrumentality of the church of God upon earth. Thus there is some truth in the observation of Luther, who understands here "the Christian church;" but this *woman* is not the church in herself, but the Holy Spirit in the church, or the church as the organ of the Spirit. She is, as the bride in humanity, so the mother in God. The Spirit and the Bride say Come!—to the Lord. But the Spirit and the mother speak in invitation to every hearer of their voice—Come and join with us! Rev. xxii. 17. Finally, *whence* originated this wandering of the sinner, and this lying in the dust? He is, indeed, no sheep, nor is he a piece of money, but he is of Divine original. In the beginning of his sin, he can be regarded only as a *peccator sciens et voluntarius*, a conscious and voluntary sinner. The *apostate sinner*—such in the origin and in the permanent internal principle of his sin—is first left in his liberty by the *Father*, the *true Creator*, the eternal *will of love* (the ultimate principle in God's relation to us); then borne with by the long-suffering which foresees the misery which will drive him back; and, if he *sciens et voluntarius*, consciously and voluntarily, returns, graciously *received again*.

Thus in the first parable are properly opposed the ninety and nine so-called just persons, who ask not for the way, who hearken not to the word, who do not draw near to the Saviour or the Shepherd to hear Him:—it might be supposed because they are in the right way, but that a doubt arises on account of their very ungodly murmuring against God and the joy of all the angels. In the second parable they are preliminarily left out of the question,[1] but in the third the abhorred picture of these supposed just ones is exhibited in full by the character of the elder son.

Vers. 4–7. Thus Christ presents Himself as the good Shepherd, who seeks the lost sheep—according to His humanity

[1] "The two former parables ended in such a manner, that they could not allege that they were designed to taunt themselves; *meanwhile their indignation might somewhat abate.*" Berlenb. Bibel.

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assumed to that end; and brings it home when found, with the universal sympathy of the joy of heaven—according to His Divinity glorified in the ascension. The subjoined interpretation of ver. 7 with its οὕτως concurs with the ἐν τῷ οὐρανῷ, and the distinctive future of ἔσται, to lead us at once to such an explanation of the whole; nor could the Pharisees and Scribes fail to discern, as the Lord proceeded and ended His words, this ulterior meaning in parables which had their starting-point in simple human relations. The figure of the Good *Shepherd*, faithfully seeking His lost sheep, which our Lord was well-pleased to recur to again and again, is taken from the centre of the Old Testament, where not only is Jehovah so exhibited in His relations to the people and to individuals, but the future manifestation of His fulness of grace in the *Messiah* is especially presented in imagery of this kind. We know how He appears there as the one Shepherd who is to be raised up, the true David, and so forth; we have already had occasion, upon Matt. xviii.,[1] to point out the allusions in Ezek. xxxiv.:—see vers. 6, 11, 12, 16, and, at the same time, vers. 7–10. Thus does the Lord say plainly to these murmurers:—This, for which you blame Me, is My great work, the work of the Messiah; it should also be yours, but ye have shamefully neglected it, and I must supply among the multitudes of the lost in Israel your lack of service, restoring what ye have ruined! Let it be observed, further, how the Lord God who Himself was to come in the person of the Messiah, speaks in Ezekiel continually of "*My* sheep;" and this will help us to feel the profound emphasis of the "*having*" and "if *he lose*" as they fall now from our Lord's lips. First of all, it seems to say—What *man* among *you* would not do the same? This is not so much —Ye are men yourselves, and will ye in your uncharitableness refuse to trouble yourselves about the lost and the wretched? But we must regard it as the common argument from a poor needy animal to a man (as in the sabbath-healings); and, more than that, as pointing to natural *self-interestedness*, influenced by which the covetous man would not *lose* even one

[1] Olshausen, however, speaks of this parable having its original place, not in Matt. xviii., but here in Lu. xv.—as if it could only have been spoken once! When will the hypothesis, which so much abhors repetitions in the Gospels, disappear from evangelical criticism?

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of his hundred sheep.[1] Thus does the Lord place His own Divine, incarnate, and unparalleled action in the most condescending comparison with the most ordinary conduct of men;—and there is in that comparison a certain profound truth which must be understood, and before which human folly is repelled. But the words most assuredly penetrate much deeper than that; for, the affectionate *shepherd-feeling* of ver. 5 indicates much more than the mere care of its own property. In the centre of all lies the profound thought, that in God and Christ love is one with self-interest, and self-interest is one with love; no such contrariety existing between them as is found in the case of man. God loveth men, and all His creatures, for the sake of His own glory which should be reflected in them; but this, again, is no other than pure self-renouncing love, for He who hath not merely a hundred, but ten thousand times ten thousand sheep, and can always create others unlimitedly, nevertheless is unwilling to find one wanting, and counts that as *lost*, in itself, which He cannot feed, and bless, and save for ever. And so, in a lower degree, but with the mind of God, should the shepherds of Israel, as the servants of God, count the sheep as their own: see Jno. x. 12.

The Lord does not expressly say—"That which I now do, should *ye* have already done;" nor, on the other hand,—"What else doth *God* with regard to His people, and all mankind?" But He rather says, and more expressively—"I thus indeed act as *man*, as the *Son of Man;* and *what man* in like case (although in another sense than that in which I act) *would not do the same?*" For the rest, it is plain that the *sheep* of the Lord Jesus do not here designate, in the sense of the discourses in St John, those who are foreseen as believers and elect; although many thus perversely interpret His meaning, and hence find themselves altogether at a loss to account for the ninety and nine. It may be said (with Richter) that all Israel is primarily to be understood; we think, however, that the hundred sheep extend much further than that, and intimate—"All men are My sheep, and therefore even ye unfaithful shepherds are such."

[1] Lange pursues this thought, and emphasises it too much; for the idea of the shepherd's solicitude for the completeness of the round number of a hundred is only a subordinate feature in the parable itself; and so of the woman's scanty *ten* pieces.—Or must we refer to *Anselm's* full number?

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Christ is "the Man, whose all men are!" Still occupied by His gracious intercourse with the publicans and sinners who had drawn near to hear Him, He takes the gentlest view of the apostasy of all mankind from God and from Himself; contemplating them under that gracious aspect which has also its truth. "They are indeed wretched and wandering sheep;—but ye are (as ye think) in the right way; may I not, then, *leave you?* This ye willingly consent to; then let Me seek the lost, receive those who draw near to Me, save those who hear Me and repent, though you need it not!" It could not be but that this most gracious beginning should immediately assume a tone of gentle or severe irony as it regards these perverse hearers. He does not actually leave any flock without a shepherd in the wilderness, while He goes to seek the one stray sheep (as Eliab blamed David, 1 Sam. xvii. 28);—though the parable in its limitation does not extend to that, nor does the Lord's immediate answer involve that necessity.

But now let us observe in ver. 5 the graciousness of the Shepherd, who is not indeed influenced by the common selfishness of man, but by tender love to the sheep themselves! We would not press the allusion, with Melancthon, who says:—Est suavis significatio inserta *passionis* Christi; ovem inventam ponit in humeros suos, *i.e.*, ipse onus nostrum transfert in seipsum, fit victima pro nobis; for, the passion of our Lord is rather involved already in the *going after*, till He find the objects of His love; the retrieved ones are already atoned for. But this figure of the Shepherd with his sheep upon His shoulder, which the early Christians so much delighted in portraying, does most expressively paint the tender and assiduous love which the sinner experiences on his first return by repentance. Oh that poor penitent converts found always such gentle treatment from the proud world, or even from some proud saints! The great and good Shepherd, in the fulness of His love and joy, does not hand over the poor sheep to a servant, who would hurry it home in his hireling way: no, He beareth it Himself (see Isa. xl. 11), reminding us of the leading or *bringing in* of chap. xiv. 21, which falls immeasurably short, and is assigned to the servant. No chastisement for the running away, no driving or whipping back—the poor sheep is weary and *languishing* enough by reason of its wanderings (Matt.

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ix. 36); the great object is solicitously to warn and to shelter it against new dangers—"that I may not again lose thee, My beloved and peculiar treasure, which it rejoices Me to have found again!

The *coming home* of the Shepherd precisely corresponds to His *going forth*, πορεύεσθαι. It was not, indeed, literally said *in the parable* that there was such a going forth from home (the parallel is καταλείπειν); but it was actually intended, nevertheless, to indicate the whole human life of our Lord with its great aim, and is therefore to be interpreted by Matt. xviii. 11, comp. Lu. xix. 10, where the Son of Man is said to have *come* to seek and to save that which was lost. Thus He goeth after it, *until* he find it; that is, not merely (according to Bengel) seeking the sinner even at the table where he sits in his sins, but in the essential truth of His words, seeking *till* the death of the cross; seeking us by penetrating the depths of our misery and our curse, since only there and only thus we might be found! Consequently, the *coming home* of the Son of Man, who had gone forth to seek and to save the lost children of men, must indicate His return to His own proper house as the Son of God; to the heaven whither He carries back His saved ones. All this is most plainly declared, as we have already said, in the literal words of ver. 7, *Likewise—in heaven*, and most significantly the ἔσται pointing to futurity. This man, this shepherd, is thus at the same time the Lord from heaven, so transcendently high in Himself, yet so condescending towards the objects of His gracious seeking! It is a still further condescension of the great Proprietor that He summons others to share His joy; for He who thus speaks to others, places them, as it were, on a level with Himself. The *joy* is in itself so great, that it is as if He is not sufficient for it Himself, but increases His gladness and the complacency of His love by the sympathy of others! What depths of Divine συγκατάβασις in the real truth which is undeniably involved in such figures as these! The man in the parable has friends and neighbours around him, who are his fellows—thus deals the Lord with those who are with Him *in heaven!* Looking at the profound difference between the two parables, we very much doubt whether here also, as in ver. 10, the angels of God *only* are to be understood. Meyer observes

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—Among the angels and the blessed; Bengel understands here in the first instance only the spirits of the just made perfect (comparing Rev. xviii. 20), but this is opposed by the circumstance that the φίλοι καὶ γείτονες are obviously not themselves πρόβατα. Συγκαλεῖν is the specific expression for an invitation to a *feast*, and hence the "friends and neighbours" are only parabolically so designated—see ch. xiv. 12. (For the poor and the maimed cannot be invited in heaven!) Moreover, we should not seek a profounder distinction (with Bengel) between the friends in sentiment and will, and the neighbours in dwelling and locality. Such thoughts may very easily be pushed too far, as, for example, the edifying observation—What joy will then arise, when the sinner is brought safely home at last! (Is there joy in heaven at thy conversion, and will there be none at thy glorification? Baxter.) For the Lord regards the converted man here as already fully saved and brought home; embracing all in one comprehensive figure. Oh how graciously does His saying proceed—"*My* sheep—which was *lost—that which* was so known to you, the inhabitants of heaven, as well as to Me, in whose fate ye share My interest, so that I may well call upon you for your sympathy and joy!" The fulness of the meaning of each word has an inexhaustible influence for the heart, even after we have clearly expounded it to our minds. Just as according to that low analogy, which the Lord does not disdain to use, the tenderness of the shepherd feeling may be exhibited in man as a shepherd towards the animal creation—so does the Lord of heaven look down upon the pitiable objects of His compassion upon earth. Just as we ourselves rejoice over the fortunate *finding* of what it has cost us pains to seek, however trivial a thing it may be in itself—even so is there joy in heaven in the presence of God and His angels, even such is the rejoicing of the Son of God who returneth home with the precious thing that He hath retrieved!

We must not pass over, in our familiarity with the formula, the majestic *I say unto you!* which forms the sublime transition to the interpretation of this most condescending parable. "I am that Shepherd, and this I say unto *you*, shepherds of Israel; to you who murmur and blame me I speak, the Son of Man who am come from heaven, and will soon return to heaven

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again as My home; I, who know full well what passes there (as afterwards, chap. xvi. 23, what passes in hell),—I say unto you that joy shall be in heaven over that which causeth you offence upon earth! Joy, not over the sinner in his sin, but over his repentance; though ye, in your heartless presumption, allow no validity to that repentance, and would not that I should receive such a sinner! I say unto you, that he will be more than *received* above, whatever ye may vainly say against it. Over *one* shall there be the joy of all heaven; and even if all who hear Me did not repent, if only one of them repented, the joy of finding him would repay all the toil of seeking him. Ye reject all sinners alike in mass; to Me every one, for his own sake and for the sake of My love, is inestimably precious and dear." We have already shown upon Matt. xviii. that the Saviour's joy in recovering the sinner refutes the notion of any irresistible grace. Not that the sheep seeketh the Shepherd; unless he were sought and called he would continue lost. But, on the other hand, he may oppose instead of following the recognised voice of the Shepherd; not, therefore, all who are lost are found again, or yield themselves to be saved, and this is the reason of the joy which is felt over that one which is recovered. The μετανοεῖν is effected by the seeking love of God; but does not consist entirely and alone in the energy of that love. This is perfectly exemplified in those others who are now brought into contrast; the designation of whom in the parable as "*not* lost" is now qualified by a tone of lamentation and complaint in the interpretation of the parable. A sinner who repenteth is a sinner no longer, he becometh truly righteous;—but what of the ninety and nine just persons? Their true characterisation has been given upon Matt. ix. 12, 13. The gracious severity of the words set out with the assumption that their righteousness was valid; but when they murmur where the inhabitants of heaven rejoice, the question naturally arises whether their righteousness can be genuine.[1] This is the

[1] The Lord recognises no just persons who never needed, or even who no longer need, repentance:—and every application which involves this is a perversion. Braune, *e. g.*, speaks of the "innocent, who have not yet experienced or become conscious of evil, and who in the simplicity of their hearts are just before God," as contrasted with "sinners who have passed beyond the line of innocence;" but the former could only be the *angels*,

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second condemnation of the Pharisees which is hinted; the first having been already directed against their neglect of their pastoral duty. This closing sentence, further (which coincides with ch. v. 32), proves assuredly that the one sheep cannot be, in the meaning of this parable, the human race as requiring redemption; for the ninety and nine ἐν τῇ ἐρήμῳ are neither the angels nor the just made perfect in heaven. He who lists may, however, *go beyond* the limits of the parable, and regard the Lord as having one great flock throughout the universe, to which the human race, lost till He goes after it, is related as the one saved sinner, is related to all the others as the one to the ninety and nine![1]

Vers. 8–10. We have already exhibited the essential point of this second parable, which alas is in most sermons and expositions lightly despatched as dependent upon the former, or left altogether unnoticed. It is not the Holy Ghost, as He is a hypostasis in the depths of the Godhead, but as He hath built for Himself a *house* upon earth, and obtained for Himself a *possession*. The *church* as a whole and individual *churches*—both are, in a certain sense, the same. The *Spirit* in the *church*, as the true mother of that *house* which the great Proprietor possesses not only in heaven but also upon earth, seeks, in like manner, the lost piece of silver, and similarly rejoices over it amid

who however occupy their own quite different place in vers. 7, 10, and are never called just in Scripture, but always holy ones. This would issue in making our Lord preach the doubtful doctrine that "virtue transcends innocence," against which we cannot be too much on our guard, as grazing the confines of the view that man's fall into sin is his line of progress towards maturity. Righteousness in scriptural phraseology is never mere innocence, nor untried and unconfirmed virtue; and as the "just persons" in ver. 7 are upon *earth* (for should not the angels in heaven rejoice over themselves as righteous?) it remains that it is here only a *preliminary hypothesis* which is assumed, with an underlying tone of irony.

[1] "Should not that great and glorious Shepherd whose millions of bright sheep fill the universe, leave these millions in order to seek the slightest, poorest, most infirm of those who need His care, and without that care would utterly perish; does not His boundless love require Him to go after it?" (Kurz, Bibel u. Astronomie, S. 220). This is a thought quite permissible in itself, but, as an exposition of what eternal Wisdom has spoken, it is not valid.

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the sympathies of all angels and good spirits. Thus the meaning of our Lord's words, spoken for futurity (Matt. xxiv. 35), goes here, as it often, or, we may say, always does, far beyond the sense which those who heard them first were then capable of putting upon them. Nevertheless, even then an attentive and thoughtful Scribe might have been led by the symbolical seeking *woman* to think of the congregation of the people of God, of the קָהָל or עֵדָה of the Lord; in the name, and as the servant and representative of which, he himself should also have sought the lost. But let it be observed *now* that the house built upon earth is not introduced till *after* He who had come is gone home again to His house in heaven (ver. 7). The substitution of the piece of silver as designating the sinner, gives us, in addition to the important meaning which we indicated above, the idea of a progression *in his value:* a lost animal, a lost piece of money, and finally, a lost *son!*[1] For, the more closely we regard and realise the sinner's final misery and first apostasy as leading to it, the more impressively does his value in himself assert itself. The number hence becomes smaller: at first a hundred, now ten, afterwards reduced to two. This is not designed simply to teach that the enumeration in itself is not to be interpreted; but the *ten* pieces of silver indicate in passing that the woman is not so rich as to be indifferent to the loss of even *one* piece; that is, one soul is estimated by the Spirit in the church, not in the proportion which one piece would bear to the hoard of a man with millions, but in its proportion to the scanty store of such a woman as this. The church counts her possessions carefully, is unwilling to give up anything as lost, and speaks of it when lost with all the more emphasis as —*my* piece! As the Lord also on Matt. xxii. 20, 21 compares man with a piece of money, referring by the *image and superscription* to the stamp of God primarily on Israel, and then generally on humanity in general, so must we not altogether exclude an analogous sideglance in our present passage. The piece of silver lying under the dust in its corner retains its own essential value, but it would remain *dead* and *lost* as to purposes of possession

[1] Not therefore conversely in anti-climax, as we find in Stein—not only a sheep, which has a sensitive enjoyment of its life, but even an insignificant piece of money! The tenth part of her little store is not insignificant to the woman.

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(as we speak of dead and useless capital), if it should remain unsought and unfound.[1] In a more restricted reference the Lord especially intends those who have already belonged to the church, and fallen in it; because *in them* the loss and the ruin is exhibited in its most impressive point of view: the discourse afterwards takes a deeper and more retrospective view, and regards every sinner as having been once in the house of God, in the heaven or paradise of innocence—of which more anon.

Lighting, sweeping, seeking: three critical points which are not alluded to without significance, and which point to the true signification of the γυνή. We cannot *seek* in the dark, because we cannot *see*. Then the lamp of preaching must first be kindled in the Gospel; and the voice of preaching is the voice, continued upon earth, of Him who is gone into heaven:—it is the Spirit who testifies in that preaching; but yet the church lights these lamps, by selecting and appointing her own true witnesses, chosen from her midst, and exercising their functions in her name. As to individual churches, this light may in some cases altogether disappear, but in *the church* never; she, that is, the Holy Spirit, in her, continues ever to kindle them anew. However much the disguising *dust*, in its various kinds, may itself glisten or shine—it is, and can be no other than darkness and death; the true light must shine upon, and disperse it utterly. For with *this* light is associated, and in absolutely necessary union, the *sweeping* of the house in all the further ordinances and regulations of the ecclesiastical economy, administration of discipline, and exercise of supervision; the removal out of the way of all hindrances and offences, of all hypocritical pretexts and concealments, so as to leave no corner unvisited by the light, and nothing hidden in the dust:—and all this is done by the true energy of life accompanying the true light. This sweeping does indeed at first seem to create dust where dust was not before, *exciting* it throughout the house for the sake of the object lost; and even so this work of the Spirit in the church is

[1] This view, which is quite in harmony with our present passage, and with the comparison between man and the tribute money, has no affinity with the strange and inappropriate question of Beck—"What makes the money *false* or *genuine*? Not the external brilliance, or the stamp upon it, but the false or genuine metal of its substance."

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complained against as unpleasantly disturbing the deceitful course of death, and interfering with the false peace and amenity of the house. Finally, the end and aim of all this lighting and sweeping is the real and thorough *seeking* for souls. We may further say that the first is preeminently assigned to the minister of the word as such, the second to his helpers and elders, and the cooperation in the great work of seeking to the whole church generally. When this proceeds in all its vigour, the church is filled with life; and, thus living, will not indolently suffer her treasures to be lost, but seeking and finding them will edify herself in the Holy Ghost.

Nothing is said here in ver. 9 of coming home, for the woman who seeks is already in her own house:—the Spirit abideth in the church. Hence also in ver. 10 (though this is generally overlooked) not the "angels *in heaven*" are mentioned; any more than the Future ἔσται, which now becomes the Present γίνεται. The angels of God, although they always behold the face of the Father in heaven, are at the same time cooperant upon earth in the seeking and preservation of those who are to be, and are, the heirs of salvation: they are present in the church (1 Cor. xi. 10); everywhere, and here especially, there is a close connection and fellowship between heaven and earth. The friends and the neighbours who run together after the manner of women (very much as if to rejoice over the birth of a child, see Ruth iv. 14, 17; Luke i. 58), must not be regarded simply as a necessary appendage of the figure; for, in this wondrous series of parables, there is not the slightest touch which does not yield its meaning. Bengel's remark upon the distinction between the angels as "foris, habitu virili, bellis apto;" and "domi, habitu pacifico et feminino," may be justly deemed far-fetched; but it will much better correspond with the truth if we refer to the hosts, or, as it were, the congregations of spirits.[1] Suffice, that in each case there is *joy* in the presence of the angels of God when a sinner begins his conversion, and opens his heart for the birth of his Saviour, even as there was angels' joy in Bethlehem; yea, there is joy over the beginning of every new

[1] Let it be remembered that the collective idea in Hebrew is expressed by the feminine.

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creation, like that first joy over creation when the light sprung forth from the darkness (Job xxxviii. 7. See Eph. iii. 10; 1 Pet. i. 12). This world is the nursery of that world; and every little plant is greeted as a new accession to the glory of God, to the joy of all who are saved in Him, and to His joy, as the Saviour, in them.

THE SEEKING, RECEIVING, FORBEARING LOVE OF THE FATHER TOWARDS THE PENITENT AND THE SELF-WILLED, THE OPEN AND THE CONCEALED SINNER: THE TWO SONS.

(Luke xv. 11–32.)

If it were allowable to introduce here the distinctions applicable to human things, we might term this parable the crown and the pearl of all our Lord's parables. How many words would it require to express all the feelings of reverent astonishment with which we ever contemplate and study it! How simple, yet how profound; how transparently artless as a chapter of human life, and yet how full of mystery as a revelation of the mysteries of the kingdom of heaven; how perfectly natural is the picture as a whole, and yet how full of significance down to the slightest and minutest features and touches; how eternally riveted on the memory are the words, how inexhaustibly to be explored their ever new evolutions of meaning; with what dramatic life is all related, so that every fresh clause suggests in itself a whole history, which one is involuntarily constrained to pursue for himself; and, again, with what force does every word arrest the conscience, and point to the parabolical application of the whole; —in short, to sum all in one word, how *Divine-human* is this parable of the God-man! So individually characteristic is it, that no other is its fellow; while so universally comprehensive that "*we* all must find ourselves reproduced in this parable in some sense, either as we have become, or as we have ever been, or as we are hoping and endeavouring to be!"[1] And we cannot

[1] Nitzsch, in his sermons (erste Auswahl, von Bonn 1833), constructed for academical and educated hearers, but full of the very marrow of exegesis —from which we shall take leave to extract much more.

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but remark how the blessed Lord, almost in opposition to His usual manner, speaks and points so *movingly* to the sentiment and feelings; as if His affectionate love aims to affect and to break, if that might be, even the hardest hearts. That this parable, which Lange beautifully terms "a gospel within the Gospel," this universal text for preaching about the lost and recovered sons of our heavenly Father (and the hopelessly lost firstborn in the rich possessions of the house), should be wanting in the pericopæ of the Sunday kalendar, is an omission which is utterly unjustifiable on any ground whatever, which is not compensated by the insertion of the previous similitudes, and which of itself is ample reason for that reformation of the kalendar which Palmer desires.

We shall not repeat what has been already said as to the position and significance of this parable in connection with the whole, but proceed to develop its individual meaning. We are called to regard the Lord's complete answer to the Pharisees, in the double picture so impressively contrasted, and which yet preaches the one love of God:—how the *manifestly apostate* sinner (with honesty, at least, in his sin), coming in *penitence*, is *received* again; how the *secretly apostate* sinner (secretly in hypocrisy), even while he is wilfully revolting against his father and his brother, is *borne with* in mercy, is graciously intreated, and even *still sought!*

Ver. 11. A hundred sheep—ten pieces of silver—and now *two* sons: this last introduces a *having* of a very different kind, and consequently, a very different, and now first perfect joy, in the recovery after *losing!* The limitation in number to *two* concentrates the attention upon the contrast, exhibited in vers. 7 and 10, between the lost and what was preliminarily assumed to be not lost; bringing out that contrast now into sharp prominence, as a main element in all these parables. A certain man had two *sons*, that is, he was the *father* of both! To understand Christ Himself as this father, is contrary to the sacred propriety of all His habitual speech, whether parabolical or otherwise, in which He never forgets that He Himself is the true *Son;* and, as we have said, is decisively confuted by a profounder investigation of the whole. *God*, as the Father or great Creator, has *sons*, self-conscious, endowed with will, begotten in His likeness—and these are not so

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much all intelligent creatures, though this is sometimes assumed, as men created in Adam after the image of God; for, "Adam was the son of God," ch. iii. 38. To say that God is originally the "Father of all His intelligent creatures," presents us only with a half-truth; but to say that He is and remains the Father of men, even in their apostasy, is a whole truth, Jas. ii. 9; Acts xvii. 28, 29; Eph. iii. 15.[1] Every "sinner" was once, in his first beginning and going forth from God (even if only in Adam), a child in the house (created in *the Son*); every "righteous person," who comes forward into contrast as thinking himself such, will also in that house declare and prove himself to be a yet greater sinner himself. The universal paternal grace extends to the vilest as consequent upon that first essential birth, while the universal ruin of sin extends to the most honourable as consequent upon actual birth in time; thus the two parties are exhibited in these two sons, whose history is now depicted, and to whom the Lord now speaks, as being originally and fundamentally alike before God.

Now first is the so-called *sinner* placed in the true light which Divine love sheds upon him; and we have here depicted to us:—his *sin*, vers. 12 to 16; his *repentance*, vers. 17–20; his *reception back again*, vers. 20–24. We have now, more definitely than in the two former parables, "the gradational development of departure from God, and return to Him by repentance and faith;" the profoundest and inmost beginning and end both of sin and of return, with all that in both cases lies intermediate. First of all, and this is the distinctive starting point of the parable, we have *sin* as such and in its essential self—its *origin* (ver. 12), *development* or process (ver. 13, in the way indicated by the lost sheep), and *consummation* (also ver. 13, having reached the goal indicated by the lost money). But then is immediately adjoined the *misery* which follows on sin, and is inseparably one with it; this also is viewed in its threefold critical aspect:—the beginning of want, ver. 14, which is the first consciousness and realisation of distance and estrangement; the recourse to false help, ver. 15, which is only the continuation and confirmation of apostasy; and finally the aggravated and

[1] On this last passage, comp. my Ephesserbrief, especially Vol. i. p. 497.

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intenser want, ver. 16, which lays bare the whole depth of the misery which it has drawn after it.

Vers. 12, 13. It is because the Lord will preserve to this "righteous" one in the figure the pre-eminence of the prerogative of the firstborn, that the *younger* is introduced as the unfilial and lost son; nor need we look for any other reason—such as a relative apology for his folly in his youth, which was also in its time true of the other also. By this figure of a grown-up son, who will be a "young man before his time, and endures not to wait for his inheritance till his father dies," who is furiously urged by the lust for emancipation, that the Lord's wisdom, which always contemplates the fundamental principles below the surface, would exhibit to us the innermost essence of all sin in its original source. The son breaks loose from his father; is no longer satisfied with the common enjoyment of all his goods, because he cannot longer tolerate the fellowship of his righteous father, whose authority had so long constrained him to obedience; his will is to live independently and *for himself*, to carry away *his own* goods as a spoil, to seek his miserable happiness by infatuated wisdom of his own in the enjoyments of a free life:—and in this we see the punctum saliens in all our apostasy from the living God, our Creator, and our Father! His own good things in unholy appropriation preponderate, in the mind of this son, over the favour of his father enjoyed in filial love; he confronts that father with a selfish demand, which seems to possess, yet is in reality utterly without, reason:—and in this we see the speedily resulting, and apparently entire death and extinction of all filial sentiment, the root of all and every sin, more exceeding sinful in this its albeit secret and deeply latent principle than in all the subsequent wanderings and riotous abandonment to evil which necessarily springs from it. And even if we go no further than the external possessions of which chap. xvi. 1–13 will speak (though the words go much deeper), yet we must regard the Lord as explaining and condemning prospectively the root of the ἀδικία which clings to all mammon—the improper appropriation of that which should be alien to us, in contempt of our true possessions in the fellowship of God. Δός μοι—seems, indeed, to be the supplication of the son as following the Πάτερ of invocation; but the μοί itself presents him as

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making a demand, and it is followed by a juristical formula which seems to regard himself and his father as equal persons, with equal rights. Τὸ ἐπιβάλλον μέρος is genuine Greek (as Grotius shows), and is used also with reference to inheritance in Tob. vi. 12, as also to the taxes imposed on a dependent people, 1 Macc. x. 30. The son stands upon his right, therefore, just as men think that they have a right as creatures to expect from the Creator an ἄρτος ἐπιούσιος (and forsooth, the whole befitting μέρος which their ordinary life requires); yet is he constrained, at the outset of his wandering, to pay an involuntary tribute to the truth, for his prayer is—*Give* me now that which will *one day* be my just portion (as if the father had not the right, *as long as he lived*, to disinherit disobedient children!) "I request that my portion be given me"—in which the demand at the close preponderates over the petition at the beginning.[1] But this is not the sudden impulse of desire in an evil hour, which might be reasoned with; it is the resolved and stedfast disposition which the father had seen growing till the period of this outbreak, and which itself silently proclaimed the sad severance of the internal bond. *Therefore* the *father* does not place himself in opposition, resting upon his rightful prerogative; he does not become to this unfilial child a despotic and restraining master, but remains his *father* still:—for a father even among men is unwilling to find a *servant* in a *son* (comp. ver. 19 afterwards), and would rather let that son take his freedom, when he knows that all his representations and prayers would be fruitless in keeping his *child*. That our heavenly Father dismisses us with our freedom, when we would depart from Him, is the result at once of His *holy righteousness* (averse from all merely external compulsion), and of that mercy also which does not

[1] The Lord exhibits here in its ground and beginning that which, however, is immeasurably surpassed in its subsequent developments in the world at large, when the proud sinners of the last time demand from their so-called God, now and in this life, all that they care nothing about in another. Yet does the Lord speak prophetically for this last secular manifestation of the evil principles of that apostate, selfish sin which would wrest all that the future has for the present time. Communism lyingly speaks about equal distribution among many brethren:—we know full well that such liberalism means all for self in reality, and in any case goes far beyond the ἐπιβάλλον μέρος in its demands.

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leave us, but ever seeks our return. For while, on the one hand, He bestows upon the son who forsakes His house an actual inheritance, it is foreseen, on the other, that in his estrangement it will be consumed, and that distress must in due time recall the deserter. He who suffers us to go our way has already taken care that it shall be hedged in with thorns. Hos. ii. 6. Thus, if this third parable makes it *appear* at first (as Roos says), "that the father took no more thought about his lost son," that semblance is soon all the more impressively removed.

And he divided unto them the inheritance. In the parable, primarily, the elder (as first-born) obtained, or was secured in the prerogative of, the landed possession, the proper paternal *inheritance;* while the younger had in compensation his μέρος dealt out to him. Thus, all else that belonged to the father remained to the elder; yet as a son in the house *with his father*, so that he could yet dispose of it at his pleasure, ver. 31. It might have appeared, indeed, that he who was emancipated according to his own desire had more enjoyment of freedom; but that was only a delusion of the unfilial mind. And let the distinction—never sufficiently noted—between the οὐσία and βίος be carefully observed; for the Evangelist, under the direction of the Holy Ghost, gives every little word its distinct and accurate place. The idea of the former goes deeper than that of the latter. The son will have the very *substantia* of his estate, that which properly belonged to his essential personality and existence; without knowing that his words involve (according to the moral relation between personality and possession) something very different from that which a man may eat and drink, spend and consume: of the father it is only said that he gave up τὸν βίον (as far, consequently, as the son wished) to his discretion to be wasted. *That* was to this foolish spendthrift *his* οὐσία (ver. 13); and it was this which he squandered utterly, after having converted it *all* into money, and *gathered all together* into a compact transportable form (as Prov. xxiii. 21, xxi. 17, pave the way for our parable);—but we shall see that something very different remained for him in the depths of his father's heart. Indeed, no sooner has this fool obtained his own, than he makes haste to show why he had demanded it: —μετ' οὐ πολλὰς ἡμέρας he appropriates all, and goes to another land (properly, into a certain other country), into his own free-

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dom and the freedom of his own, to become a young master on his own account, anything so as to be out of his father's house and beyond his discipline. And if the μακράν here belongs to the χώραν (comp. chap. xix. 12, Prov. vii. 19), and does not as in ver. 20 stand adverbially, then it adds an emphasis of its own —as far as possible away! In this emphatic and most pregnant μακράν, which significantly combines with the last hypocritical πάτερ (used by the younger as by the elder son), the spirit of apostasy and departure from God is exhibited as the full consummation of sin. The neighbourhood of the father is irksome to the fallen child and urges him to widen his distance, until Augustin's word seems to be fulfilled: regio longinqua est *oblivio* Dei. Now *lives* the sinner in that land a life which he thinks worthy of the name; but then begins and is consummated his death, for his father must bewail him as dead; he lives ἀσώτως, that is, a self-destroying life, without salvation or help—and hence this intense word became the chosen expression to indicate all kinds of external debauchery and recklessness of riot.[1] The χώρα ἐκείνη is wherever such erring children have wandered from their *Father*, wherever they are *dwelling* afar from Him, wherever they vainly attempt to build a city, like Cain in Nod, the land of unsteady wandering from the face of God, apart from which there is neither life nor salvation. All creaturely possession consumes itself in the using (Col. ii. 22); and all wealth must ever turn to poverty, either by its actual dissipation, or in consequence of the folly of covetousness which, the more mammon increases, is the less satisfied by it. Thus man in his sin consumes first of all his earthly goods, so that he can no more find his satisfaction and comfort in them; but then, alas, the true and real possessions which his heavenly Father communicated to him are also consumed, the life derived from God dies out in alienation (Eph. iv. 18)—unless a seasonable repentance saves its last spark. So in the primitive world the first race of men squandered away in mass the original prerogatives of natural possession, as well as

[1] "Ασωτος, ὁ δι' αὐτὸν ἀπολλύμενος. Aristot. Eth. iv. 1. This history is everywhere and perpetually finding its external realisation in the lives of the slaves of lust. Eph. iv. 22. When people are "lords of their means, but not lords of their desires"—waste, poverty, and ruin must follow. (Zeller.)

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the consciousness and heritage of fellowship with God; such, when viewed in its profoundest principle, is the way of every individual soul; thus was it, more particularly (and this lying midway between the two may be regarded as the most immediate application of the parable), with the chosen people of God in their apostasy. Out of an innocent child (whose first creation by God is reflected, at least, in a certain relative guiltlessness), out of a baptized and confirmed Christian, there comes forth one who draws near to say farewell to his Father as in ver. 12; an independent, that is, an apostate, self-destroying, and lost son—such is the whole history of sin! But when the Father first of all punishes this unholy desire by granting it, as at the graves of lust in the wilderness, He nevertheless deals with our inborn freedom in long-suffering as wise as it is merciful; that increate principle of freedom He regards in His children even in its wanderings with a Divine paternity which infinitely transcends any figure by which it may be illustrated.

Vers. 14–16. As lightly and swiftly as *all had been gathered together* is *all scattered again*, wasted, spent;[1]—such is the general picture here given of the folly which thinks life long, and never regards its end. The misery of want now begins, treading closely on the heels of lawless riot. This keen and pressing want of hunger marks a critical point of the similitude, wherein it must fail adequately to illustrate the truths which were intended; but the Lord so incorporates the expression in the parable as that it preserves its appropriate relation to the narrative, while suggesting to the thoughtful mind the deeper truth which it fails entirely to set forth. For, most assuredly, that hunger, which is the destitution of the true and only satisfying bread, must be regarded as always existing in *that land* (as it is twice defined most significantly, after its first mention in ver. 13, and then in the ὧδε of ver. 17 exhibited in its most impressive contrast—as alienated and far from the father's house); but that destitution becomes a necessity or a longing, a manifest

[1] Διεσκόρπισε is obviously in ironical contrast with συναγαγών; and then πάντα points again to the previous ἅπαντα, while δαπανᾷν yet more ironically reprobates the *spending all*—for nothing!

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λιμός, only when it is keenly felt in the soul. The Lord here goes beyond the parable as revolving round this one son, and obliquely intimates how the ruling grace of God sends visitations of general calamity into the domain of this sinful world, which make the misery felt and salvation an object of desire (comp. Amos viii. 11). This great truth, however, is only grazed in the broad κατὰ τὴν χώραν ἐκείνην; and the Lord, for His immediate object's sake, places the famine of the land generally in striking connection by its ἐγένετο with the consummated squandering of the substance of him who had wandered into it, as if it had been the simple consequence of his reckless waste. And so it seems as if we are no further to think of this λιμός than as it respects the spendthrift's participation in it, and impending starvation. How much is shadowed forth, again, in this ὑστερεῖσθαι, as to the deep internal progress of the history of the sinner! To every one this time must come, especially to every one—as in this parable's point of view—who has fallen into the gross wilfulness of outward sin. The time passes merrily for a while, but the pleasure of life soon dies out, the possessions and the strength are lavished away, the relishes of mad joy which once befooled the heart are now untasted;—suffice that that heart, the still existent ἔσω ἄνθρωπος, begins now to be in want, to feel the fearful horror of its most bitter emptiness and distress. No matter whether viewed as external or internal—for it must always come at last to the sense of inward want. Thus we can understand the further description of the ensuing misery. Slavery, instead of the independence so madly chosen; detestable humiliation even among the associates of apostasy in this wicked world; and finally, the last vain endeavour to find the sustenance of life in resources which degrade to the level or below the level of the brutes. The colours are strong, laid on unsparingly, but in perfect truth. The heathen land indicated by the swine, signified to the Jews the region of sin and impurity, in the foul shame of which this son of a very different household must sink into a swineherd. The land, indeed, is full of such as he (sinners are many upon earth)—that is the first intimation. But the strong expression which speaks of the *citizens* of that land means still more, and involves an evident contrast with the immigrant who had not yet become a citizen

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therein. Those in whom the last filial feeling (ver. 17) is extinct, and who think no longer of any former better home, are the true citizens of this evil world; such as would still return like this son in the parable, are the scattered children of God in their midst. Jno. xi. 52.

First of all, the wretched one *beginning* to be in want, seeks to help himself, in perverse and blindly persistent apostasy; turning to resources which can only issue in his own worse misery, and thus drive him against his own purposes to that conversion which is the design of God's grace. His heart does not yet and at once say—I will up and go to my father! but before that there is to be another πορευθείς. Many interpret the ἐκολλήθη of humble and urgent *begging*, which fastens itself upon another and will not be gainsayed:—Give me something, make me something, even though it be a keeper of swine, only let me not starve and perish! But this seems an incorrect anticipation of the stages of humiliation, as they are stated with precision; this κολλᾶσθαι gives us rather the twofold commencement of misery, as resulting from foolish recourse to self for help. He enters into stricter fellowship with the heathens and sinners of the place (which he had in a sense avoided before, from the remains of shame in him); but this fellowship of attachment of itself can only result in *dependence*, he gives himself up to bondage, pledges himself wholly to the world. This, then, is the abasement, in which the wretched wages of sin must become loathsome to him as swine's food, while he remembers the bread of heaven. The world, and every one of its citizens, is a hard master, in whose services the most pitiable wages are given, yea, not even food to eat; well for every prodigal who is constrained to realise this, and does realise it! The κεράτια, which Luther has quite correctly popularised into *husks*,[1] indicate, according to the predominant reference which the parable involves to sinners of the grossest degree, the last defilement, the bestial turpitude of the foulest fleshly lust—although even this may assume various forms, admits

[1] St John's bread, or goat's horn, the hulls of a leguminous plant which in the East is the food of cattle and swine, and often the nourishment of the poorest in times of distress. The Syr. has חרובא, which corresponds with the Talmudical חַרוּבָא חֲרִיב for the same fruit.

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of many degrees, and may be disguised under specious aspects. What the beast is to man, that the carnal man, the natural man generally with his pleasures and needs, is to the nobler part of himself, the spirit to be awakened in conversion; it is not, therefore, an external change, the alteration in objects and manner of life simply, which is needed to turn into husks that which before was so sweet and pleasant. (Prov. ix. 17, xx. 17.) For if the sinner has once reached the point at which the parable here exhibits him, he is constrained by experience to confess the worthlessness and the utter disgracefulness of his sinful life; yet this is so far from being the voluntary conversion of his will, that he might even in this depth despise the call of the living God, and exhort his soul to eat and drink as if at the most excellent table;[1] and thus, if his most outrageous desires were gratified, arrive at a point in which he should take his place among the other thriving citizens. We see, in this normal type of a penitent sinner, that even he at least for a while *desires* only to be fed with these husks! The common translation, however, and that which Luther has retained, is incorrect; our feeling would never allow us to admit—And no man gave *them* unto him! As if, had only the swine's food been supplied to him, he would *not* have gone back to his father! a feature this which would derange and distort the harmony of the whole picture. It is indeed said in regard to this prevalent interpretation, that in the time of dearth his swine were more important to the citizen than their keeper (but we may ask whether the herdsman was not necessary *for them!*), but such a notion introduces an incongruous extravagance quite foreign to the measured character of the whole parable. And further—who could have prevented the swineherd from taking some portion for himself in connection with the animals, on which supposition alone the *giving* to him would have been needful.[2]

The general *οὐδείς* does not suit this view; nor his experience, already alluded to, that these *κεράτια*, which the swine might *eat* as their natural and fitting nourishment, could only *fill* without

[1] We cannot but think of that verse of the great poet—"Uns ist ganz kannibalisch wohl, als wie fünfhundert Säuen!"

[2] Though the answer has been devised—that he would have to prepare them by cooking for himself!

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nourishing and satisfying his hungering belly.[1] This is, once more, a piercing truth—the pleasures of sin, as those who delight in them must find, fill but never satisfy; comp. Lu. vi. 25; Jno. iv. 13; Eccles. i. 8, and, in the same words as here, Ps. xvii. 14. And here what sin would do, becomes its punishment—the debauched and riotous liver had before filled his belly, while no animal, no swine, eats more than enough, overstepping the limits of nature. In the similar application in Lu. xvi. 21, it is supposed that many crumbs fell to Lazarus from the rich man's table, the ἐπιθυμῶν indicating his pious contentment—and here also we must understand that the poor swineherd ate readily of the husks, seized them with avidity, *for* (as καὶ often signifies), *no man* troubled himself about his case, or *gave* him a just sufficiency for his maintenance; and this *absolute* use of δίδωμι Alford lays stress upon, concurrently with myself. Thus it is—No man *gave him* anything else, any human nourishment, any *bread*. This immediately leads to the περισσεύειν ἄρτων in the father's house, of which he at last thinks with a true ἐπιθυμεῖν; and this is said also, in passing, to the hard "just ones," who would with like scorn leave the "publicans and sinners" to their trough, instead of feeling compassion for their case.

Vers. 17–20. The *penitent* sinner now stands revealed before our eyes! *Penitence*, in its fullest meaning, or the voluntary prosecution of the *purpose* into the great *act*, is the actual arising and *coming* to the Father; but before this comes the resolution of *repentance*, which is developed here with almost systematic completeness as proceeding from the inmost soul. For Jesus explains in *this* parable how far penitence must, like sin, proceed *voluntarily:* and in this there is a contrast with the sheep, wandering in stupidity, and in stupidity not coming back of itself; and still more with the lost piece of money. Yet both sides of the question are equally true. Repentance, as a resolution, thus develops itself:—in its origin as a return into self and remembrance of the father—in its most essential process as a consciousness of misery, and that as the judicial consequence of sin—and

[1] The contrast expressly established in the text between γεμίσαι τὴν κοιλίαν and ἤσθιον, confutes the application which Braune makes—He might *not even like* the swine satisfy himself. There is no *not even* in the description.

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finally in its consummation as a turning round, a confession, and a vow. Or, transferred into systematic phraseology, Repentance is first knowledge and conviction of sin, and then resolution (although in that first knowledge the latent *will* must cooperate; for it is the inmost principle and root, as of the act so also of the self-knowledge in repentance); but knowledge of misery, as also of the guilt and sin which has produced it,—resolution not only to return but to confess. As it respects the third critical point, the promise of work and new obedience, we shall afterwards find something which requires cautious handling in that.

It is well expressed in the translation—*When he came to himself!* thus not before, but now at last! Thus far was it necessary that it should go with him! This is the rule which has its external exemplification in multitudes of cases:—How many must first go on to the most shameful excesses of sin before they come to know that sin! How many find not out their misery until after they have sought their consolation and help in the world by the profoundest humiliation of devotion to it! After they have been sent, as it were, to the swine, the long unheard and overpowered voice within them breaks out—Thou seekest it in the world to no purpose, it is *in thyself*, thou art a lost son, but still the *son* of a *father!* He *came* to himself—this is more accurate than Luther's popular "in sich schlagen," which incorrectly connects the subsequent act (ch. xviii. 13) with this simple beginning, thereby deranging the delicate connection of the text, as well as losing sight of a reference which it contains to Old Testament phraseology. When he *begins* to be in want, he *goes* and joins himself to a citizen; when his want reaches the point of extremest outward need, he *goes* that better way into himself, there finds he the right πορεύσομαι! See in Deut. xxx. 1 the same intimation—When thou shalt call to mind or go into thy heart (וְהֵשַׁבְתָּ אֶל־לְבָבֶךָ comp. 1 Kings viii. 47, Isa. xlvi. 8). When the sinner truly goes into himself, he discerns himself by a yet remaining remembrance to be in the deepest reality an apostate son before God. Thus previously and in his sin, he was *out of* himself, had never contemplated and known himself in the simple truth of his condition and relations. And let the intimation in this similitude for the other and equally true aspect of the matter, be also observed. The voluntary

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sinner was not altogether and absolutely a voluntary agent (there was in his case a blinding deceitfulness of sin and Satan, by which he had lost the power of entering into self); and further, his repentance was not altogether voluntary, but induced by the grace which sought him through the pressure of need. The first utterance of his heart is an awakening right remembrance of the forsaken father's house. We may for a moment hesitate how to interpret the mention of the *hired servants*, which the Lord, primarily in conformity with the literal similitude, connects with this remembrance; for we cannot suppose that any feature in the parable is indifferent and without its own proper allusion. We might rest in the general acceptation—How many people *still faithfully* serving him, industrious labourers, has my father! These would then be "the multitudes of saints whom the Lord of blessedness had received to blessedness, poor sinners whom He had already graciously and hospitably admitted."[1] But there must still be a difference between such and the μισθίους here. For while this lost son is occupied in thinking—"There no man suffers want; even the hired servants, such as I am here, are better cared for than I, most miserable μίσθιος without μισθός, yea, even without food, which the meanest hireling is worthy of:"—while he is thus meekly instituting comparison with his own present condition, he cannot but bring also into contrast (for he remembers his *father* as such) his ἐγὼ δέ as the *son* having an original prerogative! To understand the matter aright, we must remember too that no one parable can express everything which is involved in its meaning; and that *remembrance* which here seems to well up naturally in the penitent's soul, is in the corresponding reality awakened by the call of God, which goes out through all that land not only in the voice of scarcity, but in open and direct *preaching*—Return again, ye who have revolted! But that preaching exerts its influence only where it excites and kindles the still existing spark—and *that* is the point of view which we must take in order

[1] Paulus Kind-Worte, wodurch man selig werden kann, in fünf Predigten über den verlornen Sohn. Cannstadt bei Richter, 1839. Impressive and awakening sermons, which, however, labour under the defect of neglecting the individualising exposition of the text, and caring only about the ecclesiastical and systematic theology to be evolved from it.

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to understand what is here said—this explains the sinner's understanding that appeal. Thus it is not as if this sinner had now other converted sinners before his eyes; but his reflection signifies—How many orderly men (in comparison of me a reprobate!) receive temporal happiness from God![1] And here it is undeniable (as in the χώρα and the λιμός), that the parable extends beyond its own limits, that is, arises itself to press towards its interpretation.—The hired servants are now before the eyes of the son, even as the father's house is not removed from him by any distance of space.

And I, his son, perish with hunger, am dying the most frightful death! If this ἀπόλλυμαι becomes a consciousness to the soul, then is there life enough in it to seek and to find the bread of life. Now first is the external turned to an internal wretchedness, and is in contrast *felt* as misery by the soul. The ὧδε, which is unfortunately omitted by Luther (as by the Vulg.), and to the emphasis of which we have already referred, is certainly genuine, and has a distinctive significance in the spirit of the penitent's words—And I, the apostate son, perish *here*, because I by my own fault am here and not with my father, because I have chosen to leave him! *This* is my sin and my misery! The experience of misery led first from without inwardly to the knowledge of sin; but now conversely this knowledge speaks first and last of sin as the only cause of misery. Wherefore am I, wherefore *remain I here?* Thus from this ὧδε springs immediately that transcendently important and impressive Ἀναστὰς πορεύσομαι! The groundtone is—I *will* arise! for here we have the English distinction—the future *I will* and not *I shall*. But there is mingled with this an immediate resolution of instant

[1] It were going too far to make the premature distinction—How many merely *legally* faithful righteous servants, not yet children of God, are fed by His bounty, are more contented and happy than I! Such thoughts have no place here.—But the interpretation of von Gerlach is essentially incorrect, who speaks of "the lower creation of God" contrasted with which "only sinful *man* feels himself in his restless sin empty and miserable"—thus making "the contemplation of God's *creation* awaken to *repentance!*" This is a notion quite alien to the parable, and untrue in itself; for the *father's house* does not include the animal world and the lower creation, and *man* does not come to repentance in any other way than by coming *to himself*.

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decision which admits not of being translated—I will do it! for there is no mere θέλω expressed. In the ἀναστάς (which primarily signifies the rallying from a state of impotent wretched despondency, though not without a gracious though slight pre-intimation of the resurrection of the dead one, ver. 24) Bengel sees the *primordia pœnitentiæ, accurate indicata;* but we should more accurately look for the true primordia in the earlier ἐλθὼν εἰς ἑαυτόν. The *arising* and the *going* are again two stages, hence repeated significantly in ver. 20. There is no despair, which would rest in the ἀπόλλυμαι—"All is lost with me, my salvation is impossible, I *can* no more return to my father!" When now the sinner—in a better sense than before in ver. 13—gathers all together that he has in himself, all that remains in him of the grace of creation, as well as all the influence of awakening, preventing grace already received—then can he do what he will. But he must also in act *go*, and actually go *to* the father. How many find this grievous; how many prefer to go to some other citizen of the country who may promise fairer and give more than the former! But in this *going* to the father there follows of itself the true *saying* unto him—even if that is only the language of *coming* itself, which often speaks most loudly.

Even in this "Pater peccavi"—as popular use has translated our Lord's expression of the sinner's heart's cry to the heart of the all-merciful Father—His shepherd-voice goes out after the wandering sheep, putting that language into the lips of sinful man. And what a word is this single ἥμαρτον in this place, the heartbreaking fulness of which the Holy Spirit teaches every penitent sinner from age to age to pour forth in many words! Impossible is it at first to set before God all the details of our life of sinfulness; but this one word is enough for Him, if it springs from the depths of earnestness, without any abatement of reservation or apology. The son in the parable alleges nothing in his own justification (youthful inconsideration, false counsellors, or the like), and is far from Adam's ancient defence, Gen. iii. 12, comp. Job xxxi. 33. How fundamental and thorough the meaning of his ἥμαρτον, is shown in the addition, without any unfolding, as it were, of his sin,—"I know what that is, I have sinned against *heaven* and before *thee!*" Is this to be put to the account of the parable simply, so that the son here

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may be said to distinguish between heaven and his *human* father? Primarily it may be so—and, for the purpose of the figure, it may run—"Against *God*, crying to heaven, has my sin been committed, while I have been offending before thee, and against thee my *father;* not merely the offence against thee do I feel and confess, but above and before all the *sin* before God" (comp. Matt. xxi. 25; Ezra ix. 6; 2 Chron. xxviii. 9). But this twofold expression has its distinctive meaning in the interpretation of the parable, inverting the sense just given:—"I have sinned against the right and order of *heaven*, against the obedience of the kingdom of spirits subjected in obedience to law (a supplementary note for ver. 7), in that I have sinned against *Thee*, my Father, and the Father of all spirits!" And so, further,—"*Not merely* before all the angels and holy inhabitants of Thy house, pre-eminently, and first of all *in Thy sight.* I stand here a confessed, and convicted sinner! But I dare to come, and stand before Thy Holy Face." The two sentences—I *will* arise! I *have* sinned! were unconditional and decided; but the third follows as hypothetical, and carrying with it the latent spark of something not yet lost. Judas and Cain at once are ready to have nothing more to do with God; but this poor prodigal son has twice in his penitence spoken of his *father*, ver. 18 (and a third time, if we include ver. 17); and even the *being called* son, which he could not hope in reply[1] from him whom he yet ventures to address as "father," has in its undertone the timid and poignant suggestion—Although I *am* thy son, was once rightly so called. This evidently lies in the backward glance of *οὐκέτι*. The prayer descends from the tone of its first confession of absolute guilt, in a way which was as artless as it was justifiable, and uses a *μείωσις* which expresses the outgoing of the heart of a child towards the heart of a father. Instead of continuing, and prosecuting into all its detail, the *ἥμαρτον* which he had confessed—"I deserve to be banished from heaven and from thee, to be punished with the severest condemnation!" he takes courage to say no more than—"I am *no more* worthy to be called thy son;" although this indeed silently says—"Anything rather than this

[1] It is only this first unrejecting acceptance that he ventures to think upon, or that he is capable of thinking upon. His thoughts do not go on to that consummation of which Matt. v. 9 speaks.

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has been my desert!" Had his words ended there they would have been a perfect model for all such sons so coming as he; his appeal would have been such as the "*father!*" which he had first spoken might have said in its own solitary and profound significance; the conclusion corresponding to that would have been the fitting and permitted supplication of a returning child, more self-abased than words would express—"But *father!* I *pray* thee, *receive* thy penitent son again, call me son once more!"

This repentance dares to hope for, but not to expect, forgiveness; hence scarcely has the son drawn involuntarily so near, than he falls back again in anxiety, ventures not to complete his petition, nor to close it in the way which we have indicated. Nitzsch therefore says too much, if we take him literally, when he preaches on this text of "an arising and coming with the whole trust of repentance, and with the entire repentance of trust." Profound and beautiful, but true only in a further stage, beyond this first return. "My whole spirit cries out—Father, make me anew, I am no more thy son!" But thus does not the son speak as yet; it is another ποίησόν με which he brings, of which anon. He *feels after* acceptance, forgiveness, renewal, but at the same time with a contradiction: this and no more can the natural reason and power attain unto—*entire* confidence is as much an effect of grace received as *entire* repentance.[1] The conclusion of reason from natural postulates and premises, the heart's wish and the heart's hope of the contrite sinner returning to a better life, approves the *possibility* of forgiveness of sins with God, but *only* the possibility—"*not* the fact and the actuality, since even the correctest perception of the paternal gracious character does not warrant the lost son to expect forgiveness with perfect assurance, before the wiser father declares himself. If, then, he thus goes, repents and confesses, yet must he ever stand in doubt whether forgiveness will actually be the result. Yea, the same reason (which deemed it possible on many grounds) may deem it now on other grounds altogether uncertain whether it may or can be so—a paradox this! No sooner does God forgive sin than the converted man comes into a new condition of blessedness, rest and peace, as if he had never

[1] The repetition of the confession, ver. 20, after the father's embrace, is somewhat thus to be viewed.

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sinned; the remembrance of the sinful condition is effaced, and it *appears* as if he had been placed on a level with the holy, sinless creature which had never transgressed God's commandment. Now if the condition of these two is the same, notwithstanding that the *reformed* sinner must ever be one who has been an *actual* sinner—then our natural faculties cannot reconcile the forgiveness of sins with justice, that is, with the strictly proportionate goodness of God. Even the Christian who knows and believes in his heart that there will be more joy in heaven over the repenting sinner (Lu. xv. 7)—stumbles at this saying if he applies to it his mere reason, and is tempted to attribute to God some sort of *injustice* against more pious spirits and races of unsinning intelligences. He thinks (viewing the matter merely with his reason), that these may, like the elder son, have some cause to complain against God. And so—it remains to reason at the least an insoluble problem, how God can pardon sinners on repentance simply and yet remain righteous towards the unsinning, placing those on a level with these."[1] We may here see, by way of anticipation, how the error with its subjective truth of the penitent son's humility has already done justice to the proud pre-eminence of the righteous one, even before he had begun his murmuring.

But what is this error of humility with its *subjective* truth, the exhibition of which was so needful to the *objective* truth of this anthropological delineation? No other than the intended petition with which the son would close his appeal to his father, and which is seldom understood in all its depth of meaning. We have good grounds for admitting that "in this awakening return there is a *spark* of *confidence* towards the injured father; and thus penitence and *faith* together concur in that first faint feeling which now respects the formerly despised paternal character." (Berlenb. Bib.) But if in this son awakening to a return, there had been more than this slight spark of confidence in grace; if he had at once thought of being accepted as a son who had never

[1] Thus spake some time ago an upright Christian Kantian, whose practical reason approached much nearer to revelation than that of the notorious Hegelians of our time, who will have nothing to do with *repentance* and with—*sin*. See Immanuel, ein Buch für Christen und Juden. Berlin 1805, S. 188.

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sinned, or had asked for and expected this at the first, then would his penitential humility have been inwardly untrue; and the Saviour would not have been able to describe penitence (as He here however does), in *that* aspect which presents it as springing from man's capability and determination:—it would be in that case a penitence which prematurely anticipates the influence of the positive assurance of grace. The returning son almost dares to put his request, but at the same time retracts it: it is impossible for him to anticipate the reception of ver. 20, still less that which follows in ver. 22; this, however, right looked at humanly, is wrong before God. *Make me as one of thy hired servants!* This is by no means, as well-meaning expositors have unthinkingly said, the appropriate *promise or pledge of a new obedience* —as if, in omitting it, ver. 21, "his shame had led him astray, and made him forget, like petitioners too often, the best part of his resolution!" It is an error which accompanies his truth, but such an error as seems justified in the reality of man's circumstances and relations, until the Father's superabounding grace removes its grounds. It is of no avail to urge the observation that ποιεῖν ὡς is used as *tractare* tanquam; the son's ποίησον means more than this, the ὡς used with it has *almost* (if not, in this conflicting sentence, vibrating between hope and fear, between the trust in mercy and the abasement before justice, altogether) the force of—*Make* me a hired servant! (which would be the perfect antithesis to the above quoted precipitate—Make me anew thy son!) On the one hand this might be regarded as the expression of his humility, of the utmost he can think of; for he means to say that even *that* is grace, to be regarded as one of the least of thy hired servants;—"for I am not a reputable stranger who offers himself to thy service, but a vagabond who deserves not the beggar's penny, a worthless son whom the father's rod should meet at the door." But on the other hand he exhibits here in the background the residual ineradicable self-righteousness, the existence of which no reasoning can deny in the vilest sinner, and which cannot be persuaded that its own efforts must not retrieve the past. "And I will show thee, O father, how I thy sometime son will *work* as a servant; will *merit* my morsel of bread (without περισσόν), and it may be in coming years win back my right to the name of son!" It is the same

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thing which we have found on another occasion in Matt. xviii. 26. So that *here* lies the concealed transition (in their likeness before God) from the younger to the elder son: in this his most praiseworthy appeal the younger becomes too much like the elder (who had never served but as servant); and if the fulness of grace, which alone suffices, had not taken away this feeling, he might have developed with time into a proud elder son himself! All this is described by our Lord according to the simple truth of that which is in human nature: it is painted, however, by His sacred gentleness in such a manner as to abate without extenuating the great guilt of self-righteous pride, as it is only the full consummation of that delusion which exists in both and in all sons of the Father; to wit, that between father and son a mutual obligation exists—the same delusion with which the *demand* of ver. 12 commenced.

And he arose and came to his father:—this is the best and most blessed "Said and done!" that can be in heaven and upon earth. For, alas, between this *saying* "I should—I might—I will—and again I will," and the actual *doing* of it, there is in the case of many a long standing still, great thoughts of heart (Judg. v. 15, Heb.); and, in the case of too many, room for irresolution and turning back again.[1] Take no counsel with thyself, poor sinner, vacillate not! Come, only come, then wilt thou find in thy Father the thoughts of thy heart, concerning thy being son and being made servant, surpassed beyond all thine imaginings and prayers. He *came*, like the ἐγγίζοντες of ver. 1, and this is the pendant and complement of the being sought and found simply, in ver. 4. He came *to his father!* Most gracious prolepsis of the reception which ensued:—he had rightly said (and more rightly than his final words show him to have understood himself), I will arise and go *to my father!* Oh that every one, in whom there is the germ of this resolution, would put it into instant execution, and become, instead of a *stranger* in the world, a *pilgrim* unto God! (1 Pet. ii. 11.)

Vers. 20–24. He who comes is not cast out, but received with the full joy of his father's heart. And here we have, first, the *taking back again* of the penitent sinner in itself, as the result

[1] "For it is one thing to come *to one's self*, and another to come *to the Father*." (Zeller im Monatsblatt.)

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of that love in the omniscient and all-merciful God which comes forth to meet his approach, ver. 20. Then this is more specifically detailed: in the son's confession (without any pledge) ver. 21; in the Father's gracious gifts in the son's justification, full acceptance, and sanctification, being His answer in act to the penitent's appeal, ver. 22; finally, in the joy of the Father's whole household, or heaven, vers. 23, 24. If any one should say: *Such* a gracious and loving reception, so instant and so full, I never experienced, with all my repentance; we have only to reply—Then must the fault have been in thyself, thou hast not with entire determination of purpose arisen; thy repentance must have been lacking in something, else would the same grace have met thee in the way. Compare such sayings of the Old and New Testament as Jer. iii. 12; Jas iv. 8. The *expression* of the grace of God appears here twofold:—coming to meet, and consolation; but the *ground* on which this rests, or the principle from which it springs, is exhibited as combined omniscience and mercy. The ἔτι μακράν[1] reaches very far back, though this could not be clearly introduced in the case of the figurative human father:—not only to the first good resolution of the son, but actually to that first μακράν, ver. 13, which this latter seems to echo. We must push our interpretation beyond the parable, and regard it as being said that the Father had seen the son in all his wanderings and at his utmost distance, having accompanied him everywhere by His unwearied grace. The *seeing* expresses also the *knowing* all about his misery and the full earnestness of his return, so far as that feeling was possible in a miserable sinner—what is lacking in it the Father reckons in that wretchedness over which His *compassion* yearns. It is not impossible that the son might even now, when near his father's house, have remained *afar off*, without any courage to approach it, if his father had not come forth to meet him! The marvellous *seeing* of the Father is a *drawing* too: it excited in this poor son's mind the thought—He sees me, and regards me, as a father! It was as if the atmos-

[1] Instead of which Bahrdt surreptitiously read an οὐκέτι οὐ μακράν: "when he was *no longer far* from the place, his father saw him coming—and when he saw him now *near*, and marked in his pale face," etc. *That* would have been the record, merely as a human narrative, but the exact opposite is the far-reaching scope of the parable.

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phere of paternal love already began to compass him about. Had his father kept stern silence when the son drew near to him —what would then have been the consequence? Might he not have been terrified, have gone away again, or been thrown into despair, or what else we may imagine: But he is a merciful, and fatherly father! Although it was only *need* that drove back the runaway, although he is far from coming back with a perfect *filial* trust—with neither of these things does grace upbraid him! The father's heart in the σπλάγχνοις οἰκτιρμοῦ (Col. iii. 12; Lu. i. 78) cries over this son—"He is punished enough, he has punished himself sufficiently, let me run to him and heartily console him!" But this first consolation does not say, or does not yet say, My *son!* (as afterwards, ver. 24); but first there is the embrace between father and child (as in Gen. xlvi. 29, and 2 Sam. xiv. 33), afterwards the words of explanation. This true and loving father—for we may thus extract the pathetic pith of the parable—does not recoil from the swiny reek, does not draw back with dignity from the tattered or naked beggar, and is not restrained by anything from embracing him in the public way! It is altogether as if he had ever been the most loving child, and had never sinned! and therein without any words *all is given* in this first outpouring of grace; there have we the full and ineffable answer to the approaching penitent—I regard thee as my dearest and most faithful son! And thus, what the son would say, is anticipated and prevented. The well-meaning efforts which are made to explain the absence of reference to the mediating *propitiation* of the Son of God, in this instant exhibition of the *Father's mercy*, are altogether needless; they rest fundamentally upon false dogmatic views of this propitiation, as if there were not existing in the Father's being the same love which is expressed in the Son, as if the Father needed abstractly to be propitiated in order to entertain this love! We are not to seek *Christ Himself* as Mediator in the person of this father; nor (though Melancthon has strangely ventured to affirm it), afterwards in the fatted calf, as sacrificially slain. *His* place here is rather to be sought in His thus authoritatively testifying of the Father's mercy. As Nitzsch excellently says: "If He seems to conceal Himself here, He is all the more manifest there, where the Shepherd seeks the lost sheep. For *the*

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Son, who is neither an *elder* nor a *younger*, the *eternal* Son of the Father, one with Him, His eye and His heart towards the lost, is come into this world, although invisible and unnamed in the parable, to reveal the Father where He had been ever invisible and where no man knew Him; and He is, to the children of the law and the curse, not only a living herald of the propitiable—we would rather say, of the already propitiated—Father, but the (that is, *our*) propitiation itself, and the way whereby every one of us may come back to God." The mediation of Christ is no more denied by this silence, than the seduction of Satan was denied in the sinner's apostasy at the beginning of the parable. We may also say with von Gerlach, that "the coming out of the father to meet his son here figuratively exhibits the sending of the Son"—and in this coming out to meet him, when fully understood, nothing is said of a "necessary propitiation of His wrath. For *God was* in Christ *reconciling*—2 Cor. v. 19."

The son, received with grace transcending all his thought, fetched home, like an invited guest, through that final portion of the way which would have been so grievous, receives the embrace and the kiss with the profoundest astonishment, his deep reverence forbidding him to refuse them. *Now* knows he, as he never knew before, what a *father* is, and what *such* a father! So much the more piercing becomes the sincere earnestness of his repentance! He does not now begin to think: "Ah, since the good old man takes it so kindly, I might well have spared myself all my anguish and anxiety! Let us avoid for the time to come the folly of plaguing ourselves," etc. Earthly fathers have often alas sons who come back to begin again with more cunning their course of extravagance; man in his sinful estate is indeed capable of apostasy, but to turn *at once* to licentiousness the first full outpouring of grace, would be a satanic element in the midst of the human repentance which involves a direct contradiction. That which the penitent designed, in the trembling resolution of feebly hopeful anxiety, to say to his father, the graciously received son now says in its fullest truth; now first has he experienced a pure repentance and the entire abandonment of himself to nought but grace, and hence his unwise offer of himself to hired service is withheld. This omission of the concluding words of his intended confession, is a feature of the highest significance! Meyer's note

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—"The father prevented his continuing," is correct only when it is rightly understood. We are not to suppose that between vers. 21 and 22 there intervened an interruption on the part of the father; and that the son in that father's presence still retained the servant in his heart, and still contemplated "some atonement and reinstatement of his own righteousness;"[1] the father had already, ver. 20, set his *heart* right upon this matter, and so stopped his mouth, that he himself omits the words, as contradictory to his father's kiss of forgiveness.

Thus much for the first scene between father and son; the narrative now concisely hastens with both to the house, where the personages increase around them. The servants of this house, the δοῦλοι, are more than μίσθιοι, as the words of one of them, ver. 27, participating in the Master's sentiments, make plain; we may and we should assuredly think of the angels once more of ver. 10, for they are summoned to sympathetic rejoicing here as well as in vers. 6 and 9. They approve themselves consistently in this interpretation as the doers and ministers of the Divine will. This heavenly Father has in the present case (without disparagement to the independent meaning of that type) *not* merely one blessing, like Isaac, Gen. xxvii. 38, for the faithful son; but the riches of His mercy and of His wisdom providently laid up the second and the best blessing for the son recovered after being lost. "In vers. 22 and 23 every word defines a portion of the plan of salvation and the order of grace." (Richter.) The three gifts which the father causes to be brought to the recovered and accepted son, have received almost universally the same interpretation, which is therefore assuredly the right; they give collectively the second, and perfect answer in deed to the prayer of the son. I still call thee son, thou art and remainest such, thou becomest my son again, thou receivest here all that is wanting to that position:—*behold*, thus make I thee no hired servant, but invest thee before all my servants with thy full honour as my son, and they shall serve thee at my command. In the detail the *robe* brought for the poor naked one corresponds to the primary justification (Isa. lxi. 10; Rev. iii. 18); the *ring* (as token of the eminent man, Jas. ii. 2; Gen. xli. 42; that is of one *free* in

[1] As Stein now rightly interprets!

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contradistinction to slaves) indicates with yet fuller acknowledgment, the Spirit of adoption, sonship and freedom;[1] the *shoes* so strikingly introduced at the close (wanting as a rule to slaves) point most significantly to their spiritual interpretation, as meaning the grace and power of a new life and obedience so absolutely needful in order to an entire restoration. "I will provide for it that thou shalt not walk in the new-found paths of my household with the steps of a slave—thou needest not trouble thyself for that!" Yea, the converted son receives *all* at once; under the condition, unexpressed in the first superabounding assurance, that he will now from henceforth sustain these honours aright and fully meet their obligations. As it had been specifically said—*τὴν στολὴν τὴν πρώτην*, that is, the well-known, the best robe of honour;[2] so similarly *τὸν μόσχον τὸν σιτευτόν* (comp. Judg. vi. 25, Sept.), expressly repeated in vers. 27 and 30, that which had been prepared and reserved for a special festivity.[3] By the calf (the significance of which is more than the mere first refreshment of the *hunger-suffering* son, as Roos thinks) we are to understand no other than the heavenly-material substratum, the *expression* of household joy corresponding to such an earthly *δαπάνη, a feast.* With this is connected the most condescendingly communicative invitation to all the servants and dwellers in the house, in strict parallel with vers. 6 and 9,—*εὐφρανθῶμεν.* The Vulg. translates this by epulari, and is not far wrong, since *εὐφραίνεσθαι* had become the usual expression for this, with which not only does ch. xvi. 19 well agree, but parallels also in this chapter, *εὐφρανθῶ* in ver. 29, with the express addition of

[1] Does it signify at the same time as a *seal-ring* (Gen. xxxviii. 18; Esth. iii. 12) the Spirit as the confirming pledge and seal of grace? Scarcely, for the possession of the Spirit already contains this assurance.

[2] Not literally (as the Berlen. Bib. fables to say nothing of its taking the calf to be the old man, the animal, which must die)—the *first* or *former* robe of righteousness which he had thrown away through his sin! If we *need* go any further, we should think of the robe of honour hitherto reserved for the first-born—and this would then be an impressive prolepsis exhibiting the father as already penetrating the heart of the elder son.

[3] "It is as if the calf had been fattened for his coming; he has the best kept for him." Lange.

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χαρῆναι in ver. 32. But the great *festal hymn* the father himself intones in the sublime psalm strain of ver. 24. This is the *joy of God* over one of His sinful creatures—the full declaration of that supreme love in the Son's loftiest announcement, following and transcending the indefinite expressions—in heaven, and in the presence of the angels of God! Here are the two former parables condensed into one; for the piece of silver in the dust was as *dead* (as we there rightly interpreted), and the wandering sheep was as *lost*. But this beggar (so scornfully regarded by many a lately hired servant) was no other than a *son* to his father's eye; and to the οὗτος which points him out there is immediately appended the renewed diploma of his prerogative—ὁ υἱός μου—which, spoken at the very outset, would secure the prodigal from any future scorn. But because His supreme grace does not act arbitrarily, and because this Father of the household condescends to make known to His *servants* as His *friends* (ver. 6) the sacred well-grounded *right* (the ὅτι) of His act, that they may *know* and sympathise with the joy of their Lord (Jno. xv. 15)—therefore follows the great word, which, in the record here given by the Highest authority of the history of a penitent sinner, loses the remembrance of his former sin in his present repentance and its reinstating consequences, and makes the grand result to the father of such a son a greater and altogether unmingled joy.[1] "Dead" signifies primarily in the similitude—As my son no better than dead to me his father, being no more with me; and the "lost" which follows is then an epexegetical parallel. But any pious father would in such a case carry his thoughts further; and we must also understand the interpretation of this νεκρός in the full and profound sense which it bears elsewhere in Scripture (Eph. ii. 1, 5). It then places the strongest expression first in this anticlimax—He had ruined and lost *himself*, thrown away his true οὐσία, in that he had *sinned!* But I *forgive*, and reckon that as only having been a sad *loss* of my son. And the latter expression presupposes a truth which modifies the concentrated scriptural truth of the former; viz., that the dead son was, not-

[1] But not to the son that too bold sentiment—O *beata* culpa (quæ talem *meruisti* redemtorem) to which there is nothing analogous in all Scripture.

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withstanding, not utterly dead, for he might yet live again!—And they began to be merry:—what an ἤρξαντο is this, after the former ἤρξατο ὑστερεῖσθαι, including this lost son in the joy! With a heart how full of the highest joy springing out of his deepest abasement, does the son now sit in his place of honour as king of the feast in his father's presence!

Vers. 25–28. The third narrative might here have ended with the same conclusion as the two former: but it had promised in the commencing words, ver. 11, something more; and the other of the two sons must now come forward. The Pharisees had said at ver. 7, at least in their hearts,—"these ninety and nine just persons are *ourselves*, however!" And again, while hearing of the lost son—"this does *not* assuredly point to us!" Another mirror is now held up before them—"But here see yourselves!" Apart indeed from any such design, the continuation of the second part is the fit supplement to the narrative of the converted sinner; showing "the reception which the retrieved soul meets with from his fellow-men" in contrast with his reception by the Father; and further, how that gracious Father vindicates *His son* from their scorn. So far this second part tells those publicans and sinners—Expect nothing else as the result of your conversion; but let your consolation be the love of God, which will be confirmed to you despite all their murmurings! But we still think that, in the scope and cast of the entire parable, our Lord's main design is to make prominent the intreaty as addressed to these proud righteous ones, who as worse sinners are also *sought* if possible with still greater love. This second word of grace to the secretly and perversely apostate sinners who enviously clamour against his righteousness, is addressed to them as an invitation to repentance, or, since as a rule this result is not to be expected, as a most earnest *warning* to such as despise it. We behold once more in the clearest light of the truth which the Pharisees perverted, the *sin* of man (now *theirs!*) and the *grace* of God as rigidly contrasted. The *sin* of the elder son *before the father* (as ver. 18), although hypocritically concealed, suddenly betrays itself, and more than that, assumes its highest manifestation in his anger at his brother's reception. His first inquiry, vers. 25, 26, is most unseasonably *unfilial*, and the simple correct reply in a clear statement of the circumstances

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of the case, ver. 27, only provokes his naughty wrath! Then does the father's grace bear long-sufferingly with the outbreaking *pride* of this sinner too (such as made him, in the worst sense, like the foolish sheep), and seeks to overcome him by love. Mark the *anticipating* and condescending love which in this case is once more shown (ver. 28); and the pride of the son, which is now by this provoked to the uttermost, putting into his mouth complaints of the neglect shown to himself (ver. 29), and of the favour which his brother had received (ver. 30). Mark, finally, the father's answer, which places all in its last and clearest light, and gives the *final lesson*, by which the father *seeks* to convince and win even him (and Jesus the Pharisees)—however certain that he will fail!

The elder son was *in the field*:—does this mean that he was among the servants diligently at work, as his δουλεύω, ver. 29, proclaims? It was possibly so intended, possibly only (certainly also) as Nitzsch interprets—those supercilious righteous ones "are not themselves personally at hand when the lost sinner is recovered." Assuredly there is lightly hinted a distance from the father's house and the father's face; in which the labourer (or stroller!), in this ἀγρός of his father, is in danger of furnishing a parallel with that other ἐν τοῖς ἀγροῖς of the far country. "Now his *elder* son:"—this new starting-point of the narrative connects itself immediately with ver. 22, "*the father*"—just as this ὁ πατήρ again referred back to the beginning, ver. 11. The *father* of these *two* sons, the father of the one as well as of the other—that is an immovable principle lying at the base of the whole history. Yet must we observe, again, the commencing *contrast* of the elder son with the οὗτος ὁ υἱός μου, ver. 24, in which lies concealed the father's grievous trouble about *that* son, over whom he could not so rejoice. It is only because such is the state of his mind, and the father well knows it, that the elder son is not asked, not simply to his father's councils—that might have been too much—but not even to an expression of sympathy before the εὐφραίνεσθαι proceeds. There would have been no interchange of sympathy, but a wicked reception of the prodigal which his father would spare him. If that elder son had been differently minded, the idea of sympathy would have been more appropriate in connection with him than with the

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servants in a less near relation; but—he is away in the field, and there the father leaves him in his isolation and selfishness! At the punctual mealtime he comes back to the house, but hears on this occasion something unusual—music and dancing (or dance-music), for thus without the article as appended by Luther must we interpret it.[1] He curiously inquires what it is. "This is a very strange incident with us, and something special must be proceeding! How is it that I know nothing about it? Ah, had this feast been given *to me*—but to whom else, then, can it have been given?" His vexation because such things go on in the house without him, is the reason why he does not go in and naturally gather the reason for himself; remaining without as an uninvited guest, and summoning imperiously a servant to explain it to him, instead of going at once to his father, the only head of the house. There is no ground whatever for detecting in the servant's reply an evil design;[2] it is rather in perfect accordance with the father's words, standing between his former and latter declaration, vers. 24 and 32. Nor can we imagine how Lange could discern an invidious spirit in this simple narration of fact, which twice gives the reason with ὅτι (as ver. 24 commenced) for the festal merriment; or describe it as a "faulty and superficial report which would foster the elder brother's unhappy humour." *Thy brother* cannot mean—The runaway and reprobate, thou knowest who, is come back again in full state, and so

[1] A note for the Pietists! The Lord speaks just as He had often seen and heard in the dwellings of Galilee; and in adopting this image of joy He does not absolutely condemn festal music as the expression of man's pleasure. He does not make it sin in itself, though its concomitants and ends too often make it such (Ex. xxxii. 18). That *gladness* which God gives the Gentiles (Acts xiv. 17), and to the natural man who knows of no better, is a pure type of a higher joy. The landlord who utterly abolished (relata refero) all light music from his village, would prevent the young people from understanding this parable.

[2] Berlenb. Bib.: "This is the devil's craft to send in a man's way such as will pour the right oil upon the fire, and stir up envy and all passions. This is the effect of all such oblique relations, and hence the servant shares in the guilt of the elder son." Most assuredly incorrect, and not so striking in its error as the plain remark made before —"He may have often heard music before, but this heavenly music makes the bear growl!"

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forth. No, the solemn reinstatement into his filial place and prerogative from the father's own lips has taught this servant how he should speak; and hence to the elder son he says—Thy brother. "He *is come*—*how* he came is not the question now, that is over, it is joy enough that he is here at all. Thus thinks *thy* father and *his*, thus does he greet this thy brother, joyful that he is yet *alive!* (which ὑγιαίνων here indicates—happily and nothing amiss, being alive after all; the servant has no reference to soundness of soul, and his expressions are more common and less comprehensively profound than the father's). Therefore thy father hath caused the fatted calf to be killed (this, again, to the servant's mind is a sufficient notification for the whole feast)—is not that as it should be, for is not the matter one of great joy to all of us in common with our good old master? Or is thy mind as the elder not at one with *thy brother* and *thy father* in this matter?" Thus does the servant himself seem to propitiate the bad feeling which the harsh question of his young master had manifested—whose temper and spirit he may have had many opportunities of witnessing in his dealing with the servants in his father's absence. Out of a servant's mouth this blinded son must first hear his reproof, before his gracious father administers it; to this servant, as to any *stranger* who might ask what was going on, the simple truth that here was indeed an ἔδει χαρῆναι, needed no confirmation or proof. But the brother and son, made blind and unfeeling by pride, is only made wrathful by it, and refuses to go in and occupy his own reserved seat:—and *this* remaining without exhibits yet more strongly the likeness between him and his once wandering brother.

Vers. 28–30. The essential and wicked *anger* of selfishness and hatred only exists among us; in God our heavenly Father there is only the principle of sunlike love, which (as Zinzendorff says) shines all the more brightly and cheeringly upon the most miserable and unworthy of its creatures and children—until this very love *must* become to the wilfully obdurate the fire of Divine wrath. The father comes out, interrupting his great joy over the one son for the sake of the other, and just as he had before gone forth to meet the lost one: he does not neglect the misapprehension of the one son while holding fast the other—both deeply concern his soul—*both* are his *sons!* (Hence here, as in ver. 20,

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—*his father.)* The benignant father *goes out*, because the proud son will not *go in*; the father intreats the murmuring son, by exhortation and gracious persuasion (see ver. 31, τέκνον):—by Divine grace there may be *human* examples of this, though rare, ordinarily no man as a father would do *this*. But thus does the heavenly Father act, He thus acted at this very time through the gracious preaching of the Son,[1] through this parable which fell from His lips! And when thou standest in the place of God as His preacher and ambassador, thou must "know how to apply thyself strenuously to *intreaty* with men of all kinds, until they come to feel the things of grace"[2]—and more than that, with men who never come to that feeling!

But what of the son who was so overpoweringly solicited of his father? His anger is the more incensed, and breaks through all the bounds of past restraint in his father's presence. Or was this not the first time that he thus wickedly presumed, must other similar scenes be presupposed as having been wont to occur? We think that, conformably with the spirit of the parable, this was a sudden throwing off of the hypocritical mask, occasioned by this circumstance, and his own anger thereon. Suffice that this son (emboldened by his father's intreaty —what hardness of heart!) expostulates with his father as a servant with a master, to say the least; indeed, he reckons like a hired servant, and yet rebukes like that servant's master. We see plainly at once that in his father's house he has utterly lost the filial feeling, even as his brother far away had retained some measure of it:—he therefore is, so to speak, the real and more entirely *lost* son. His father had doubtless called him τέκνον at the beginning as he now does at the close; but he does not answer with πάτερ; that word is not uttered before his wrathful and complaining—ἰδοὺ—*see* what great injustice thou hast inflicted on me! Nitzsch refers to the apparently reasonable complaint which the mere reason of the elder son would urge (let us recall the words of the Kantian in a former page); and he does this in harmony with the Spirit of Christ, through whose voice the heavenly Father would graciously per-

[1] See Vol. iii., on Matt. xxi. 37 seq.
[2] Richter's Hausbibel on this passage.

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suade the erring sinner; but the severe truth is soon revealed by the proud son's own words, who reveals and condemns himself, without needing any further testimony. *I serve thee!* There stands disclosed the perfect Pharisee, the slave concealed in the son betrays himself in this unfilial, because upbraiding δουλεύω; the slave who through τοσαῦτα ἔτη has plagued himself with what wearisome and harsh service! Not—As I alas have been obliged; but as if it had been an opus supererogationis which merited a special reward. "I have remained, although the firstborn, and of adult age, under thy paternal control; and have served thee diligently and usefully as thy overservant in thy house (ordered and driven thy idle servants, and so forth). Could I not have demanded my emancipation like this pure brother; and wouldst thou not have been obliged to give me mine inheritance? Even now thus late am I still diligently employed without in thy service—*see* that I am so!" A *son*, who can speak in this slavish style, instead of entering into his father's commandment of love—Give me, my son, thy *heart!* is on that very account worse than any μίσθιος serving for bread:—but we are all the two *sons* of God, the one kind as well as the other. "Neither transgressed I at any time (in so many years!) *any one commandment* of thine:"—here does the Pharisee still more strikingly appear in the mirror which he himself unconsciously holds up![1] Not, as Luther gives it—*Thy commandment* generally; this is very different: this righteous one only knows the multitude of *individual* ἐντολαί, which he here upbraidingly refers to; and before performing any of them it was first necessary that it should be expressly imposed upon him as a duty. In any case in which his father did not positively give his *command*, there was nothing in the son's heart which would prompt him to go beyond the δουλεύειν. "I have not by one false step transgressed, or pretermitted:"—thus does his blind and rash self-condemnation run on at the very moment when he is giving proof that the one ἐντολή for sons is utterly disregarded by him, when he is at once transgressing the two laws—Thou shalt honour thy father, Thou shalt love thy brother! "I have not *at any time* transgressed

[1] We are very doubtful whether a Pharisee of a *better sort*, as Neander says. The common evil belonging to the character of all, even the best, is disclosed, and exhibited in its internal principle.

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one of thy commandments: thou hast never *at any time* given me a little joy:"—was not this a fearful sound, as if the father was a sinner and a debtor standing before his son and lord with a long and evil reckoning against him? Now are we pushing the interpretation too far; all is thus literally as we read it. If the Lord were disposed for a good reason, and in the most patient benignity, to admit a good sense in this boasting (God's service without transgression from youth up), *it would be of no avail;* for these holy ones themselves poison all by their murmuring against poor sinners, who receive mercy, and the God who shows it, by their *envy* and their *pride*, which convert all their pretensions into crimes, and betray the evil heart which pervades all their apparent good works. But he must describe and paint them *as they are*. And He does no more than this; the blindest of these blind could not complain and say—This picture does us no justice! What then was wrong in it to them? That the others are *received!* *Wherefore* then not? Because *their own* glory, prerogative and preeminence are detracted from thereby! And what does this show? That their whole excellence and righteousness rests upon no actual foundation of truth (else would the increase of the number of the saints be joy to them as it is to God); that their sole glorying over others, is their condemnation! "They would have a Heathenism side by side with their holy Judaism, that so their innate hereditary sanctity might shine all the more brightly by contrast"—or there must be reprobate and rejected sinners, that so the righteous ones might *appear* all the more conspicuously righteous! "Thus are they essentially untrue; thus they lie in the very face of the law, the fulfilment of which is love; they deny the God of grace, both by their own self-justification, and by the condemnation of their brethren; and unconsciously enter into a league with unconverted sinners against him who repents!" And why is all this, and whither does it lead? They believe in no conversion, because they themselves have never experienced it; they mock and traduce the gracious joys of the pardoned sinner, because they, by their own fault and incapacity, have never tasted and felt it themselves.

"Thou never *gavest* anything *to me*," might seem to mean but yet cannot—"And I was contented to have it so, willingly continued my unpaid service!" For this present upbraiding *re-*

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proach throws a dark shade over all his lustrous virtue. This word, spoken by the elder, entirely corresponds to the "give me!" of the younger son: in both cases the regard is fixed upon the bestowment of good things alone, instead of upon the father's favour, love, and fellowship. This brother, then, is first of all like the former prodigal; but inasmuch as he has restrained himself, concealed his secret spirit, and played the hypocrite for the sake of the whole inheritance, he is much worse than he; this systematic hypocrisy has so hardened and blinded him that he now retrospectively complains against his father as it regards the distribution, which the other had only made matter of request. "Thou never *gavest*"—ah, had he but come as a son and in a becoming matter to ask anything his father had! What gave he not? "Not a single kid, that I might *make merry with my friends*:" —does not this make the case worse and worse? Thus the serving his father and being with his father had been no joy to him; all that he had done was a harsh constrained villenage, and the reward which he had lusted for was to enjoy himself in some permitted by-pleasures (inexpressible perverseness!) without his father. Of the joy of forgiveness, such as converted sinners know, he knows nothing; nor any more of the pleasure of keeping the commandments from the spontaneous impulse of love. (Ps. xix. 12.) And who are the *friends*, whose society he relishes apart from his father? The same love of sinful pleasure which drove his brother into outward excesses, gave him this suspicious love of *independent merriment*, and made him feel the want of his forbidden commerce with his proper comrades. These "friends" are opposed to the "harlots" whom he afterwards assigns to his brother; but, under a more decorous name, are no better than they.

And now comes the positive injustice of the father in receiving his brother in addition to the negative injustice towards himself —expressed in bitter contrasts! "So many years do I serve in vain"—but *now* great gifts are ready for him *who has come*. "And who is *this*"—the proudest scorn betrays itself in this finger-pointing, in such unconscious contrast with the sublime word of the father, in ver 24—"and what is he, in comparison of myself? Thou mayest acknowledge him as *thy son;* but I will take care never to say of such an unclean one—*my brother*. He is *come*,

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indeed—but *how?* Constrained by distress, because he has transformed himself into a miserable beggar." (It is not—is *come back*, returned again; he has no idea or feeling *of that!*) He will not even recognise the legitimate distribution of ver. 12 (which had then greatly vexed him), but now retrospectively protests against it. Σοῦ τὸν βίον (the right reading), is an ironical continuation of ὁ υἱός σου—though the narrative admitted that he wasted *his own* substance. This is the same harsh, and still more harshly pressed, position of *right* which had been assumed in the younger brother's demand; not now, however, laid claim to for himself, but turned against his brother and his father:—"*Thou* foolish father, didst then give up *thy* goods to be wasted! He hath devoured it *with harlots*" (Prov. xxix. 3; Ecclus. ix. 6)—intensifying the ζῆν ἀσώτως in his own affectionate and brotherly gratuitous assumption. How came he to know that so well? The servant had not told him so, but his own heart tells him what he would have done in his brother's place. "And for *him* thou hast at once killed the fatted calf, while I never had a little kid which I might slay:—thus thou hast not merely made him *equal with me* (Matt. xx. 12), though that would of itself be against all justice, but thou hast *preferred* him before me! He is the dear child, and I the neglected and forgotten one; even as now all things are going on without me." Indeed, the wretched returning one should not have turned to his father without his earnest brother's intercession; and the father should not have admitted him without permission of the son and younger master in the house! What would, what will indeed this noble brother say, when he sees the robe of honour and all its other appurtenances? He *seemed* to be for so many years a true and diligent son—but what a *brother* is he now; consequently what a *son* before the Father of that brother! *In this it is made manifest* (1 Jno. iii. 10), that is, by the lack of brotherly love, that in him there is also no love of God. His conduct ought to have been very different, if not for his brother's yet for his *father's* sake, whose kindness due respect should have taught him not to malign, and whose joy it should have been his joy as a son not to disturb but to increase by sympathy. Could we suppose him capable of pushing his hypocrisy yet further, and of embracing his brother with a simulated pleasure for the sake of appearances

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before the father of both? *Thus far* we are not to suppose human nature even in the Pharisee character to go; any more than we could suppose, a few verses back, the once profligate sinner able at once to turn to licentiousness the grace which had just redeemed him from the profoundest misery.

Vers. 31, 32. The Pharisee, in disclosing, has condemned himself; nevertheless the *father*, in the similitude, whose closing words coincide with the reality of the true Father's words in Christ, does not yet judge his petulant son, but goes on in gracious exhortation to teach and humble him, if peradventure he might yet be accessible to instruction! Thus does the Father, and He alone, interpose in the great and permanent quarrel between His two sons throughout all the world; yet *we* also, as His servants and ambassadors, should learn of Him those words of patient love, should know from His example how in meekness to instruct those that oppose themselves. (2 Tim. ii. 24, 25.) The words of the father are uttered in the gentleness of perfect truth:—"As it regards *thee*, my son, all that I have is, as it ever has been, in my fatherly kindness made common to thee, despite that most unchildlike selfish habitual disguisement of feeling which I have long known, and thou hast now avowed. But as it regards *this thy brother* (such he is and must be, for he is my son, the justifying οὗτος of my love prevails against the contemptuous οὗτος which thou hast let fall), *it was meet* on most incontrovertible grounds of holy right that all in my house should rejoice over him; it *shall* be so therefore, and if it please thee not, go without once more and remain without, for only as his brother canst thou continue my son." (And thus the parable as a great whole returns conclusively into its commencement with the *two sons*). The affectionate τέκνον at the outset is not merely the expression of a yet remaining paternal love, moved by his son's foolish words to complaint and supplication, even as an earthly father, half angry and half grieved, might cry—*Child*, what have I to endure from thee, how canst thou dare to speak to thy father thus! But with our Father, all anthropopathical tenderness of love must be regarded as one with the supreme dignity of righteous truth; hence the final and conclusive reply here given combines *strict instruction* with all its moving, awakening and humbling appeal. Let this be carefully

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noted, then, in this first mild τίκνον, which responds to the haughty ἰδού of the son. He did not say *father*, and yet is called in tender rebuke *son:* that is, speaking to the depths of his heart:—"Speakest thou now as son? Think, O my son, *come to thyself!* Hast thou served Me as a son through all these years?" Then follow piercing and convincing contrasts with the spirit and words of his unfilial allegation of such service. "*Thou*, set aside as thou thinkest, sittest nevertheless in thy prerogative of birthright; and hast enjoyed through my long-suffering the constant recognition of thy supposed fidelity. Πάντοτε—in opposition to thy οὐδέποτε—art thou *with me!* and I am thy father; hast thou ever been other than a son, was not and is not that more than any of the *gifts* which thou hast found wanting? Am I not better to thee than ten friends, and a hundred kids? Wherefore hast thou coveted merriment apart from me? Are *thy friends* nearer to thy heart than thy father? Or seekest thou my goods instead of my grace, mine and not me—now *all* that is mine is thine! What have thy services had to do with this? Why shouldst thou speak of a *kid*, if this be so? (Is that instead of the *husks* to thee?)"

But here arises the much contested question of the expositors:—how could this most incomprehensible πάντα τὰ ἐμὰ σά ἐστιν be applied in good earnest to *this* hypocrite? However much contested, nothing is more true, in every respect, than this word. The first full meaning which presents itself is this:—all is *thy* ἐπιβάλλον, is due to thee as an inheritance! In this word, as in the τίκνον before, the pure truth would assume to his evil conscience a tone of keen and reproachful irony. This son *was* still his father's child through his father's longsuffering, and yet was no longer such in his own heart; his being called so, though unworthy, is a token of all the richer grace. Just so all the paternal goods were his, and yet were *not* his. "Thou servest me in thy sordidness of spirit for the sake of *all that is mine*—and I have not hitherto disinherited thee!" Thus, secondly, and in direct earnestness:—"Even now all is and shall be actually thine, if thou amendest thy thought and becomest my child in the best sense, responding to my waiting patience. Have not *all things always* been open and free to thy desire; couldst

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thou not, wert thou not permitted to *ask me for* any good gift?" This exhibits the fatherly longsuffering as not yet exhausted; this dissembler is still tolerated in the house, and his right to everything not yet finally withdrawn. But at the same time the τὰ ἐμά which precedes this, and which, as long as the father lives, holds good, impresses the great truth—There is nothing for thee but the *gift* of my paternal hand and favour, nothing to be yielded at thy demand.[1] *Finally*—though this is unspoken, left to the inference of his own conscience, as it is the evil which he himself provokes—finally, there impends over the wilful sinner the danger of being disinherited and cast out, in contrast with the voluntary departure of the other who was at least honest in his sin. For this Father *dies not.* The rebel, secret or open, against the supreme will of God's love waits in vain till the Ancient of days (whose existence He must feel while essaying to deny it), till the great Creator of all spirits, but especially of the spirits of Adam's race, shall decease, and give license to the mad heirs of all His universal possessions. At the utmost distance from Him, as in His immediate presence; in the depths of the abyss, where devils murmur, as in the heavenly home where all rejoice with God and His angels over grace—everywhere and for ever all creaturely existence abideth in His hand and power; nor can any with impunity invade His supreme prerogative!

But thou *shouldst* be kindly and merry—such is Luther's inadequate version of the text; for the father does not expressly utter any complaint or command, he does not retort the upbraiding which *he* had a thousandfold reason for; all *that* is latently addressed to his son's conscience. He does not say anything further to qualify the unretracted acknowledgment of ver. 31. Only in the ὁ ἀδελφός σου there is a slight tone of reproachful appeal—"Thou shouldst have been glad concerning him in common with myself!"[2] But, properly speaking, the simple and

[1] Thus containing an oblique denunciation of envy at a brother's good, as Calvin expresses it:—Nulla est irascendi causa primogenito, dum *absque suo damno* fratrem humaniter accipi videt. Nothing is taken away from thee, nothing given to him but the calf of the feast, and the *joy!*

[2] To this points the striking observation of Nitzsch to these murmurers: "What dost thou lose, if there be more joy communicated than that which is in thee? Might it not tend to the furtherance of thine own?

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elevated ἔδει,—*it was meet*, thus was it right in this house—while it overturns all opposition, contains, as it were, a justification (from the father before his son!)—an *apology for what had transpired*, as the εὐφρανθῆναι placed first seems to indicate.[1] Ver. 32 replies to the complaint of ver. 30, as ver. 31 to that of ver. 29. The great festal hymn of rejoicing—ὅτι οὗτος νεκρὸς ἦν κ.τ.λ. sounds out once more undisturbed; the brother ought to and must *hear* it at least from the father's own mouth, in a richer and purer strain than from that of the servant. The glorious ἔδει of His incontrovertible ὅτι reaches to the depths of the rectitude of Divine mercy and love, having just based itself upon the convincing illustration of the human parable. It is, as it were, that first question repeated—What *man* is there among you, who as a *father* would not do the same over a lost and recovered son? This, therefore, is the conclusive word to the Pharisees:—"That which ye blame in Me, is the love, the paternal love of God; that which *the Father doeth*, that doeth also *the Son*, as the good Shepherd before your eyes; that will the Spirit do in His church when He is gone home—even as ye should have done it among the people and in the house of God."

A sound exposition thus sets at rest the concluding question, with which only a perverted expositor would *set out—Who is this elder son?* Every man who is what he was! First of all, the Pharisees of that time in contradistinction from the penitent and retrieved publicans and sinners of Israel. Then, according to the never-failing wider outlook, the self-righteous and proud Jews in contrast with the Gentiles received into the kingdom of God—Rom. ix. 4, 5, being the explanation of the father's word in ver. 31. And is there any application beyond? If we only hold fast the fundamental ideas, we can make applications enough for ourselves of a more restricted historical bearing (as Keil does, contrasting the Jews with the *Samaritans*)—or taking into account the circumstances of our own time (as Petersen, *e.g.*, sees Roman Catholicism and Protestantism in the two sons, Lehre von der Kirche ii. 244). There is a most marvellous conceit which founds upon the

[1] The Peschito expresses it: לָנָא הוּא for *us*.

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mystery of this parable, the notion of an elder son in heaven, who thus satanically murmurs at the restoration of the human race as exhibited in the younger son's history! But should it not be—*once* murmured, since Satan fell before Adam, and cannot murmur there again?[1] That the sons of God, apart from Adam's race, *might* seize upon a certain principle of right in their complaint, if *their* reason were as ours, we have admitted above; but they are more rational than we. The *holy* angels (whose holiness is not "righteousness" essentially before God, and they are not the just persons who need no repentance), the servants of the great Lord in His many mansions, who reckon as His friends and neighbours, murmur not, but rejoice over His grace to sinners:—and the Lord Himself thus obviated by His own introductory words every such idle supposition. But instead of these we may, if still seeking further the elder son, think of *Christians* who pride themselves on a Judaic right;—and, indeed, we must so apply the record, for it is not a history adapted to that time only, but spoken to *us all*.[2] When we preach to the called but not chosen, who still retain their pride and self-righteousness, we may hold up to them the mirror of vers. 29–31, to give them the knowledge of these three fearful truths:—that we may think ourselves to be keeping all the commandments of God, while keeping in our hearts the principle of all transgression; that we may boast of our own righteousness, while committing in the very boast the heaviest sins; that we may live among all the gifts of grace in their actual offer and seeming possession—and yet not possess or receive them at all!

Finally—we have not *yet* reached the end—let no man forget himself and the probable Pharisee still extant in his own heart, while preaching thus to others; nor forget the labourers

[1] Or will there be a general restoration of the human race, and then a new fall of Satan, stumbling over that stumbling-block? Those who advocate the simple and pure recovery of men and devils are wiser than that. We marvel that Theremin, in a sermon otherwise so beautiful, should graze the borders of a doctrine which involves such consequences. (Predigten, iii. Band, 1823. Nr. 9.)

[2] It will be perfectly *reversed* in the last days, when corrupt Christendom will be the elder son, and converted Israel the younger!

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in the vineyard. Here we may mention the touching incident (now first printed) connected with the eccentric but most devout and genuine Daniel Krummacher in Elberfeld. Being once asked in an assembly of his brethren, discussing this question, who was, in his view, the elder son, he solemnly said—I well know now, for I learned it yesterday! Being asked further, he laconically said—*Myself!* and then confessed that yesterday it had fretted his heart to find that a very ill-conditioned person had suddenly been enriched with a remarkable visitation of grace. So deep is our corruption; so long, even in the younger son after all his experience of grace, does that evil principle which prompted him to offer himself to hired service, adhere to his soul and reappear in the similitude at least of the elder brother. It is easily stated and laid down in the theory, but hardly reduced to actual practice and established in full experience:—"The *childlike, believing* men may apply their tests to the reprobate returned; may, especially if they have never sinned in like manner and to such a degree, stand mute in thankful astonishment that God has done so great a thing to him; but they cannot *count it strange* that such should desire to go on with them to the same higher, blessed, and acceptable life; *offended* they cannot be." (Nitzsch.) Take heed, therefore, ye servants in God's house; let the figure of the elder son administer to you often a wholesome fear! *Such* people must, however, remain without; for even if the all-merciful God would construct a special heaven for them and "their friends" (when satiated with the longed-for kid, the swine which no stern Moses should any longer forbid, instead of their husks, they might enjoy themselves)—whence could their blessedness, which makes it heaven, come, without the filial and pure adoration of eternal love and grace? *Their* εὐφραίνεσθαι *must* instantly, at the very threshold of eternity, be exchanged for a miserable ὀνησιεῖσθαι!

The parable breaks off, the admonished son no further replies to his father, and his conversion is not announced. So in the great fulfilment of the parable it is also wanting in actual life; if thou wouldst be an exception, and remain always with thy Father, enjoying and retaining all that is His—then *come* first to Him in the deepest penitence, and pray, "Father, I was called but was not thy son, I have been much less deserving of

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the name than my brother—*make Thou me* from a shameful hired servant an honourable child—make me in Thy highest grace *what my brother is!*"

THE CONVERTED SINNER'S PRUDENCE IN ESCAPING FROM PUNISHMENT WHICH YET THREATENS EVEN HIM;—THE UNJUST STEWARD, TRUE FIDELITY IN THE USE OF WORLDLY GOODS.

(Luke xvi. 1–13.)

It cannot be expected from us to unravel the fearfully tangled perplexities of the comments which, from the most ancient times down to our own day, with theological or untheological craftiness, with more or less of arrogance, on the one hand, pretending to extract its only true meaning, or, on the other, with the limitation of ability giving it up altogether, have darkened and perplexed and confused this parable of our Lord, in itself and in its fundamental theme so plain. We shall not be expected to do any more than give positive reasons for our own understanding of the subject, with merely an explanatory reference to such *misunderstandings* as have a foundation of truth in them, and therefore cannot be classed among the ridiculous theories of crackbrained men.[1] We can regard only those systems of exposition as having any claim to our attention, which are really in earnest in endeavouring to discover the true meaning of our Lord; and we must particularly bear with those which are not led astray by mere superficiality and incapacity to understand exegesis at all, but by an excusable lack of right perception where a false application on the one side or the other is so easily made.

Our exposition can do no more than confirm the traditional *predominant interpretation* of the church, the rejection of which by so many expositors may be somewhat excused, partly from the

[1] In which last class we must reckon that of a certain expositor (whose name we would rather not mention, after the description in the text) who refers the parable to Judas Iscariot—while another is not wanting, who discovers in it Pontius Pilate!

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fact that ecclesiastical tradition does not always stand its ground before maturer knowledge even in the domain of exegetics, and partly, by the lack of any exhibition of the fundamental connection of thought, which for the most part pervades the interpretations handed down by antiquity. The grand and profound, though subtle, *connection* which subsists between chaps. xv. and xvi. has either been altogether denied (thus closing the door beforehand against a right apprehension), or the right connection has not been discerned—we cannot avoid saying, because it has not been sought with sufficient simplicity of mind. *The sinner's repentance or punishment!* Such is our simple acceptation of the theme of the two chapters, as they set before us the prodigal son and the rich man in opposition at the beginning and end. And the meaning of that which lies between must naturally be sought between those two points, and will be—The *prudence* (ver. 8) of the sinner, absolved from the first great punishment, converted and received into favour, in avoiding the *ruin* which may yet impend; his wisdom, as being not dismissed and rejected but reinstated, in dealing as a *faithful* steward in the affairs of his own salvation. That the discourse treats specifically of the administration of *worldly goods*, the possessions already acquired even as a mammon of unrighteousness, is simply to be explained by the condition and circumstances of the *Publicans*, with whom the Lord has especially to do, in contradistinction to the Pharisees. But the connection of the previous chapter with the present does not consist in this, that in the former faith in the mercy of God, and in the latter the *love of our neighbour*,[1] is treated of; the former teaching what the Father doeth for us, and the latter what we should do to our neighbour; but that *prudence* which, by the gracious permission of God, uses even the ἐλάχιστον, ἀλλότριον, ἄδικον as the materials for the exhibition of *fidelity*, in order to lay up in eternity the reward of grace—that and nothing else is, according to the plain words of vers. 8–12, the fundamental precept of the parable. How Neander can make

[1] According to v. Gerlach, we have in chap. xvi. compassion towards men, active charity, that love of our neighbour which necessarily results from the love of God. According to Lange—Imparting love, as the first fundamental characteristic of a developing salvation. But the giving or not giving is certainly not the leading idea in either parable!

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the theme the "blending of *simplicity* and prudence" we cannot discover.

But the *unjust* steward! Can his unjust and overreaching craft be a pattern for us? Here rises the second reason which has prompted men to adopt other methods of explaining the parable—the excusable, and in itself laudable objection to the assumption that the children of the world are represented as putting to shame the children of light, which, however, stands *disertis verbis* in ver. 8. A parable can assuredly never design to inculcate its opposite—it was scarcely necessary for D. Schulz to demonstrate this so argumentatively and to assert it so earnestly. But as certainly as the Lord does not (according to Julian's presumptuous mockery) place the unrighteousness of this steward before us as a pattern, so certainly does He exhibit for our example his prudence as such, apart from his injustice—and this is not the opposite of the parable! It seems so obvious to every unprejudiced mind that (as Heubner says), "much profit may be derived from the most wicked examples, they may often be directly translated from evil to good," and Luther's good sense has enriched this parable with so many pertinent examples of this, that all these useless objections should have long ago been laid aside.[1] Moreover, it is admitted that the Lord Jesus has elsewhere given us parables analogous, which no exegesis can explain away. He compares the freely-giving Father in heaven, ever ready to hear, with the friend who, not for friendship's sake, but only because of shameless importunity, giveth his friend what he asked; and even with the *unjust* judge, who at last concedes the poor widow's claim only for his own comfort's sake, and simply to get rid of her:—now those instances are much stronger than this, which merely teaches us poor sinners to learn of a thrifty and prudent worldling, and exhorts us as children of light to practise prudence in a good cause, and to be at least as sagacious in prosecuting our religious advantage as the children of the world are in seeking their earthly good. To the πόσῳ μᾶλλον of the former instance the κἀγὼ ὑμῖν λέγω of this parable

[1] It is not, as Weisse thinks, an "*oblique* parable which does no honour to Christ's wisdom as a Teacher—a style of instruction which would not be tolerated in a village schoolmaster!" Alas, these lowminded, little masters; would they but read and learn themselves!

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perfectly corresponds; and not only so, this express explanation of the Lord gives a further ground for the adjusting of all difficulties, inasmuch as in the application of the parable He takes that very thing which constituted the iniquity of the steward's prudence, and makes it an essential duty of all God's stewards; —that which was infamous fraud in him becomes to Christ's *stewards* the distribution of God's possessions in the name of the *All-Holy* Proprietor of them all. Thus both the unity and the contrast between the parable and its interpretation are precisely preserved. It is sufficiently plain, as C. H. Rieger observes, that this doctrine of our Lord "was not addressed to people of the world, who are always inclined to put a base and shameless construction upon His requirements; but for disciples who had already attained to the gracious beginning of good desires, who had received the assurance of joy in heaven over their penitence upon earth, and having opened their hearts to this gracious truth, were now disposed to disburden themselves of earthly joys and cares, and to lay up their treasure in heavenly habitations."

Consequently that "certain uneasy feeling," of which Pastor Brauns (Stud. u. Krit. 1842-4) admits that his mind was conscious, preventing his yielding to the common and correct interpretation, and which he too boldly attributes to the church generally, has no foundation, and is such a fastidious nicety as the heavenly accommodation in those other parables of the Friend and the Judge should have altogether dispelled. The same Brauns makes the Pharisees come forward and object—"Thou preachest a strange morality; such arch-knavery to be viewed as thoughtful provision for the future, is too crude, and will tend rather to help out the Publicans' case, than to edify their souls" —and we think that their ἐκμυκτηρίζειν may very well suggest that such thoughts were in their evil hearts, but that they never had the courage to utter such base thoughts aloud. It will be the endeavour of our exposition to show the baselessness of all such imaginations.

The critical Schleiermacher is not disturbed by any such fine moral perception, but understands here an actual counsel given to the Publicans to appropriate the mammon of *the Roman Power* to the utmost possible advantage of the Jewish people; led to this opposite extreme by the dogmatic bluntness of feeling which

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—in accordance with the fundamental deficiency of all his theology and exegesis—induced him to look for the everlasting habitations in the temporal kingdom of the Messiah. "Ye good Publicans, favour as much as ye can the people as against their capricious and despotic masters, in those matters which ye have in your own province; that so they also may favour you when a new state of things arises!" The relation of the Publicans being somewhat unlimited and undefined, as is generally the case with indirect imposts which were farmed, Christ did not charge them to do anything actually unjust, but only to exercise their discretionary latitude of power to the best advantage for the Jewish people. "If ye thus wisely and prudently manage your matters, ye will not be cast out of Israel, when the kingdom of Messiah is introduced." Alas, how *political* is this—and therefore how far from the meaning of our Lord, who is speaking here to these sinners of a very different continuance, and of a very different reception into abiding habitations! Nevertheless, we cannot deny that this carnal misapprehension connects itself with a fundamental principle of truth; many at that time might so have understood Him, discerning something of the meaning of His words, but unable to free themselves from the carnal notions of the Old Testament typical system. But the fundamental deficiency in this view is twofold:—in not marking, first, that the *αἰώνιοι σκηναί* point to that same future *after death* (the most essential *ἐκλείπειν*) which the *following* parable discloses; and then in not discerning that the parabolical lord of the steward can only be, in the *contrasting* application, the great God whose is all our substance, since in *κἀγώ*, ver. 9, Christ requires that to be done righteously, which the *κύριος* of the steward was constrained to commend as wisdom.

Olshausen is open to the same charge, for his interpretation (after his fundamental character as a spiritualist), properly speaking, only *spiritualises* that of Schleiermacher, placing in the stead of the Roman Cæsar the *κόσμος* or *ἄρχων τοῦ κόσμου τούτου*.

[1] Lange adopts the above view, and finds in the rich man "Mammon himself, the allegorical Plutus, the Spirit of gold, the genius of money, the demon of avarice." Most ludicrous, then, is the interpretation of the calling to account and the dismissal—that is, the disagreement arising between the new principles and the old covetous nature, etc. Most strange, how-

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"Such an overreaching of the *κόσμος* or the devil, as Jesus here teaches, is the way to render back to God what rightly belong to Him!" Here there must be two Lords in contradistinction to one another, and the expositor speciously (and it is the only plausible point in this exposition) refers to ver. 13—"he who thus wisely was *διασκορπίζων τὰ ὑπάρχοντα τοῦ ἀνθρώπου πλουσίου* truly served the true Lord; he despises the one to belong wholly to the other, and with the possessions of the one labours for the objects of the other." Pity, however, for this exposition that there is nowhere a trace in the parable of that *other* true Lord, in whose service and for whose ends the steward favoured the debtors; pity that when this other Lord does actually enter in and speak, He does not say—Serve Me! but —"Make *yourselves* friends, who will receive *you!* Be ye equally *wise* as that steward in his care for himself, but let your wise care be for eternity! Then will I *also* commend you for doing wisely, even as that lord did." Where is there in all this a single trace of two opposite and contrasted lords? Finally, does the *κόσμος* or *ἄρχων τοῦ κόσμου commend* the craft which takes away his possessions for the service of God? Is it then the spirit and temper of this world thus to deceive the Prince of this world? Nothing but confusion arises from this, if the word is read just as it stands. The lord in the parable is indeed himself a child of this world, but not on that account in the application the Prince of this world; but in the *contrasting* application Christ Himself incontrovertibly takes his place with His—"*I* say *also* unto you."

And who are the *stewards* over the mammon, that which is least and another man's, which the glorious Lord over all leaves in their hands, overlooking the unrighteousness which still cleaves to it, that they may use it aright in love, that being alone the true use of it for Him and for ourselves, that being alone its profitable employment?—These we are all; but now *first* the Lord spoke to the Publicans who turned to Him, as St Luke

ever, is the explanation that "Jesus terms this unfaithfulness of the pious as it regards mammon fidelity in that which is least, that is, that this is the *least thing* which should be expected from a Christian!" The thoughts of Jesus are here utterly perverted; on this view, ver. 9–12 cannot possibly have any fair interpretation.

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intimates in the first verse,—overlooking this we must go astray throughout. Zyro revives the old interpretation of Vitringa, which regards the *Pharisees* as being here described to be the appropriators to themselves of the saving elements of the Jewish faith entrusted to them by God, and as being exhorted rather to deal kindly and dutifully with the poor debtors of the Lord, *in specie* the Publicans; but this, in common with every *direct* application of the parable to the administration of *spiritual* gifts and possessions, is excluded by the simple consideration that in His own solution of it, vers. 9–13, the Lord adheres simply and expressly to the *mammon* proper, and its wise, discreet, and faithful dispensation. There is thus much truth underlying all this, however, that our Lord does actually include the covetous Pharisees as the objects of His address (ver. 14); and knew well from the beginning that they, if they came with the Publicans to Him as His disciples, might thus use and apply His instructions.

But let this suffice for the prelusory polemics: let us now approach the text ourselves, first giving our own general view of its simple contents.

I. The parable itself exhibits to us an unjust steward, and in a threefold point of view: first, the *account* which is demanded of him; then his *prudence* in extricating himself out of this embarrassment (of such a kind, however, that he is still the unjust steward); and finally the *commendation* of this prudence, as it is enforced from his similarly unrighteous and selfish lord. But it is here taken for granted, as the teaching of the former parable, that in this threatened reckoning the grace *of God* absolves the penitents who confess *their* sins, that they are by no means dismissed and cast away, but rather, as impoverished, are endowed with a new dispensation of goods; and here we may note the transition to that style of *contrast* in which the parable enforces its teaching. Similarly it is presumed, that the prudence of *this* steward, thus directed towards God and divine things, is the precise counterpart of chap. xv. 18, 19. Finally, while the commendation of his prudence, bestowed reluctantly by his lord, forms the distinctive close of the whole parable, and without any reference to the involved injustice, our Lord immediately adjoins (as a *transition* to its interpretation) a corrective estimate of the meaning and value of that praise—"*For* the children of this

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world," etc. This He brings into distinct prominence, by His tertium comparationis, the *contrast* which enters into the application of the parable.

II. The express explanation, which He Himself goes on to give, contains, first, the proper *interpretation* in ver. 9, followed by a further explanatory continuation, to obviate all misunderstanding, of all the fundamental ideas of the parable. This latter goes over naturally and necessarily into a solemn *warning* against an impending second condemnation, if they who were absolved in the first reckoning should not use the gracious permission and obey the rigorous command, to use the mammon left in their keeping for the good of their souls, faithfully and charitably and prudently employing it as good stewards. First: *this* fidelity in giving away (the honest prudence of the children of light), such an administration of the lesser earthly goods as is well-pleasing to the true Lord is now a discipline, preparation, and approval for the dispensation and enjoyment of the higher possessions. For fidelity or unfaithfulness (mark now the plain and undisguised contrast!) in little things and in great, coincide and are one in their internal principle (ver. 10); the use of earthly property is thus the standard—regulating the *entrusting* of the greater, essential good, that which is the true riches, even in the present life (ver. 11), and the final *bestowment* of the same as the original inheritance and actual possession in the next world (ver. 12). In which it is at the same time *hinted*, that the true riches as merely entrusted may be taken away again, as another man's, from those who are untrue, and unfaithful! Thus the discourse speaks plainly of two kinds of *goods;* and now, *secondly*, ver. 13, two *masters* are also introduced for the first time—for this fidelity requires an undivided heart for God alone, which *serves God* in the use of His gifts, and turns those earthly goods to His service in the salvation of the soul which Idolatry turns into a God instead of using aright.

Vers. 1, 2. The ἔλεγε δὲ καί is elsewhere a general connecting formula, but in this place it is manifest from the process of thought, and especially from the continuation in ch. xvi. 14, 15 of the scene opened up in ch. xv., that a direct sequel to the pre-

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ceding is here intended. This is so manifest that Zyro, to whom this connection does not approve itself, is obliged critically to set aside both the remark of the Evangelist in ver. 1, and the φιλάργυροι ὑπάρχοντες in ver. 14. Our internal criticism, on the contrary, shows us that the καί in ver. 1 and ver. 14 clearly correspond, and that πρὸς τοὺς μαθητάς stands related to πρὸς αὐτούς, ch. xv. 3, consequently the μαθηταί are not this time the Apostles and all the disciples in common, but those newly received, the Publicans who were drawing near and hearing His words, who indeed form the opposite party, in the present concourse of hearers, to the Pharisees. It is a further argument for this, that in ver. 9 these "disciples" are supposed to have worldly goods, and indeed such as were in some way connected with previous unrighteousness: but this is altogether inapplicable to the Apostles who had left all and followed the Lord. It is obvious, however, that the teaching of the parable applied to all His other disciples, as far as they were the possessors of property; as well as that it was designed to pierce the consciences of the *covetous* Pharisees who heard it (as we remarked before and ver. 14 shows); the Publicans, however, who must, like Zacchæus, after their conversion have felt the question stirring in their souls as to what they must do with their acquired possessions, were especially referred to in this discourse. Thus, as He had already been graciously justifying the Publicans, speaking in their favour; so now, as Bengel remarks, He solemnly teaches them their new duties as His disciples, after they had through repentance been admitted to mercy. The table at which the Saviour of sinners eateth with them, is not always spread; the feast of rejoicing which celebrated the Prodigal's return must end, and give place to the new duties of a nobler fidelity. The ὑπάρχοντα, however, which the steward possesses are by no means the same as the goods which the prodigal son had wasted: that parable referred to the resources of life, bodily and spiritual in common; but this, according to our Lord's express explanation, ver. 9–13, gives prominence to *Mammon* (which involves more than mere money). And with regard *to that* every man is God's *steward*, and these Publicans are regarded as under obligation of fidelity in its use, not only to the Roman Cæsar, but to the Great Proprietor of all. That which in ch. xv. 31 was

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said under another point of view, holds goods of *every man* in the great house of the Father, in the inverted sense—All that thou hast, is Mine!

But the contrasting *parable* brings before us, first of all, a narrative of *this world*, just as things are accustomed to go in it:—an unfaithful steward, a lord who as a rich man appears to be very zealous for the conservation and increase of what he has, finally a discovery of the fraud by information. There are never wanting in the world unjust stewards, nor spies and informants, as they are well designated by the indefinite διεβλήθη—for διαβάλλειν does not signify the falsely accusing or slandering, but simply is distinguished, as a secret, envious information, from the open and honourable κατηγορεῖν. "Men always complain against the unjust steward; but just because he is of such notorious ill fame, no one is willing to be the man." (G. R. Rieger.) The accusation of others against this one, which in the narrative may be supposed to have originated, after the fashion of the world, in the desire to get his place and do just as he had done, is an intimation and remembrancer to us that similarly all unfaithfulness is surely known and condemned before God. Ὡς διασκορπίζων is not as the Vulg. has it, quasi dissipasset, but more correctly with Erasmus—*ut qui* dissiparet, he was informed against as now wasting[1]—which in the German (als hätte er durchgebracht—that he had wasted) does not come into sufficient prominence. The complaint is true; all the expositors who will redeem the steward's honourable character, strangely forget that the man himself on the first notice, ver. 2, of a reckoning being exacted, admits the guilt in his conscience, and resigns himself hopelessly—my lord taketh from me the stewardship! The complaint is literally true as to his διασκορπίζων, for this hitherto reckless and foolish spender,[2] because necessity made him thrifty and cunning, had actually laid by nothing for himself, but had lived from day to day in unthinking extravagance of good living—he thinks of himself as a beggar, if he must give up his office.

[1] Comp. Xenoph. Hellen. ii. 3, 23. διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν.

[2] The διασκορπίζειν is indeed an echo of ch. xv. 13, but the wasting of the goods here is viewed in a different and more restricted aspect. As the deep undertone of its meaning rises the thought, that we scatter our goods, so far as they are God's, when we do not husband them for *His* purposes.

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He has not been totally immethodical and lawless, for there are at least *γράμματα*, acknowledgments of debt, afterwards forthcoming, though not registered according to strict rules of bookkeeping, and certainly not with their amounts recorded; thus he is a dishonourable man of the middle class—there is a little method and sense of responsibility preserved; for the rest he is thoughtless, and imprudent in his present selfishness, *without care for the future.* And now his lord, having his attention aroused by many reports, suddenly says to the steward, summoned into his presence—*τί τοῦτο ἀκούω περὶ σοῦ*; that is, probably, *not*—Wherefore do I hear? (*τί* for *διατί*), but—a construction which seems much more pertinent—"What kind of thing (*τί* and *τοῦτο* emphatically together) is this which I am obliged to *hear* of *thee*, my steward? Is it true, or canst thou clear thyself from this imputation? I did not, when I made thee *οἰκόνομος*, and have not had reason while I have continued thee in office, to think that thou wert a *διασκορπίζων*; but I hear it now from all sides, answer me, whether I have heard aright or not." It is not his lord's purpose *in any case* to dismiss him, thus making the account demanded merely a *surrender:* this has been gratuitously inferred, and an impropriety argued from it, in his lord's removing the steward on the evidence of a secret information and without any examination, thus justifying him in the conduct which he afterwards pursued! It is this very *investigation* which is intended by the *ἀπόδος τὸν λόγον.* Lay before me thy accounts! We will see—then with a tone of warning on account of the accusation, and with an eager, selfish fear for his endangered property—*if they do not agree, if I find* that I have heard aright, thou wilt be no longer my steward. (The reading *δύνῃ* instead of *δυνήσῃ* has also this meaning.)

Vers. 3, 4. Now becomes the inconsiderate fool suddenly *cunning* and wise—this is a significant crisis in the parable which many misapprehend: The children of the world are unrighteous and unfaithful from the beginning, they become crafty when need urges them; certainly, however, then! This sudden, and after its kind, laudable prudence of the steward in forming his *decision*, is described to us in the three stages of his soliloquy. First, the clear perception of the necessity of his case, the expulsion being inevitable, in which the question becomes—*What* shall I do?

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Then the pondering of the various methods of extrication, which only made the case worse—The one I cannot, the other I will not! Finally, the crafty expedient—*Now I know* (ἔγνων) what I will do, to help myself! Then follows, as an essential part of this shrewd wisdom, the *execution* of his project, ταχέως, without much delay, vers. 5–7.

The nature of their relations itself requires us to understand, without any express mention in the narrative, that time was allowed the poor man to arrange his account, and that time of course includes the whole account from the third to the seventh verse. When God announces to us our dismissal, whether the final or one preliminary; when the decree goes forth upon us—Thou mayest be no longer steward! Thou must die! there is yet given us ordinarily a time of grace, with the stern though gracious exhortation—Set thine house in order! If the merciful God says—Come and let us reckon with one another, let us settle our account! yet does He hear the supplication, and lets mercy triumph over judgment. His hearers must have thought of that, with the history of the prodigal son still echoing in their ears if not moving their hearts, when a similar predicament thus opens itself up before them. But here there is no father and son, here is nothing which could immediately portray the true relation between God and man: this narrative teaches and intimates its warnings by sheer contrasts. Instead of coming truly *to himself* (as ch. xv. 17 εἰς ἑαυτόν) the steward speaks ἐν ἑαυτῷ, remains with all his thinking and deliberation the same idle, presumptuous, dishonest man as he was: his straits only teach him to add cunning to his unfaithfulness, or awaken the cunning which was latent in his nature. He declares it twice, at the beginning and at the close, that the lord taketh away from him his office, and with it his livelihood, and that his dismissal is an inexorable resolution. He knows "*his lord*," and his lord's care of self well enough, to prevent the entertainment of any vain hope; he knew that there would be no room for confession and pleading, and he has no satisfactory accounts to bring. Thus it is scarcely right to interpose here a preaching of condemnation against this man because he does not contemplate a third method in addition to the two which he rejects, that the true Tertium datur of acknowledgment and supplication

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does not occur to his mind amid his evil imaginations. Such thoughts are right in the further application to ourselves—Thou, poor sinner, hast indeed to do with God, with whom there is plentiful forgiveness!—Scarcely, however, has he fairly looked steadily at his hard fate, than he sees (with that full and unvarying hardness which we already see to be the wicked ground of his natural cunning), that everything after all is not irretrievably lost. He has heard from his Lord's lips nothing worse than *οὐ δυνήσῃ ἔτι οἰκονομεῖν*, nothing about punishment or imprisonment. I am yet then left with a *τί ποιήσω*; and it is for me to devise the answer.[1] Two prospects rise before him—*digging* or *begging*; that is, either to begin now honourably to earn his bread by hard labour, or with a sudden self-abasement to ask it at people's doors. The one he *cannot*, the other he *will not*:[2] the idleness of the effeminate good liver forbade the one; the pride of the great man, who had been hitherto a considerable householder and played the rich lord himself, forbade the other. He might have done the one with honour and decency, but the idleness of the sound man says instantly—I *cannot* do that, I have never learned to work heartily! As Grotius quotes from Aristophanes, Av. 1432—*σκάπτειν γὰρ οὐκ ἐπίσταμαι*—in which the digging is used proverbially for the most common and menial daily labour: and we may cite as more obviously to the purpose Faust's words—"Ich kann mich nicht bequemen,—den Spaten in die Hand zu nehmen." Then as to the *begging*? Of this the sometime administrator is altogether *ashamed*—not with nimiâ modestiâ (as Bengel says), and not as we have seen in Ecclus. xl. 29–31, from a right principle and honourable feeling—but the whole gives us a finished picture of a child of this world, as he is to be seen everywhere in his thrifty cunning. "Nothing corresponding to the particulars of this pondering consideration can be pointed out in the application, but it is simply part of the parable," says the Schullehrerbibel of Brandt;

[1] This is the reason of the *milder* expression afterwards, with which he comforts himself—*ὅταν μετασταθῶ*, comp. Acts xiii. 22. As it were only—*transferred* to another situation or *οἰκονομία*. The aorist for the presentiated future.

[2] Luther's *mag* in the old form, that is, *Vermag*, is misleading as our phraseology goes now.

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this time correctly. If, going beyond the parable, we anticipate the application, and spiritualise or generalise this particular feature, then may we say with Jensen (Stud. u. Krit. 1829. 4) that the impossible labour is the helping of self, which, in the case of a man from whom is taken that which he had, appears to be out of the question; and the abhorred begging is the passive dejection in such most miserable circumstances, like the sinner's self-abandonment to ruin and reprobation. Thus may we, in harmony with the Lord's design, further interpret the parabolical words of this man, which, however, in itself is generally an apt proverb, suiting his present condition.

On the other hand, we must regard as impertinent, and as a παράεργον beyond the requirement of strict exegesis, all the endless homilies about *working* and *praying* which have been founded upon these words; and all the protests, however good and ingenious in themselves, against the idle and proud refusal of the natural man to put forth his energies for himself, or to abase himself unto prayer. They are impertinent, inasmuch as the application to prayer would require that the dismissed man should have pleaded with his lord, and not have thought of begging at his neighbours' doors; and, further, because *in the parable* this οὐκ ἰσχύω and αἰσχύνομαι are admitted to be valid, and placed to the account of the man's *crafty prudence* which is commended:—consequently, upon this application, there would be recommended the laying aside of all labour and prayer, and instead of them the dubious performance of good works towards our neighbours, so far as that might be possible. Again, however striking in itself, it is exegetically inadmissible to place this steward in parallel with the prodigal son, such a parallel, to wit, as G. R. Rieger draws, exhibiting the fundamental contrast between penitence and impenitence:—"Both came in trouble and need, both seek to help themselves. The one uses right means, humbles himself, applies himself to prayer, and offers himself to the work of a servant. The other hangs upon his former repute, is ashamed to beg, and thinks himself too weak to labour." This and all similar well-meant *preaching* is part of that system of inexact and confused realisation of its main points which has more or less perverted even the traditional and correct interpretation; for he who forgets the tendency of the whole in the

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exposition of the details, must bear the blame if the commendation of shrewdness and wisdom which comes afterwards is found to be obscure and inharmonious.[1] It is an ingenious use of this isolated expression, though no exposition of it, to make it describe the unwillingness and impotence of the natural man to labour (in a spiritual sense) and to pray: as, for example, the Princess Galitzin speaks of the "speculative understanding," as saying—I cannot explore it, and I am ashamed to pray (in the right place!) for what I cannot attain. This, however, has a real point of connection, and falls in at least with the interpretation given to the parable by our Lord, which finds in this helplessness of the steward the ἐκλείπειν, ver. 9, of death, no time being then left for good works in order to the attainment of the everlasting habitations—"where he who could not dig falls himself into the grave, and in the general need all prayer (as Matt. xxv. 8) avails no more."[2]

No sooner has the man in his straits realised his entire situation, than his suddenly wakening craft discovers a plan—ἔγνων τί ποιήσω. In his joyful haste, and with the speed which he knew to be necessary, he does not wait to propose to himself, or state to us, the resulting decision of his cogitation, but we discover it afterwards in the actual φρονίμως ποιεῖν.[3] Craft is essentially practical as we here see—it asks simply what is *to be done*, does not disguise its emergency from itself, ponders all possible means of extrication, selects the best, and sets to work at once upon that. All this is *formally* and relatively laudable; else, and in its true character, the craft of this worldling is as

[1] Similarly we read in H. Müller's Erquickstunden, to give one more example out of many:—"If thou wilt choose, then choose the two first means! (not the third, which the Lord also recommends?) Beg and dig, pray and work, open mouth, hand ready. Prayer is thy heaven-carriage, labour thy earth-carriage, both bring much blessing to thy house, if they are driven well."

[2] Thus the artless Hiller, whose life of our Lord Jesus in verse carries out Bengel's exegesis, and will always be well worthy of being read on account of its many ingenious thoughts and turns of expression.

[3] Clearly and accurately (according to Alford) ἔγνων is distinguished from ἔγνωκα. The latter would be,—I know, am well aware; but the ἔγνων implies,—I have just arrived at the knowledge, an idea has just struck me, as it were, εὕρηκα—as we had also remarked above.

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unspeakably infatuated in its forgetfulness of eternity, as that τοῦτο ποιήσω of the ἄφρων (chap. xii. 18). The ἵνα and ὅταν of his self-complacent ἔγνων goes not beyond this life, thinks nothing about that other daily impending and quite different μεταστασθῆναι τῆς οἰκονομίας. He thinks he has hit it well—ἵνα δέξωνταί με, ut *sint* qui me recipiant—or, looking back upon his own thoughts—"that the people, at whose doors I must otherwise have begged, may be glad to receive me into *their houses*, which is far better!" Or, as he is now speaking with full consciousness of his plan, he keeps the debtors in view—"that *they*, whom I will craftily make my friends, may take care of me—I will provide for myself hospitable homes!" To defraud his lord, even now at the last, and to prosecute his injustice even now that it is condemned, does not cause him *shame;* this, at least, he *can* do. It is altogether in vain to attempt with all kinds of subtlety to justify this wise οἰκονόμος τῆς ἀδικίας *in himself;* all whose cunning εἰς τὴν γενεὰν ἑαυτοῦ goes only to this, how he may in some way or other carry on his habituated easy life; whose blind infatuation only thinks of man and of this world, yea, whose baseness finds its consummation in this, that he in his sly selfishness reckons upon the return of gratitude, not altogether failing, on the part of others.

Vers. 5–7. It is not improbable that he had shown the same kind of good-nature towards poor wretches before, in the squandering of his master's goods; so that it was a very natural expedient—the children of the world at least do thus act towards one another with all their ἀδικία. Nothing can be more forced than the misinterpretation which Brauns put so confidently forward, according to which all that is related from ver. 2 to ver. 8 took place on the spur of the moment, rather like an enchanted dream than actual life, and in flat opposition to the scope of all our Lord's parables. "Instantly, and before he left his lord's eye, he conceived his design, had the debtors summoned into his master's presence, paid the accounts thus re-written *out of his own funds*, thus with most excellent φρόνησις uniting both restitution and benevolence by one stroke:—restitution, inasmuch as the debtors never could have been able to pay anything themselves; and benevolence, inasmuch as these poor people were extricated from great embarrassment. Thus both creditor and debtor were touched

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to the heart, and their sympathies enlisted in his favour!" This is, in very deed, a master-stroke in the art of reading the direct opposite of that which is written. If the steward were then so rich, what made him think of being reduced to beg? where then is the ἐκλείπειν which the Lord indicates in ver. 9? and let every unprejudiced person think of all the other rank inconsistencies in this view. This would have been no compensation to his lord, but a mystification in his very presence, which must have excited his anger all the more. We must admit what Niemeyer, Schleiermacher, D. Schulz, v. Gerlach, and others have maintained, that such a lowering of the debts was within the prerogative of an *οἰκονόμος*, such as he was at that time—else would the reconstructed bills not have been valid. But this does not assuredly extend to the *justification* of the steward's conduct. It was in his power and option to do so, as we see, but not in his *righteous* power; what he here does to his lord's prejudice must always be counted unjust, and is only a continuation in his old practices of this sensualised *οἰκονόμος τῆς ἀδικίας*.

The *χρεωφειλέται* are not simply contractors (as B. Stein and Grossmann think) whose contracts the lord had already looked into, but debtors for produce furnished and not paid for. He *asks* them craftily about the amount of their obligation, though he may be supposed in most cases to have known it already; his object being to stimulate their gratitude for the remission of so much of their debt:—is it not true that thou art rightly indebted for so much? He says boldly, condemning thereby himself,—"owest thou *my lord*," not *me;* so that he might not on his own responsibility remit any part of the debt. "*Take thy* bill, which I now restore to thee—see how merciful I am, much more than my lord, about whom, between ourselves, we need ask no questions—*quickly* (*ταχέως*, raptim, furtim, which intimates, too, the lord's absence—before he comes and sees it!) subscribe with thine own hand a lesser amount!" These debtors, like all others, are nothing loth to write a less amount, but, like children of this world, very soon take the share of this advantageous piece of villany. Two examples are recorded, which include, under oil and wheat, all kinds of liquid and dry productions of the soil; and at the end, ver. 7, we may suppose—*and thus on-*

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wards through all the debtors; for ver. 5 mentions ἕνα ἕκαστον. Nor does he speak to every one apart, but has them altogether at the same desk, as it is critically noted in the σὺ δέ of the second instance. And why so? Because these poor people, in one another's presence, were abashed, and would be terrified into complaisance by the idea of a general settlement of accounts. Why does he not remit to any one the whole debt? Partly, because the lord, when he came to know that this man or that was one of his debtors, might find an account apparently right at hand; and partly, because he would keep the people in a humble frame of mind still, since, if all their debt had been discharged, they would have become puffed up, and forgotten to be thankful.[1] Finally, on the same principle he remits to the one fifty out of the hundred, and to the other twenty—not (as Olshausen infelicitously here incorporates) for the sake of the application "to a discreet distribution of our benefits according to the present need of their objects;" nor (as Lange says, imputing too much good to the steward) "that he first achieved the most desperate stroke, and then gave way to something like *moral prudence*." But the man is altogether and throughout *wise*, he acts with a *crafty discretion* and *arbitrariness*, which somewhat propitiates his own *pride* on being dismissed; thus keeping their obligations in the minds of the debtors—"The great man could do with us as he listed, but he *gave* everybody something, at least." We should note that he selects cunningly the *good-natured*, not so cunning as himself, whom he may "*despatch*, one after the other, with the utmost possible haste."[2] And it is just from these that he reckons upon an unstipulated gratitude.

Ver. 8. It ought never to have been matter of misapprehension, that the narrative of the parable is still going on, and that

[1] The crafty man expects *gratitude* of itself: it is needless to interpose (as Bahrdt does) any stipulation—"for this, as long as I live, let me have the half."

[2] But not "deceive" as Stein expresses it. He inserts also the stipulation that they should receive him into their dwellings, and explains that now these easy-minded people find themselves out of their reckoning. "It should have been a question to them whether the entertainment of this steward, who had been used to high living, would not cost them more in the long run than the amount he had remitted!" But we should not push our calculating exposition *so far!*

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the commending κύριος is not Jesus Himself,[1] but he who had been thus described by the steward in vers. 3 and 5 as his lord. Our lord continues to speak in all that follows down to ἦκουον ταῦτα πάντα, ver. 14. If *the Evangelist* were now suddenly interrupting the narrative, how comes it that κἀγὼ λέγω so directly follows; and whence the ὅτι, similarly in strict connection;—for the only other supposition, that it is an intermediate reflection of St Luke, is surely out of the question! It is the –I say unto you *also*—which distinguishes our Lord from the lord of the parable, in whose place Jesus Himself now enters. Without such a *conclusion* one main characteristic in the parable would be wanting, the answer, namely, to the question—What said his lord to such a stroke of artifice? Was it divulged, or not? This last knavery also became known and notorious—the supposition of that was necessary to the tendency and scope of the whole, and to the winding up of the entire parable, and it is merely hinted at as being understood of itself. While the Lord reports the commendation which was bestowed upon the steward, He at the same time, to obviate all misconception, *condemns* utterly the spirit and fundamental character of this steward, for He calls him again and markedly the *unjust* steward. To construe ἐπῄνεσεν with τῆς ἀδικίας,[2] as other knavish people have done, is most assuredly incorrect, for the most external glance at the mere phraseology must show that οἰκονόμος τῆς ἀδικίας is one phrase, just as in ver. 9 μαμωνᾶ τῆς ἀδικίας, and in chap. xviii. 6, κριτὴς τῆς ἀδικίας. It is altogether monstrous, and opposed to the whole current even of this world's life, which the parable is portraying, that his lord should commend the knavery which had been practised upon himself, the injustice *as* injustice; enough that he now leaves the ἀδικία out of the question, since he finds, even in this knavery, one object of commendation, which is clearly defined—ὅτι φρονίμως ἐποίησεν. We have pointed out the total consistency of the ἀδικία of this man, in

[1] It has been said that St Luke always uses this word in relation to Jesus! A very strange remark, and worth nothing in this case; against which Stein, however, has very needlessly and unskilfully referred to chap. xii. 46, xiv. 23.

[2] Even Schleiermacher thinks that we must necessarily accept this, and leave the *honest* οἰκονόμος without an epithet!

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opposition to all the forced endeavours to justify or apologise for him which directly contradict the express declaration of our Lord: —what then was there to *commend* in him? Was it that he did not add murder to his knavery, and kill his lord instead of allowing himself to be dismissed? Then would it be matter of commendation in every sinner, that he is not yet a devil, and has not courage and power to sin worse than he does! Was it that he had some slight method in his business, so that at least γράμματα were forthcoming in the case of the debtors? That would be in direct contradiction to the admitted διασπορίζειν. Or was it that he had not in past times thought of and provided for himself? So much the worse was the recklessness of his mad administration! Was it that he did not go and act with the debtors as that other wicked servant did in Matt. xviii. 28, in order to scrape together as much as he could? But that would have helped him but little, since the deficit was too great to be made up, and his dismissal was already certain;—this knave knows that very well, is far from desirous to show any mercy towards them, and thinks only, as his soliloquy showed us, *of helping himself!* Thus it is *this*, and the cunning necessary to it, which, apart from all else, is the subject of commendation. Jesus now relates, that his outwitted lord (when he, sooner or later, found it out too late) praised him for *that*—this appears strange enough in itself, but is quite consistent with the world's ways. *For* to the children of the world the cunning of selfishness triumphs over right; the main thing, and the chief glory of a man is to extricate himself from embarrassment, no matter how; so that in the contemplation of successful and pre-eminent villany, its injury to their own personal interests may well be for a moment forgotten. Hence the Lord in this case cannot refrain from saying (in his heart or to others, not necessarily as beholding the knave)—"The deceiver has at last gone off craftily enough; that was not a bad stroke; I should probably have *done* the same myself, if I could have had the wit to *think upon it* so suddenly."

In all this it is taken for granted as evident, that the commended ἐποίησεν is the last stroke of policy with the debtors—apart from the proper historical matter of the parable, and what the steward *had done* in the situation in which vers. 1 and 2

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find him. Every child would so read and understand the text, and yet the craft of exposition has not seldom taken a view exactly opposite. In particular, we would refer to a certain recent work of an anonymous author[1] devoted specially to the subject, which has made the parable of the steward the subject of a long examination, in connection with other high deep matters that pertain to the doubtful questions of exegesis. This writer cannot, at the outset, regard it as otherwise than impossible, that a master in this world would praise as prudent an act of treachery practised upon himself, and proceeds to give his own judgment and view. He then felicitously makes it appear that the steward gained his end, that is, perfectly satisfied his lord by his accounts, and earned the commendation—"Thou art a wise and honourable man, these slanderers have done thee grievous injustice!" and that *this* is the meaning of φρονίμως ἐποίησεν. Our Lord praised also, over and above, the unjust man, the knave! Then ver. 9 is perverted, in order to make it accordant, ἐκ τοῦ μαμωνᾶ being made to mean—Independently of mammon, is another way and not by its aid; another interpretation is put upon the documents, and everything done to torment away the old exposition, and to establish one utterly contradictory:—how all this was done may be matter of marvel, but it is actually to be read; giving us one more example of the facility with which ingenious men go astray upon this parable, over which a special fatality seems to preside! It is scarcely necessary for us to say that in vers. 3, 4, not one word is said about correct accounts. The soliloquy of the steward not only shows, as Jansen admits, that his evil conscience is troubled; but that he had resigned himself to his dismissal as an inevitable calamity, having no thought of re-establishing himself in his master's confidence, and that his sole care now is to provide for himself after the loss of his office. This was his aim, and in prosecuting it he acted φρονίμως, for φρόνησις has to do with the means to an end generally, while σοφία has reference to a good end, as Zyro correctly adduces what is known to every one. On the other hand, Brauns brings forward his confident assertion that φρόνιμος never occurs in the New Testament in a bad sense, and con-

[1] Beiträge zur Beleuchtung schwebender Fragen über Geist und Welt, Glauben und Schrift, Religion und Staat. Erfurt 1839.

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sequently that the *οἰκονόμος* had not been guilty of any *ἀδικία* as such. But Matt. x. 16 gives us the word at least as a vocabulum *μέσον*, and it undoubtedly has a somewhat ironical meaning as applied to the Corinthians—1 Cor iv. 10, x. 15; 2 Cor. xi. 19. But we first have the vox media afterwards when the children of the world are termed *φρονιμώτεροι*; there is no allusion to a bad sense at all, for the *κύριος praises* the prudence as something in itself good. And good it is, and must undeniably ever be, as the Lord here testifies, exhibiting the greater prudence of the wicked in compassing *their* ends as an example which shames the good:—if any one has too fine a sense of morality, or too keen a critical acumen, to tolerate this, let him contradict the Lord Jesus if he pleases, but not misconstrue and pervert His plain words!

In *φρονίμως* and *φρονιμώτεροι* we have the obvious key of the whole parable; he must be blinded who does not see that. The earnest diligence with which the children of the world pursue their end, to wit, to deliver themselves from temporal calamity, may, and indeed *should* put *us* to shame, even while we have ourselves a much nobler aim; we should copy their example, not indeed in their unrighteousness, but in the diligent wisdom of the just (Lu. i. 17); we should make to ourselves friends, or provide for our own reception in eternity, even as they make careful provision for their earthly life, beyond which they have no care. And is not this application perfectly just—may we not preach it in every congregation, without being troubled by any such scruples of feeling as we have referred to?

The *children of this world*, to which class all the personages of the parable belong in common, pay much regard, as a rule and in the mass, to *prudence* and crafty thrift—hence the commendation of this lord. Jesus, in adding this explanation, describes and at the same time qualifies the ambiguous character of this praise, in order to found upon it the general application—Suffer not yourselves to be surpassed and put to shame by *such* cunning! It is incorrect to assume, as Olshausen does, that the *υἱοὶ τοῦ αἰῶνος τούτου* are not quite identical with the *πονηροί*, and not absolutely hostile to the *φῶς*, only, as it were, oscillating between the two; for we should thereby lose the sharp point of the rigorous contrast, which goes to the same issue as the exhor-

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tation to the Apostles to be wise as serpents. It is equally wrong to take *υἱοὶ τοῦ φωτός* ironically (as Braune does, understanding by them the Pharisees); the contrast has the same fulness, reality, and earnestness as in Jno. xii. 36; 1 Thess. v. 5 (Eph. v. 8). The *φῶς* indicates here, *first of all*, truth and sincerity as opposed to the falseness and overreaching of this world; but much more than that is contained in it! The children of the world are children of darkness in their *self-deception*, which makes their narrow and limited prudence unutterable folly; and in this view the dullest child of light is wiser than the wisest of the children of *this world*—who only thinks of and provides for this present life. Now, this wise steward has forgotten from the very beginning that he is only a steward, and may expect a day of reckoning in the lower as well as in the higher sense; it has never occurred to him to ask—What will become of me in my injustice if I should *die* to-day or to-morrow? Rather is it his sole care to provide for himself a lodgment in the interim, till he can procure another *οἰκονομία*, and play the old game more wisely. Hence the Lord's saying is only true with the addition—*εἰς τὴν γενεὰν τὴν ἑαυτῶν*. *Here* lies the irony directed against the wisdom of the children of the world, here is the full solution of the question how they can be a pattern to us.[1] Not, as has been most superficially said—they are wise and cunning erga coætaneos, *i.e.*, invicem, inter se, unus erga alterum; but assuredly its first meaning, and that applying to both parties, is—in and after their *kind*. (For this meaning of the word, see what is said upon Matt. xxiv. 34, in Vol. iii.) Erasmus: in natione suâ —for the two kinds of children are actually of a different origin, race, people, and kind. But again the *εἰς* is to be regarded as essentially *τελικῶς*, as the deep meaning of *γενεά* actually involves—for *their* life, *their* space of time, the children of which they know themselves to be, and act as such. Thus they care for things which pertain to time, and their share of it—but let your higher prudence provide for *everlasting* habitations! They give their best attention as a whole (not reckoning individual

[1] For, as Beyschlag (Rheinische Monatscrift, März 1850) rightly remarks, it is not a picture of life in its *innocent* realities, but a procedure of its thoroughly *unrighteous worldliness*, which the Lord here selects as the foundation of a *parable* for instruction in the things of His kingdom.

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examples of indiscretion) to the great question how, especially in time of urgent pressure, they shall get on for this life, and their zeal is in itself commendable; while ye, alas! are far from being so prudent in your preparation for death, and that eternal and real life which follows it. Pastor Flattich in Würtemberg explained this phenomenon,—the simple ground of which is that the light of true wisdom unto salvation slowly and hardly enters into our earth-bound nature, cleaving to this world—more quaintly than correctly, when he said—"to be sure, the dog is more knowing than the sheep!" This is something like the interpretation of Ebrard, who says—"since the children of light are often too much inclined, in thinking upon heavenly things, to pretermit and neglect their earthly duties, and to forget their worldly prudence." But this scarcely touches the meaning of our Lord, who does not commend to His sheep the dog's wisdom as such, who is not speaking of attention to earthly duties as such; but is exhorting us to give as much earnest diligence to the pursuit of eternal salvation as the worldling does to his temporal well-being. "*Fidelity* in earthly relations, and in the administration of earthly good," is indeed required from us, vers. 10–12, as merely our *wisdom*, but yet it is as wisdom towards the attainment of our *eternal* and abiding good; apart *from that* the children of light may forget all earthly things in their contemplation of heavenly—which has its place, when the question is the *highest* wisdom of *simplicity*.

Ver. 9. The originator of that conjectural reading—*κἀγὼ ὑμῖν λέγω· οὐ ποιήσατε κ.τ.λ.* (But do *not* ye so!) had not the slightest notion of the true meaning of the whole discourse. Are we then, according to his view, to retain the unrighteous mammon, spending it upon ourselves or heaping it up, supposing we have it? That is not what he means, but—we should use it for the good of our neighbour! He takes offence at this, that as the words run, the Lord seems to counsel stealing and overreaching in order to make friends for ourselves—but he simply does not read the words aright. The mammon is *assumed* to be *μαμωνᾶ τῆς ἀδικίας*, just as the *οἰκονόμος τῆς ἀδικίας* before. It is evident of itself that we are not to imitate the *unjust* steward (that title surely was enough!), and not to *acquire* the mammon in his method; and when the Lord goes on *to say to*

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us, what now nevertheless follows, He places Himself on a parallel with the lord in the parable, and tells the Publicans who already had such mammon in their possession, and could not possibly now adjust all the individual claims of others in making specific restitution, how they shall henceforward act with regard to it. The clear and unbiassed view which we take of His lofty but condescending words is this:—As that lord discovering too late the fraud, pretermitted, and, as it were, forgot it, in his consideration of the craft displayed, so I, the true Lord, in the name of My Father say unto you preliminarily,—that not only does the righteousness of God *permit*, but the grace of God *requires* from you absolved sinners, the prudent use, in all good works, of that earthly property which has been in times past gathered together by unrighteousness such as cannot now be otherwise repaired; and that ye use the utmost wisdom in administering it for others, with a full faith in an eternal recompense of mercy to ensue. Which gracious permission Flattich has this time somewhat better illustrated by the master who tells his maid-servant that he has fruit in his garden which she may take for herself and distribute among other people, that his fruit may raise up friends for the poor orphan.[1] Hiller: "God somewhat recedes from His right, press into it thyself, He gives up His goods that you may turn them to good account: make thyself by another's goods rich in good works, *it is no loss to Him*, He notes it not." If a pious king places men in the situation of stewards over a charitable foundation, they should not accumulate either for him or themselves, but keep it before them as their one object to give out as much as possible in beneficence, and bring as much satisfaction as possible to the charitable wishes of the founder:—and so with God the true "rich man" whose stewards we all are in the occupation of earthly property. And indeed we have *all* been, and not only the Publicans, more or less unrighteous in the past; though in reckoning with us our repentance and conversion are accepted, and it is said to us —Ye *may* be henceforwards, and ye must be, stewards, but better, more faithful and more wise, for your own salvation and My good pleasure.

[1] Süddeutsche Originalien von Barth. Erstes Heft.

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The Lord, at the same time, takes the most favourable possible view of the unjust steward's selfish and earthly-prudent conduct, when He takes as the tertium comparationis, the expression: *make to yourselves friends!* More prudently, indeed, and more safely, than he in the parable, who, with all his self-seeking, only reckoned upon the gratitude of men equally sinful and selfish with himself—so that indeed all his calculations might, after all, have been miscalculated. When the Lord in this condescending comparison[1] sets the enjoyment and advantage of this friendship before His disciples as the aim of their well-doing, it is presumed and *taken for granted*, even *because Jesus says it*, that His disciples are only to make to themselves true friends by the exercise of true friendship, and only to ensure to themselves a compensating gratitude by acts of genuine love. The φίλοι are assuredly not (for then it would be an expression wonderfully out of harmony with the parable) "*those in heaven*, God and the angels" (as Ebrard says); but they are to be sought among our fellow-men and brethren. The covetous and hard-hearted man prepares for himself in the poor whom he does *not* help, no other than *accusers* at the eternal bar; while the benevolent man who ministers to their wants makes them, on the contrary, his friends! "Many understand well (says Zeller in the Monatsblatt) how to make with their mammon servants, tools, and companions, but these are not—*friends*. A man cannot buy or hire these with gold; he only makes himself friends by *what* he gives, and by the *manner* of his giving it; that is by the *love* with which he imparts his goods. He who wins *hearts*, makes himself friends." This is not inappropriately enforced upon the Lord's words; for when *Jesus* begins to speak, He uses every word *in its only befitting and right meaning*, elevating and *illustrating* everything subordinate and common in the parable; and this is the right transition from the parable to its interpretation. Further, the receiving into everlasting habitations intimates to us *what kind of people* we before all things should make our friends, the poor children of God, the brethren of the Saviour, the heirs of the

[1] Which, indeed, stands upon the same ground as the exhibition of *fidelity* towards God as being *prudence* for ourselves (see Matt. xxiv. and xxv.), and the general phraseology of Scripture which speaks of *our* σώζεσθαι as the good pleasure of God. Is this essentially different?

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inheritance; as Zeller goes on excellently to observe, "not the people who are cast out in eternity, since they will not be able to receive guests into heaven." But again, since we are not the searchers of hearts, and judges before the time, and cannot beforehand know who will be one day the inheritors of the kingdom, our love and benevolence must be universal; regarding every man as one called to salvation, turning away from no object of distress who may one day, as the brother of the Judge of all, witness and plead for us, or who, by our good deeds in the name of Christ, might be aided in coming to Christ and to salvation. Thus Neander is not quite right in drawing the conclusion that good deeds shown only *to the pious* are here intended; for is it not our bounden duty to distribute our benefactions with the view and in the hope of making the objects of our benevolence grateful, and thus pointing to them the way of piety?

Of *forgiveness* and *remission of debts* the discourse does not directly speak (though many, Jensen for instance, digress in that direction, supposing thus that they interpret the parabolical element); for it is said expressly, *with the mammon*—consequently the distribution and giving away of substance is enforced upon those who possess it, as such. Ἐκ τοῦ μαμωνᾶ may be either understood as referring to the *means* by which, the source whence, we may accomplish the making of friends; or (as Brauns says, and, it may be, correctly) we may regard the ἐκ as a proper material *out of*. "Let mammon go, and make for yourselves out of it—that is, ἐν τῷ ἀφιέναι καὶ παραδιδόναι—friends."[1] The advisableness and *wisdom* of thus freely dispensing our mammon for our true advantage in the interest which eternity yields, is further grounded upon the fact that it is, and must ever be, a mammon of *unrighteousness*:—which pregnant expression,[2] so much twisted about by expositors, is very probably connected with a proverbial description of it among the Jews—מָמוֹן שֶׁקֶר,

[1] It is incorrect and artificial with Hartmann to regard μαμωνᾶς as abstractum pro concreto—*the rich*—and connecting this with ἀδικίας, to make it—the transitory, worldly rich. Make to yourselves friends of, or *among* the rich of this world, that they, in your ἐκλείπειν into poverty, or when old age requires it, may take care of you!!

[2] Very unnecessarily and impertinently by Stein compared with μισθὸς τῆς ἀδικίας, Acts i. 18, which refers to something very different.

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according to Lightfoot. The most obvious meaning involved in this, that of an *unrighteously obtained* substance, has given much needless offence to interpreters: this certainly is the point of connection between the interpretation and the parable, where we find the steward giving away that of which he robs his master; and it precisely suits the Publicans as it answers the question which they must ask, as to what they must do, as the children of light, with that unrighteous mammon which they had acquired before their conversion. They must do no other than seek, in the manner most pleasing to God, and at the same time most truly and eternally profitable to themselves, "to disencumber themselves of the last farthing" (as Loskiel says in his "Etwas fürs Herz auf dem Wege zur Ewigkeit"). Of course it is supposed that they acquire no more unrighteously; and equally obvious is it—for the Lord would never teach a violation of the law of Moses (Ex. xxii. 1–4)—that unjustly gained property must be restored, when and where it is possible; but that, for the most part, is regarded as possible no longer, and then conscience itself recommends the hearty distribution to the poor—Zacchæus does both at once and together. (Ch. xix. 8.)

But this first and more obvious meaning is very far from exhausting the depths of this word, spoken not to the Publicans *only*, but to us all, as far as we are in any wise similarly situated. Worldly substance is termed *mammon* by our Lord (as we saw on Matt. vi. 24), not as it is a creature of God, but as it is a possession *in our hand*, and more directly as it is the false good and the eagerly-coveted desire *of our hearts*, that is, as it is made an *idol:—there* lies already, without its having been obtained by any unjust dealing with our neighbour, the fundamental unrighteousness which ever adheres to it. Mammon, as such, is never, in the first place, righteous; but all earthly possessions, in the second place, in their course and process through the hands of men must more or less certainly and manifestly become a mammon.[1] Thus most of these Publicans had already, for the sake of *mammon*, in the unrighteousness and idolatry of their hearts, become the slaves of a foreign dominion against their own people,

[1] "The children of light should always be conscious with regard to mammon that something *uneasy* adheres to its possession," as Lange has well apprehended it.

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who therefore scorned and cast them out; and so now every man whose heart is set upon retaining and accumulating the substance which, as he may suppose, has been acquired in legal and honourable ways, is only carrying on the same ἀδικία of the heart. In sum, sin is, as matters actually are in the world, the origin and principle of all property and personal substance; selfishness and self-appropriation, indirect acquisition in the sight of God or man, idolatry and uncharitableness, adhere to it necessarily as it has come from its former possessors, as well as in the hands of those who now hold it. Is not this so? The consciences of all who are truly converted to righteousness, in the possession of much substance, must everywhere confirm this declaration. It is "either the fruit or the seed of unrighteousness and sin"—as Gossner says. Jurists seek for the security of title-deeds from something external to the possessor, and aiming to go back to the origin of all *dominium*, imagine its first beginnings either in an ideal condition of nature, or repose upon a necessitated *possessio* and its *bona fides:* but God allows no such rights to human hearts, He neither utters any beati possidentes of φιλαργυρία, nor admits any bona fides for the retaining of what a man has; his *bona* fides is grounded upon his dispensing and ministering, as a steward, the manifold grace of God. "The superabundance should be common; if it is not so, but is perverted to *self* and becomes *mine*, then it becomes *unrighteous mammon.*" (Berlenb. Bibel.) As the parable, in its application to us, makes us all no other than the stewards of God, it actually abolishes the idea of *property* in its strictest sense as being ours: and all retention and accumulation of mammon for its sake it makes ἀδικία. Similarly the simple-minded Loskiel, from whom the ingenious critics might often take a hint—"the unrighteous mammon is money or money's worth, *which does not appertain to us of God or of right*, but has been *appropriated* to ourselves, nevertheless, in this or the other way." Either there adheres to it through the acquisition and possession of former owners, from whom it has been transmitted or has come into our hands, an injustice which must be rectified by ourselves: or that unrighteousness is derived to it from our own covetous and selfish clinging to it.

Therefore is all mammon *taken again* from the temporary possessor: it is no abiding and real good, but deceives and betrays

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its lord, who becomes its slave. (Prov. i. 19.) This is not, indeed, expressed in the word itself (as von Gerlach: which is unrighteous *to you*, deceives and disappoints you)—for *ἀδικία* must have a like meaning in vers. 8 and 9. But we may and we should deduce this as a *consequence*, since that which is unrighteous can only inflict a rightful retaliation of unrighteousness; and, as such, this thought is the profound undertone of the whole discourse. Money and earthly property has in itself *no value*: as soon as any such is attached to it, it becomes an *ἄδικον*. That is the *ἀδηλότης πλούτου* of which St Paul speaks, 1 Tim. vi. 17, whose whole discourse in that place down to ver. 19, corresponds generally with the fundamental thoughts of our Lord's sayings in this place, and gives us its best scriptural exposition. Schleiermacher's remark—"money has no obligation to remain with us, it is its well-known nature to circulate," is more sprightly than devout; and forgets that everything, as a creature and gift of God, should be continuing and not deceive and disappoint any one, an *ἀληθινόν* (as it indeed fundamentally always is); but that the unrighteousness which converts gold into mammon is avenged by the very circumstance that its expectation from it is deceived. Thus Bengel is right, as things are among men, injustus mammonas, quia non jure fert appellationem bonorum. Similarly Augustin before—de mammona iniquitatis, *i.e.*, de pecuniâ vel divitiis, quæ malæ fuerant acquisitiæ; aut etiamsi bene, *non tamen veris*, sed quas *iniquitas putat* esse divitias, quoniam nescit quæ sint veræ divitiæ. (Civ. Dei 21, 27.) It is the best, therefore, and the wisest plan, to let this "unsanctified gold" simply pass through our hands, that the heart may not come to depend upon it. It must be diligently given back again! The children of the world in *gathering* and heaping it are practising a self-deception which will issue in eternal want: they are unjust to that God who requires of His stewards that their *gathering* should be a scattering abroad. He is not an accumulating *ἄνθρωπος πλούσιος*, increasing his capital, like that man in the parable! He desires no other putting of his money out to usury (Lu. xix. 23), than the restoration to it of its true and only value, and its diligent use for the kingdom of heaven in all the ministrations of self-denying charity.

The prudent man in the parable provided for *houses*, into

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which he might be received; and that is the reason why our Lord here names the *αἰωνίους σκηνάς*. The Israelities journeyed into the land of their inheritance in their *tents* (Jos. xxii. 4): and in this expression there was both a backward and a forward reference,—even the houses of stone and the walls encompassing their cities were still but as the pilgrim tabernacles of the wilderness, an interim provision only, before those peaceable habitations and sure dwellings which God's people expected at the end. (Isa. xxxii. 18) *These* are the *everlasting* habitations, with *typical* allusion for the Israel of God;[1] yet not now precisely corresponding with the parable, not received into *their* habitations, as before their houses;—but those who are received themselves *may* through the grace of God receive others, just in the same sense as we may dispense to others of His gifts. The *δέξωνται* must clearly correspond with that in ver. 4; the recompense at the resurrection of the just (ch. xiv. 14) comes from God, but in connection with the testimony, desire, and supplication of the friends who had been acquired in life; and this is the real truth and ground of reality in the *δέχεσθαι*. "Heaven is, as it were, the estate of the poor, out of which they can bequeath legacies to their benefactors."[2] What a most gracious representation this is, far from being merely an unreal accommodation of the idea! We will not disturb its simplicity of presentation by any eschatological investigations as to how, and how far, its truth will be made manifest in a progression of accomplishment; for these last things are not clearly revealed. Thus much remains certain, that both the Old and the New Testament, rightly understood, exhibit alms-deeds to us as laying the foundation of a treasure in heaven, that charity bears its interest in eternity even to the unforgotten cup of cold water. (Matt. x. 42.) We may confidently rest in this middle interpretation, without "going astray, either into what would be a decided, though disguised *Crispinismus*, or

[1] Of which Winterberg made a perpetuum hospitium, a life-song abode, —which alone the wisdom of the children of light should care for!

[2] St Augustine in the chapter before cited: Mirari autem soleo etiam apud *Virgilium* istam Domini reperiri sententiam. Nam cum Elysios campos poeta ille describeret, ubi putant habitare animas beatorum, non solum ibi posuit eos, qui propriis meritis ad illas sedes pervenire potuerunt, sed adjecit atque ait: *quique sui memores alios fecere merendo.*

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into the papistical undoubted perversion of the doctrine of *merit in* good works." (Zyro.)

There is yet one expression which we have not closely examined —ὅταν ἐκλίπητε. The reading preferred by Schulz and Schleiermacher—ὅταν ἐκλίπῃ (ἐκλείπῃ) scil. ὁ μαμωνᾶς (when the deceitful mammon fails you, departs, and leaves you deceived; and the Peschito confirms this—דמא דנמר, si defecerit; comp. moreover ch. xii. 33, θησαυρὸν ἀνέκλειπτον) seems at first sight to be recommended as introducing the fundamental idea which we have just been dwelling on; but when we look more closely into it, we must perceive that it is opposed to the internal connexion of the whole discourse, and can only have crept in as an explanatory gloss. First of all, the making of friends with our mammon which is here enjoined, presupposes a distribution of our substance and a severance from it; and we cannot suppose at the same time any such cleaving to it as would be disappointed by an ἐκλείπειν. And then this reading is in general not sufficiently comprehensive, and harmonious with the context; for, in this injunction of ver. 9 every expression used in reference to the course of conduct recommended must embrace in itself both a strict applicability to what is laid down in the *parable*, and a reference to its more extended *interpretation*. The ὅταν of this verse must correspond with the ὅταν μεταστα θῶ, ver. 4 (from which similarly the ἵνα δέξωνται, in connexion with the σκηναῖς is derived), and consequently the *persons* addressed must be the subject of the change of circumstances here represented as contingent; similarly, to preserve the conformity with the αἰωνίους, this contingency must be generally the dismissal from life upon earth. And so we find it in fact in the ambiguous expression which is pertinently chosen—ὅταν ἐκλίπητε (or, with very respectable MSS. ἐκλείπητε); that is, first, when ye fall into the ὑστερεῖσθαι of ch. xv. 14, become involved in utter failure like the man in the parable; but also as the *interpretation* of this—when ye incur that certainly impending bankruptcy of life which abolishes all personal possession, and the goods and powers of life fail and give place to the reckoning of death! This is the foundation of the well-known phraseology of the Sept.—ἐκλείπειν, decease (giving up the ghost, Gen. xxv. 18)—but here the general expression falls back upon the specific defectum pati sug-

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gested by the parable. "Since ye cannot by any worldly craft or prudence evade *that*, make it the care of your nobler prudence to provide in time for an imperishable possession and an abiding lodgment in the future γενεά. Especially ye Publicans, whom the Pharisees not untruly reprobate as sinners, for ye are all of you unjust stewards of the goods both of body and soul, in the sight of your true Lord! And all, whoever and wherever ye are, who cling to your mammon, with all the unrighteousness that clings to it—think of the end!" Finally, let us steadily regard in its true light this most gracious accommodation of our Lord to man's innate self-regard and earthliness of thought (found constantly occurring throughout His teaching); for He here condescends to point out to us the way of true thrift and prudence, by which we may most surely secure our possessions against the fires of judgment, and, as it were, preserve the heritage which we leave here for the superabundant restitution of another life. (Eccles. xi. 1.) "As in earthly things ye are prudent enough not to let all your goods lie at the mercy of any one calamity. If ye really loved your money, ye would desire to enjoy it more than merely these few years. That farmer would not really love his corn who should not be glad to throw a few grains of it into the earth in order to reap it again with ten or twenty fold increase. I would counsel you prudently to ensure your worldly goods against the spoil of time, and constantly lay up your produce beyond the walls of this transitory field; for you will carry nothing hence away. See how both faithful and prudent the Lord is in His way of teaching, how He strives to win you in all kinds of ways, even *adapting Himself to this passion of men*, and showing you how you may *eternally* enjoy your possessions!" (This is the pithy homiletic-exegesis of G. R. Rieger, and is not to be contemned).

Vers. 10–12. The progression and connection of thought in this epilogue were exhibited in our general review of the whole at the beginning, which now may be referred to again with advantage. It is not the "true *charity*, assuming, when embodied in outward acts, the form of a dissipation of our goods" which is pointed out as true *wisdom*, but a real *fidelity* (the word four times occurs) as it respects God's commandment, which would have His earthly goods thus applied. This is the process of the

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advancing interpretation; for the fundamental idea of our Lord's instruction here appears not to be the love which we owe to our neighbour, so much as the accomplishment, on our own part, in the obedience of faith, of the Divine will of the Great Proprietor, in order to *our own* standing before Him in final acceptance; in order, as it were, to our own *deserving of eternal possessions.* This true fidelity is the prudence of righteousness, for the final account, as in Matt. xxiv. 45. Fidelity in the steward of earthly substance is the dispensing and scattering of seed for the better harvest which is abiding in eternity. Let it be observed, once more, how in the inverted relation between the parable and its interpretation, this *unrighteousness*, ver. 10 (in which the unjust steward does *not* stand as a type), is placed as the opposite of fidelity. First of all, ver. 10 presents a general introductory and convincing truth admitted by universal experience and consciousness; which has its application to the province of the administration of earthly property, and then, as a proverb and similitude, bears a further and higher application. Count nothing *slight*, be it great or small—was the sentiment of the son of Sirach, Ecclus. v. 18. The essential fidelity of the heart keeps this precept; it is the same for all objects alike. Fidelity in little things is itself something *great*, it is indeed the greatest and only true *fidelity*. If a man begins aright with little things, his conscientiousness is assured and disciplined for the greater things which may bring greater temptation; he who is not unfaithful with regard to the smallest farthing, will not be so afterwards with thousands of pounds—hence stands the first clause in the first place. But he who is unjust in little things *is* unfaithful also in much; that is, if not at once in open apparent reality, he will soon be such; and still more clearly, the many ἐλάχιστα already make up the great πολύ. All fidelity in great things without similar fidelity in the little, is but outward seeming; and similarly all petty, micrological straining out the gnat while the camel is swallowed, is no true fidelity of the heart. Consequently also the converse holds good: He who would be, and continue to be, faithful in that which is great, let him be so preeminently and perseveringly in the petty details continually occurring in life—for there is an inseparable connection between the two! But it is not the Lord's design *only* to say—"Whether

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ye possess much or little *of mammon*, deal with it as I now counsel you, for two mites well laid out will gain you friends in eternity, will bring you interest and recompense for the kingdom of heaven." But vers. 11, 12 immediately carry the idea further, and show that all earthly possessions generally, be they Rothschild's millions, are only ἐλάχιστον—"the least thing which God can and will bestow upon man"—comp. 1 Cor. vi. 2, 3, which almost sounds like a citation of our Lord's words. Yea more, the whole of ver. 10 is reproduced with its application to the domain of spiritual possessions and the gifts of grace—as we find it in Lu. xix. 17.

All these antitheses, with their various expression, are obviously resolved into one great antithesis between the earthly and the heavenly, the temporal and the eternal. All earthly substance, which the children of this world turns to mammon, is in itself ἐλάχιστον, through the deceitfulness of sin which clings to it ἄδικον, and must ever be to the inner, immortal nature of man, by reason of its adventitious value, and transitional possession, an ἀλλότριον. As opposed to this, every the faintest spark of spiritual grace from the gift of God is πολύ; such possessions alone are the ἀληθινόν which never deceives (mark now ἄδικος μαμωνᾶ in opposition, manifestly equivalent to ἄδηλος ψευστής), and by right divine this only is essentially and eternally *our own!* The *alien* earthly good, not a real *personal property*, which cannot become essentially our own,[1] changes it owners with every generation, when the inevitable ἐκλείπειν asserts its rights: we dwell "in our houses" all of us only as tenants, and like those whom we receive (just as the תּוֹשָׁבִים before God, Ps. xxxix. 12) are only usufructuaries; and not indeed that with free discretion of our own, for we are *stewards*, and that which is another's is God's, who hath *entrusted* it to our fidelity, to be so faithfully employed as to win the nobler and only *real* good![2]

[1] As Beyschlag comments upon this saying, in the before-mentioned beautiful treatise—die Gütergemeinschaft im Lichte des Evangeliums (community of goods in the light of the Gospel) Rhein. Monatschr. 1850. 3—"Thou art Spirit and life, and therefore only by spirit and life to be enriched: earthly property is dead matter, which leaves thee in death, and then proves thee to have been a fool for having thought to make it thy own. Luke xii. 20."

[2] When Grotius translates ver. 11—the *true* mammon, or genuine pos-

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This indefinite neuter in τὸ ἀληθινόν, τὸ ὑμέτερον, stands emphatically significant, *intimating* that it is left to our own intelligence to observe *what* that means—for it is the discretion of *wisdom* which is here enjoined! But as soon as our right apprehension has reached this first stage, there is opened to it a new view. In the words of our Lord, which retain the wise indefiniteness of their *hinting* and *warning* character, the two contrasts of vers. 11, 12 do not remain strictly parallel, but the reference before intimated to a progressive *confirmation* of fidelity passes over to spiritual things also. It is most assuredly obvious that it is the gift of God's grace, the pound given wherewith to gain other, which the Lord terms τὸ ὑμέτερον; that is, according to Meyer's note—"that which is appropriate to your true nature, that which was originally (in the Creator's counsel), and shall be again (in redemption), your own, the true dominium restituendum of the lords of the earth created in the image of God, which was promised to the heirs of heaven by a θεὸς δώσει ὑμῖν." Moreover, this critical *question* τίς ὑμῖν δώσει, concerns not merely unfaithfulness in the use of earthly good, but unfaithfulness in regard to the earnest of that inheritance already received in the time of probation. Wilt thou certainly *retain* what thou hast, given to thee only preparatorily as a trust, and will God then one day give thee the full inheritance of eternal *life*?[1] Thus we see that even the *true riches* cannot become ours with perfect right and full possession, before we ourselves have become true or faithful;—in the other case even the ἀληθινόν is taken

sessions, he overlooks three things—that *mammon* in itself has been used already to describe the ἄδικον of earthly property, and cannot bear a good application; that μαμωνᾷ as the name of an Idol and Master (in ver. 13 opposed to God) cannot bear a neuter adjective; and that τὸ ἀληθινόν is parallel with τὸ ἀλλότριον, ὑμέτερον, ver. 10 having begun these neuters. Erasmus has it correctly—quod verum est.

[1] To which essentially belongs, in the consummation and fulfilment of the προστεθήσεται Matt. vi. 33, the possession of all the riches of the world in the restored powers of the spirit to which matter should ever be subservient; the dominion over the earth, and the heirship of all things glorified. "We cannot attain upon this earth to a perfect possession of our lost divine attributes and powers, because the Divinity may not *commit them to our trust* on account of our external nature." (Christianæ Käpplinger, Beschreibungen über das Wesen der Gottheit u.s.w. S. 63. comp. S. 91.)

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from the unfaithful as being ἀλλότριον, instead of yielding up to them all its fulness. This is the progression of the double meaning in ver. 12 as following ver. 11; as this again finds its fundamental reason in ver. 10.

Ver. 13. This saying, as reproduced here with great significance from the Sermon on the Mount, needs no further interpretation than we gave it there; as uttered now it forms a transition to those further repetitions of what had been earlier said, which the Lord, vers. 16–18, designedly here introduces. In this connection[1] it has two aspects; according to the one, it says (in Jensen's words)—"the servant of mammon makes (most unwisely!) that his master, which he, according to his true Master's design, should dispose of with absolute authority:"—do ye make mammon subserve your eternal salvation! According to the other, it declares that *fidelity* consists in serving one Lord alone, and unfaithfulness in attempting to unite the service of another lord:—your true Lord is God, as your true good is the heavenly inheritance! By which, in conclusion, the discourse gives it to be understood that the entire parable and its doctrine was to apply *to the Pharisees also;* and hence ver. 14 springs up in immediate connection with these words, their ἐκμυκτηρίζειν bursts forth, for their consciences convict them of being φιλάργυροι. As it regards the contrastingly different, yet essentially similar, position of the Publicans and the Pharisees, between God and the world, Olshausen well says that "the former (that is, those who now turned to Christ) were outwardly most deeply involved in the world, but internally they were under the powerful influence of a longing for the Divine; whereas the Pharisees, on the other hand, were outwardly linked with things Divine, as the born representatives of the Theocracy, but their inward life was attached to the world, so that they turned their theocratical steward-relation to earthly ends." Thus the Lord's exhortation cries aloud to the hearts of *both*, to make their decision.

[1] For the sake of which the οἰκέτης is here appended, first of all (for it was to be supplied in Matt. vi. 24), equivalent to δοῦλος, in contrast with the κυρίους; but then also at the same time as parallel with οἰκονόμος, who is no other than an οἰκέτης after all. Which allusion to the *steward* is well preserved in Luther's *Hausknecht*.

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THE UNCONVERTED SINNER'S FIRST PUNISHMENT AMONG THE DEAD, AFTER REJECTING THE WORD OF REPENTANCE AND FAITH:—THE RICH MAN IN TORMENTS, AND FATHER ABRAHAM.

(Luke xvi. 15–31.)

Every unprejudiced reader who is not under the mischievous influence of the fragment-hunting, disintegrating critics,[1] will observe that this parable stands in close connection with the former; and that their fundamental ideas lie so deep as to be perfectly one. The Pharisees also have discerned something, in what had been said, appropriate to themselves; for, they scornfully set their faces as if they would justify and exalt themselves:—but it is shown only in their features and gesture, not as in chap. xv. 2 with a murmuring λέγειν; it is as if they thought ταῦτα πάντα scarcely worth a word of reply, though in reality their courage was abashed. They would have said, if they could have uttered it: "Why all this trouble to teach such unjust Publicans as these a righteousness which we, the pious dispensers of alms, and we alone, have long exhibited!" while at the same time they were thinking in their hearts—"and we are shrewd enough, withal, shrewder than thou counsellest, for we can dexterously contrive to serve God and Mammon too!"[2] Such thoughts, however, must have been transmuted in their secret conscience into self-accusations, while the Lord, whom they had better understood than they professed, throws His clear, calm, and piercing words into the tumult and hypocrisy of their secret imaginations, directing to them immediately the discourse which had scarcely been suspended. "Yea, verily, ye too may hear this, would that ye might! But ye will not receive counsel, ye

[1] The singular Sepp seems to have become one of these; for we find him saying:—"The parable of the beggar Lazarus seems as if it had dropped down unintroduced from heaven among the other *disjecta membra* of the discourse!"

[2] This seems more probable than the imputation in Braune:—"He makes light of riches, for he is poor: let him talk ever so long, he will accomplish nothing!" The reply to their secret thought, ver. 15, will not suit the supposition that such was its tenor.

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will not be converted: though ye are ἐγγίζοντες where I teach, it is not for the sake of truly ἀκούειν, but in order to γογγύζειν and ἐκμυκτηρίζειν. Ye are rich both in mammon and in righteousness; over whom, however, there is impending a miserable penury and failure of both!" Thus does our Lord's discourse oscillate between the two parties around Him: it passes from the penitent Publicans who condemn themselves, but whom God receives and justifies, once more to the impenitent self-righteous, who justify themselves while God knoweth their hearts, who will condemn and cast them down. On the one side are the Publicans, excluded from the rights of Israel, and contemptuously brought down to a level with the heathen;—on the other the proud and secure *children of Abraham*, who have the Word, but use it not for their salvation, who hear indeed, but *hear* not, who *believe* not, because they will not *repent!* Let it be observed, moreover, how, in this disclosed foundation of the whole discourse, the conclusion of chap. xvi. returns back again into the beginning of chap. xv.; and let us note preliminarily what the wealth and sumptuous living of this man, with the frightful ἐκλείπειν predicted against it, was designed to *signify* for the Pharisees and the ὑψηλὸν of their καρδίαι! While it may here be presumed, from the analogy of the elder son in the former parable, that in the profoundest *background* a warning, threatening Love is still seeking their souls; yea, that the tormenting flame in Sheol, of which we shall afterwards hear, with the Τέκνον μνήσθητι of Father Abraham, may actually summon even these to a late ἔρχεσθαι εἰς ἑαυτόν, which the Publicans' entering into the kingdom of heaven before them, had already experienced for their good.

It will be seen that all the individual sayings, vers. 15–18 (which precede the last parable as an *explanatory* address, just as vers. 10–13 followed the middle one), are most accurately adapted to the innermost position of all. Possibly we have here an epitome of the chief points of the Lord's description, which had other links of connection;[1] though it is more probable that the whole was spoken by our Lord to these hearers in this unconnected and designedly enigmatical way,

[1] Not, indeed, as von Gerlach too strongly says—a brief hint of a much longer reproof.

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for the awakening of their attention and the rousing of their consciences.[1] "Yea, *ye are they* whom I mean, the so-called *righteous* (ch. xv. 7); who, however, before God are only on that account greater *sinners* in the pride of your hearts, an abomination instead of cause of rejoicing in heaven! ver. 15. *For* ye scorn and reject with hateful violence, and pervert in sinful transgression, the Revelation of the truth and love of God which is brought plainly before your eyes. Law, Prophecy, and Gospel in their full inseparable harmony are exhibited to you in this day of grace, offer themselves to your acceptance—and ye despise the grace of the Gospel, ye break the truth of the law!"[2] The former is the *διάζεσθαι εἰς αὐτήν* of ver. 16. The latter follows in vers. 17, 18. "For *why* is it that ye revolt against the preached kingdom of God? Because ye perceive and have heard from My lips, that in that preaching the law is not and cannot be abolished, but *fulfilled*. Ver. 17. But ye have never humbled yourselves under the law, your hearts being filled with pride, unfaithfulness, hypocrisy, and adultery; ye have perverted and broken it (like false stewards of the *λόγια τοῦ θεοῦ*), for the gratification of your lust and avarice, and for your own base political ends!" This will approve itself finally as the true meaning of ver. 18.

Ver. 15. The *δικαιοῦν ἑαυτούς* (comp. ch. x. 29) is the *trusting in themselves* that they are righteous (ch. xviii. 9) which, however, does not fully sustain itself in their consciences before God; hence they all the more anxiously seek to justify themselves, exhibit themselves as righteous, and acquire the reputation of being such *before men*. Fundamentally no man *can* justify himself before *God* (however daringly he may use the language of ch. xv. 29, and xviii. 11)—for God *knoweth the hearts* of all (Ps. vii. 10; 1 Kings viii. 39):—he who will absolve *himself* is, nevertheless and on that very account, not absolved of God. This *ὑψηλόν* as being the most essential, inmost idolatry, is the essential *βδέλυγμα* in His sight. (Rom. ii. 22.) *Τὸ ἐν ἀνθρώποις ὑψηλόν* is by no means altogether parallel with, and the same as, *ἐνώπιον*

[1] Schleiermacher on this occasion says correctly—"Christ had only to hint what to His immediate hearers would be, if only half-spoken, much more intelligible than to us."

[2] Roos: ye are a people prepared neither for the old time nor for the new!

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τῶν ἀνθρώπων before, although the opposite is set down again as ἐνώπιον τοῦ θεοῦ; but as the Lord had just been speaking of their *hearts*, it means that pride of spirit which was actually present *in* these perverted and corrupted ἄνθρωποι; and it is this alone which is the abominable thing in the sight of that God who looketh at the heart and not at the outward appearance.[1] (Prov. vi. 16, 17, xxix. 23.) But this pride of heart exhibits itself in a twofold manner, inasmuch as they who are inwardly lifted up make themselves great *before* other men, and further celebrate and magnify (enviously, yet admitting it) the external, or self-arrogated loftiness *in* others:—*so far* ἐν ἀνθρώποις includes (with a natural double-meaning which occurs elsewhere) the ὑψηλόν *among* and *before* men, both at the same time; as the Vulgate endeavours to express it by *hominibus*. Much that is extolled by men, yea all that regards this outward commendation alone, is most highly offensive to the God who searcheth the heart. (1 Sam. xvi. 7.) Thus it is here—"*that which men* regard as highly estimable in you," just as foolishly as ye seek their high estimation. The *reason* of this, however, remains:—That which is *high*, ironically spoken, that is, what would be high and exalt itself (without being raised up on high by God, 2 Sam. xxiii. 1), and thus rob the only Lofty one of His honour; that it is which is abomination and idolatry in His sight. This is the ὑψώματα of 2 Cor. x. 5, and thus appears the loftiest *human* virtue and "righteousness" to be no more than a wicked pride of heart! Before grace has humbled and justified and exalted the abased sinner, all the highest excellencies to which any man may have attained, however they may have exalted him in his own estimation, or given him value in the estimation of his fellow-worms, are but τὸ ὑψηλόν, abomination in the sight of God! (So does John Newton, in his letters, pertinently ex-

[1] Thus it is far from intimating what has been superficially extracted from it—that the high, eminent, and rich as such, kings, and masters on their chairs, are despicable before God! Schleiermacher would find here an oblique glance at Herod, such as might with some reason be applicable to ver. 18. A large portion of the Pharisees were sycophantic adherents of his; and it is imagined that the Lord would bring it to their minds, that while they were despising the Publicans on account of their serving Rome, they themselves occupied a similar relation to the untheocratic dominion of the Idumæan family.

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pound our text.) Thus profoundly does our Lord's first word penetrate the hearts of these unhappy sinners, to whom He speaks "as unto wise men," with His piercing—"God knoweth *your* hearts!"

Ver. 16. Let the reader consult our exposition of Matt. xi. 12, 13. The ἕως Ἰωάννου (which in its conciseness emphatically refers to something well-known, and already before urged against them) must not be supplemented by merely supplying—"*were valid* till John" (then being abolished, against which ver. 17 protests); nor will it help the meaning to insert κυριεύουσι, δεσποτίζουσι, as if the contrast were simply between the rigour of the law and the mildness of the Gospel (for the *Prophets* are not without gentle consolation);—but the right complement, the true antitheton to εὐαγγελίζεται is already in St Matthew προεφήτευσαν, which has been consequently inserted in some codd. as a gloss.[1] But this προφητεύειν (of which Rom. iii. 21 also speaks) is assuredly a *preparation*, since the *law* and the prophets together do what John does at the end—prepare the way for the grace of Christ, and that preeminently by *humbling* to *repentance*. The ὑψηλόν of the Pharisees had never submitted to that; they cannot, therefore, and they will not comprehend or tolerate the kingdom of God which, with its preaching to the poor, plainly declares itself to be the fulfilment and realisation of all that had gone before; but it may be said of them in a bad sense —πᾶς εἰς αὐτὴν βιάζεται. We shall not now repeat what was said in Vol. ii. to justify this interpretation as necessary for the passage here: it is obviously required by the δέ of ver. 17, and the entire connection as it appears when closely examined. Thus the πᾶς in a certain sense corresponds with the πάντες of chap. xv. 1, but by way of contrast—"Among *you* there is *not one* that repenteth to the joy of angels; *every one* of you, rather, that is, the first, the best, acts in refractory opposition. *Ye* rebel and strive mightily against the kingdom of God—instead of using a nobler violence in prayer, and striving to enter into it—in spite of its being the fulfilment of all preparation and prophecy, the end of all your service of God (Acts xxvi. 6, 7), and of its gra-

[1] Schleiermacher supplies insufficiently—ὁ νόμος . . . . ἰσχύσει, ἴσχυσε, for this is not the true "antithesis of εὐαγγελίζεται."

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cious *evangelical* announcement of itself.[1] Ye think, in your scorn, that such a Gospel and such a kingdom is only fit for Publicans and harlots. But *ye* are no sinners! Is it so? How stands it between you and *the law*, which ye set against My Gospel, and which ye condemn Me for breaking?"

Vers. 17, 18. Ye know by the exhibition of My leading principles given on the Mount, or if ye have forgotten I repeat it to you, that—I am not come to abolish but to fulfil the law! We do not make void the law through faith—this must be ever an impossibility before God. Here we have the *strongest* formula with an εὐκοπώτερον, which exalts most emphatically the minimum of "moral order" (to speak in modern terms) above the maximum or totality of the physical system of nature:—rather would God destroy His entire universe than suffer one tittle of His law to fall away.[2] Observe the great contrast between παρελθεῖν (vanish away, pass, go out of existence) with the simple πεσεῖν or ἐκπεσεῖν, become invalidated, or remain unfulfilled. (Rom. ix. 6; 1 Cor. xiii. 8; 2 Kings x. 10; Josh. xxi. 45, xxiii. 14.) "And as it does not enter my mind to desire that which is impossible before God, to relax any of those essential, permanent obligations and requirements of the law, in the case of those sinners whom I so graciously receive as My disciples, and continue so condescendingly to teach (so, *e.g.*, counselling them no unrighteousness)—so no more shall *ye* be able with your βιάζεσθαι either to endanger the *kingdom* of God, or to *do away with* one tittle of the law which in that kingdom is to be established and confirmed. Though ye are actually striving, as much as in you lies, in your cunning to do both: ye revolt not less against the law than against My gospel, ye keep not but violate the commandments of God. This very law which ye hold up to confront Me, will nevertheless remain in force and will condemn you with its *eternal*, inevitable, righteous requital, *ye adulterers!*" This gives us the transition to ver. 18, which seems so singularly unconnected, and in which Olshausen, despairing to trace any

[1] Roos would very artificially defend the interpretation of Luther, which is not in harmony with the connection—"Every man—save you, presseth in!" This needs no refutation, let who may supply it!

[2] See, moreover, the exposition of this saying in all its breadth and depth in Vols. i. and ii.

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connection in its literal sense, would find a figure analogous to Rom. vii. 1–4:—ye have become divorced from the law as from a wife! (On which view the marrying of this divorced wife in the second clause would not simply be superfluous, but meaningless: for his interpretation of this—that while they divorced themselves from the law in its spiritual and eternal significance, they nevertheless married it again in its transitory aspect, holding the Old Testament economy in that externality to which they had first reduced it—is most strangely forced and artificial.) We have only simply to bear in mind that the oriental and scriptural style of teaching, especially when dealing in gnomes and words of cutting reproof, does not expressly interject the connecting words, which, however, we must supply. Here it should be:—"*As for an example* your disorderly divorces, which I have only to mention as exhibiting your laxity of practice (as was said before Matt. v. 31), which the inviolable law, confirmed with new force by Me, condemns."[1] This demonstration was all the more intelligible to *them*, because, only a short time before, their national judicature, receding from the high standard of the law of God, had tolerated the public scandal which Herod's marriage with his brother's wife had occasioned. (Tertullian found an allusion here to this occurrence.) Thus the reference which Schleiermacher would assign to the whole discourse, will hold good as far at least as this outrage of Herod gave a pertinent exemplification. This circumstance stood in close connection with the just-mentioned death of John, and the end of his ministry (by which the way was prepared for the kingdom of God and the preaching of the Gospel); *they* had not, like *John*, done their duty and boldly said to the adulterer upon the throne —It is not lawful! The πᾶς thus obtains the force of—"even if it were the king;" similarly the striking ἀπολελυμένην ἀπὸ ἀνδρὸς instead of ὑπό does not merely strongly emphasize the invalidity of the divorce, but includes the circumstance in connection with Herod's crime, that a woman herself had abandoned her husband.

[1] Roos thinks that it was not necessary *here* for our Lord to insert any condition or exception (as in Matt. xix. 9, v. 32), because *their* divorces were altogether, and as a whole, adulterous. We have corrected this in Vol. i.

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We are by no means to suppose that the rich man of the parable was a Sadducee, as many have thoughtlessly assumed; for vers. 29 and 31 would then be quite inapplicable. But the Lord seems to say:—"Ye Pharisees *live* a Sadducean life like Herod and his adherents, with whom ye quarrel about the law and the prophets, and the life which is after death; ye live as if there were none, ye do not *hear* the word which ye possess and which ye deal in—ye clothe yourselves and eat and drink very differently from the preacher of repentance." Then follows the last *parable* of this Trilogy, which with its ἄνθρωπος δέ τις ἦν (only observed, as far as we have seen, by J. v. Müller) follows in immediate connection:[1]—"*But* how is it with you and how will it be? *Hear* yet one thing more, in addition to all this, your own history—and even down to Hades—if ye will continue to be rich and highly esteemed upon earth!"[2] This parable, with its progressive application to the Pharisees instead of the Publicans, joins on to the beginning and end of the preceding one, inasmuch as it shows a πλούσιος in his ἐκλείπειν; but it descends therewith into the kingdom of the dead, just as the first had gone up into heaven:—Joy in heaven—*Torment in hell!* It depicts the torments endured there by one who had been a luxurious sinner upon earth, who had refused to abase himself but had remained impenitent and unbelieving to the end; and depicts it most awfully, if, peradventure, the word may yet pierce their hearts, by the double *contrast* with the comfort *there* of the pious man who had been so miserable *here*. And although there might be involved an intimation that love, even in those depths, had not utterly given up the sinner, but was still *seeking* to bring him to *reflection;* yet here, in these words of father Abraham to the νῦν δέ rejected son, as before in the great Father's words to the elder son who had remained in the house, the

[1] For this δέ in the middle of the discourse is something quite different from that in εἶπε δέ, ἔλεγε δὲ καί—see *e.g.* similarly at ch. xvii. 1.

[2] Though this parable may possibly be fashioned upon other similar narratives used in the teaching of that age, yet we find in it abundance of what is proper to itself, and profoundly new, down to the χρεμία. It is the blending of given elements, the arrangement and harmonising of the simple ground-notes which are everywhere heard that exhibits the master of composition.

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warning against *unbelief* sounds out much more distinctively in the ears of these Jews, against that unbelief which, in its process of hardening, had deserved such doom, and brought the impenitent man to the flame which held out small prospect of any further salutary *μιμνήσκεσθαι* and *μετανοεῖν*.[1]

In the *first* and briefer *portion* of the parable, the scene of which is still upon earth, there is exhibited before our eyes a rich man living in carnality and all the enjoyment of life, as an unfaithful steward of the law and the prophets, an unbelieving servant of Mammon—in the sharpest contrast with a poor, despised, righteous man; towards whom he does not act as the preceding parable required, and therefore constantly accumulates guilt. The *inward character* of both is only hinted at; just as their private thoughts and dispositions were concealed from the sight of men till the time came when the vale of perverting appearances falls off, and each takes his true place and condition. First we have this unnamed and yet well-known rich man's condition and manner of life, indicating the *end for which he lived*, ver. 19. Over against him is the helpless *God-help*, as his name written in heaven declares him to be, ver. 20. Then in ver. 21 we have the relation of one to the other; wherein, again, the piety of the poor man, and the neglect of the rich man, are preliminarily *hinted* at. But now comes the suddenly disclosed *second* part, the essential heart of the parable—"a narrative, with its scene laid in that other world; and which, if Christ were speaking in our day, would be called by our Polyhistors *a romance of heaven*"

[1] A friend made me acquainted, during the publication of the first edition, with a sermon of the excellent Harms on the first Sunday after Trinity, which represents this Gospel as being inopportune and alien to *such a season*. But this alien out of Hades vindicates his own significance. As the portions selected for Trinity Sunday itself refer to the *inscrutableness* of the ways and of the nature of God, and to the *new birth*, in which alone we can practically know the Three-One; so then begins the institution of the Church by that high teaching which places this world in its true relation to the next, warning us that the exhortation of the *Holy Ghost* to repentance towards God and that faith in Christ which exercises itself in love to the brethren (comp. the Epistle, 1 Jno. iv. 16–21), is contained in that *word* which we already *have*. This is a better vindication of the Gospel and Epistle than that which Strauss in his "Kirchenjahr" gives; comp. Nitzsch (Prakt. Theol. ii. 2. 391) who refers to "circumstances unknown to us" as the ground of the selection.

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(as Kleuker says)—we would say rather, a romance of *hell!* For although it is certainly true—"so much that is deep, true, and transcendently suggestive is said of the two great regions of the other world, that every stroke of the delineation becomes the basis of a widely extended system"—yet the man in his *torment* must ever be the prominent central figure: the dead and buried unbeliever (whom the generation of the children of this world, and all his brothers above esteem meanwhile, according to Ps. xlix. 13, 14, to be happy and approve his sayings) in the torments of the kingdom of death! What a picture, and with what sublime assurance and repose presented![1]

Again there are two parts: the former brief and transitional, the other being the proper and most important *scene*, most dramatically developed. First is the *change of circumstances* generally, with the ever impending ἐγένετο δὲ ἀποθανεῖν of every-day life;—the one in Abraham's bosom, the other shut out from the place of happiness which he beholds, and in torment, vers. 22, 23. Then follows the more detailed elucidation of the *kind*, the *design*, and the *reason* of this torment, given in a parabolical colloquy between the tormented one and father Abraham, to whom he appeals in vain. Two supplications are rejected. The former for ever so slight a *mitigation* of the righteously ordained punishment contains in itself an intimation of the *kind*, and receives for answer a hinted explanation of the *end*, of this torment. In the prayer, ver. 24, it exhibited itself as the pain of *deprivation*, connected with a consciousness of guilt (clinging, however, to the slender service once rendered in the crumbs which had been thrown out), but *without* any application to the alone-helping mercy *of God*.[2] The repelling answer, vers. 25, 26, hints at the justice and well-adjusted design of love, in the torments which *for the present* are rigidly fixed. In the second colloquy the

[1] To quote Kleuker (Menschl. Vers. über d. Sohn Gottes, S. 194) once more: "It was not possible that Jesus should assume, for its own sake, a mien of mystery, or aim to create a mere vacant astonishment, or use the tone of affected lamentation: for He spoke out of His own nature, even as Æsop did when he made his lions, asses, nightingales, and trees speak; and it was not His aim to make proselytes to *faith* by prodigies exhibited to the eye, any more than by those uttered to the ear."

[2] It is only the addition of this third which makes the pains of hell: the two former had been experienced both by Lazarus and the prodigal.

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ground of guiltiness is referred to:—the request for *extraordinary revelation* to his brethren (which hardly conceals his own stiff-necked apology for himself as having lacked it) is rejected with a reference to *the word which was in their hands*. The request of vers. 27, 28 exhibits as well the blindness and obduracy of the offender, as his distinct consideration and reflection upon all things, and even his knowledge of the nature of repentance. The refusing father Abraham must now give two answers, for the colloquy deepens into an objection and contradiction on the part of him who is made wiser in his flames. The *first reply* points generally to the *hearing* and acceptance of that which before Christ had been given to Israel, as sufficing to lead to Abraham's bosom. Ver. 29. But when the *objection*, ver. 30, carries self-justification even to this point, even while its contradiction condemns itself (for in his blindness concerning the saving ordinance of faith there is yet a knowledge of the way of repentance, in which man learns to understand faith), there follows finally the conclusive answer to the whole;—*faith* in order to *repentance*, that alone can preserve the soul from future torment![1] But these two things are intimated: that God's love furnishes the most superabounding means of grace, and that these are in vain to the unbelief which has been before hardened into reprobation. "Hence then, ye Pharisees, be taught by your Abraham, and use that which ye already *have*, from his time down to John, in order that ye may believe the Gospel of the kingdom (ver. 16), and in Him who will rise from the dead!"

Ver. 19. A *rich man:* "such as we *beati possidentes*, whom Thou, poor Messiah, rebukest, because Thou hast nothing Thyself,"—might these bold mockers have thought within themselves, unless our Lord's previous words had humbled them too much. A *rich man:* "as that word is used in the Scriptures from Job's time, with the bad and almost *godless* meaning

[1] How can any one help seeing this, clearly as it stands before us! We protest again and again against the ever-recurring interpretation, that the unjust steward exhibits the "blessedness of charity"—and the rich man "the curse of selfishness."

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attached to it in the Psalms and the Proverbs by the rich David and Solomon"—would attentive and observant hearers begin to suspect. A *rich man:* "such as the great Sermon, Luke vi. 24, had denounced a woe upon"—would the Apostles probably and other disciples interpret the words, at once discerning the aim of their Master's discourse. (Matt. xix. 23 had not yet been uttered.) "Ανθρωπός τις ἦν πλούσιος—altogether like ver. 1 before; for all ἄνθρωποι are only stewards of One above themselves, the only God, but this one acts the God himself, and as man thinks himself in the place of God. Nullum adest vestigium vel mentio transitus ullius a Pharisæis ad Sadducæos —remarks Bengel quite correctly; but it is equally clear that this Pharisee lives *as a Sadducee,* and consequently the thoughts of his heart are such as will hereafter be discovered to be pure scepticism or *not believing.* He is simply a man of this world, and a sensual lover of the good things of life (ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, Jas. v. 5), knowing nothing about administering God's goods as a *steward;* he makes good living the end of life, his heart is altogether immersed in its pomp and luxuriance, and hence there is nothing more just at this point to be said concerning him. The vain preeminence of apparel is first mentioned, for this with eating and drinking is the heathenish ambition of his mammon; and his one great care is to carry both to the loftiest pitch *in the sight of men,* as if for his own precious soul. That feeds with the swine of the earth and is perfectly content; therefore has he every day his merry companions around him (εὐφραίνεσθαι, as ch. xv. 23, 29): and it is all λαμπρῶς too, so that he does not merely riot, but ostentatiously exhibits his riches and his costly apparel, like King Ahasuerus of old: if his seats are not of gold his vessels are; if his curtains and fringes are not of purple and fine linen, these adorn his own great person. These are all fine strokes in the delineation, each having its significance. The purple was the colouring of a woollen fabric, the byssus or fine linen was weighed against gold by reason of its resplendent whiteness. The combination not only was beautiful (hence they are always united, from Esth. i. 6, viii. 15, with *blue* and *white,* down to Rev. xviii. 12); but it was the emblem of high dignity, so that kings and priests could not outvie this fortunate one, who

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though neither of these himself, was a rich man to whom everything was accessible and conceded. It never occurs to his mind to think how many Lazaruses he might have clothed with the price of his sumptuous array. Moreover, he is not a mean and parsimonious man, for he enjoys his substance, parts with it freely, and has open house with grateful guests always round his table; neither is anything said of ἀδικία in the acquisition of his wealth, or of any obvious want of charity or mercilessness; nothing of notorious sins or blasphemy, although he is depicted with accuracy down to his clothing:—so that we may not unnecessarily imagine anything of this kind. Thus he lives and glitters λαμπρῶς in his royal magnificence καθ' ἡμέραν, as if his days would never come to an end, a blind φρονιμώτατος εἰς τὴν γενεὰν τὴν ἑαυτοῦ. The people deem him fortunate and happy: and many look enviously at his palace.[1]

Vers. 20, 21. And now in strongest contrast, in a certain sense (to quote Neander) "serving as a foil to the worldly rich man," we have a pious man "stripped of *all* temporal good" in the profoundest and most abject misery: on both sides there is a description, as the καθ' ἡμέραν previously taught, of a permanent condition and state of mind. But the πτωχός τις has a *name*, for his name alone is written before God and mentioned with honour by Christ—such is the first and most obvious meaning of this most striking designation by name in the middle of a parable. Or might it be implied thereby that in this case the parable actually presents a historical fact? Is the name mentioned by Jesus "as the authentication of an actual incident?" (Roos.) The fathers many of them were of that opinion, and Theophylact found evidence that there was at that time in Jerusalem such a well-known Lazarus. Calvin is very decided on the same side, on the ground that throughout the entire Scriptures we never find a man men-

[1] Professor Weisse doubts not—if we may quote such words—that "this perverse description must be put to the Evangelist's account, who would not lose such an opportunity of venting his spleen against the rich and distinguished in this world!" But where do we find a word about "the rich man being punished *only* for his riches, the poor man rewarded *only* on account of his poverty?" What doctrine can be found here which is "more poor and barren than the coarsest heathen notions of moral retribution after death!!" Would that these worthies would only *read* in the New Testament what they find written there!

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tioned by *name* in a *parable;* but this is not sufficient reason to reject that which may be a solitary exception. It is *possible* that Christ may have seen such an occurrence, not merely including the death of both, and the funeral pomp of the one, but even the recorded continuation in the other world which was not hidden from His eye: but it is highly improbable and out of keeping, to suppose that He would single out and make prominent by *name* one case out of many similar constantly occurring, as if it had been a *rare* and *special* event. Further, if the poor Lazarus had been a notorious person, he would scarcely have been found remaining to the end at the gate among the dogs; and the publicity of his name would be opposed to that *obscurity* and *forgotten condition* among men which the Lord evidently intends to mark as the principal feature of his case in this world,—only Himself knowing and mentioning his name prospectively. Finally, if Lazarus must be regarded as a historical personage, much more must the rich man with his *five brethren:* this appearance of reality in the narrative has been seized upon by many, but the truth will be seen when we come to consider ver. 28. Though the Lord might assuredly have sometimes incorporated true histories in His parables (in the higher sense they are all such); yet must we maintain, on the other hand, that in *no* parable did He ever specify any one single circumstance of actuality alone.

This poor man *lay* before the rich man's door, or properly πυλών, that is, the chief entrance and colonnade of his palace: ἐβέβλητο means more exactly that he was *cast down* there (as βέβλημαι is used of the sick, whom their sickness casts down, Matt. viii. 6, 14; Mark vii. 30). Here there is possibly an additional emphasis—He was laid there by the people, who thus discharged themselves of their obligation; pacifying their consciences by placing him at the *rich man's* gate: "Let him behold the poor man as he goes in and out; let him see before his very eyes what kind of people there are in the neighbourhood of his rich house, and *take him in!*" But the rich man did not take the advice of Ecclus. xiv. 13–17, although the misery and end of man was thus daily obtruded before his eyes: it is a plain indication of his guilt that there Lazarus καθ' ἡμέραν *lay* and continued to lie. For it is the permanent condition of the poor man

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which is depicted in the parable; not that he was often laid before the gate of the rich man (as von Gerlach says)—but he was thrown there once for all. To lie excluded in the dust before the door of the festal conviviality—that was *his* dwelling; ulcers which he cannot hide, and which invite the dogs,—these were his covering (*full* of sores for ἡλκωμένος), this his costly attire: a craving for crumbs, which at least was never fully satisfied,—this was his banquet! Naked, outcast, forsaken, and hungry, withal in the skin of Job! All this obviously paints only his outward *condition*, but it intimates at the same time his *frame of mind*; and both are exhibited to us in the *symbolical*, therefore not historical but parabolical, *name*. That name is probably a Græcised אֶלְעָזָר,[1] but it also has the sound of לֹא עָזַר (Chald. לָא), and thus describes, by its double-meaning, both the external appearance and the inner state of the man so named: before men he is *helpless*, and he is at the same thrown before the gate of His mercy for *God to help*. He now sees afar off the table at which he could not sit, and from which he could not eat:—the converse of what afterwards took place. The learned are still contending whether any crumbs fell from that table for him: but they should reflect that according to the whole cast of the parable the man does not linger a few days and then *die of hunger* (which would have been recorded as the climax of his misery); consequently his ἐπιθυμεῖν must have received *something* to appease it, by which it was only not satisfied even to χορτασθῆναι. Neander is wrong when he says that in his pining hunger he longed *in vain* for a crumb. Many Codices would repeat here the καὶ οὐδεὶς ἐδίδου αὐτῷ from ch. xv. 16 (Vulg. et nemo illi dabat); but that is evidently an uncorrected gloss. It is to be taken for granted that he enjoyed something, though *only* and *hardly* the crumbs which sympathising servants might gather from the leavings of the rich man's table: for it is his habitual condition which is here depicted. He is at least tolerated before the gate, is not cast aside as being in the way; but neither is he lifted up into a better place, where he might

[1] Which is nearer to the form Λάζαρος than אֱלִיעֶזֶר Abraham's servant, to whom many refer the allusion (as the hero of many Jewish tales!)—on the other hand many of the fathers correctly speak, in connection with this parable, of the poor Eleazar.

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receive better attendance: the rich man must have seen him just as in hell it was brought to his remembrance, but only with absolute *indifference:* full of himself he troubled himself about no one else. He certainly did not himself send him the crumbs. He did not command the offensive exhibition to be removed out of his way: for nothing availed to carry trouble to the hard heart which was covered with purple and fine linen; warmed indeed with wine, but cold to all sympathy. He did not say, in passing, to any of the people who with alacrity did his bidding —Take this hideous object away! The servants, without any merit of his, threw to him the scanty ψιχίον occasionally; but the meanest kennel of their master was too good for him to be brought under its roof. Then come out to him *the dogs*, which had more than crumbs for their fare (as many a rich lord now-a-days fattens his horses and dogs instead of feeding the poor),[1] supplying the lack of *men:* this is the obvious meaning of this trait of contrast in the picture, and settles the question raised by the critics whether their licking was sympathy or greed, mitigation or exasperation of his pains. *The* dogs, with the article, are not merely animals as opposed to men, the unowned and hungry street-dogs of the East (Ps. lix. 15, 16) who might not only have licked his sores, but done far worse to him; but they belong to the house and establishment of the rich man, as Matt. xv. 27 teaches us that even in the East other dogs had "their masters." These *know* him, according to the wont of dogs, and their half-friendly, half-instinctive, dog-nature approves itself (unconsciously, of course, in this rebuking *figure*) more full of sympathy than the swine-nature of their lord, thinking of nothing but the trough. Olshausen thinks that their licking the wounds denoted their eagerness and greediness rather than their sympathy, because *dogs* bear in the Old and New Testament a character exclusively evil, and certainly are never used as the symbol of fidelity or even kindness; but to this we reply that they are not said as dogs to be thus sympathetic, but (and let this exquisite touch in the signification not escape us!)

[1] My *practical* theological readers may be supposed to know Pestalozzi's Lienhard und Gertrud. This will remind them of it. That little book does not teach sound dogmatics, but there is much good in it, which they may comprehend and apply better than Pestalozzi himself.

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their true Master sends them to His poor Lazarus, because there is no one to bind up and mollify his wounds; just as aforetime He sent the *ravens* to feed the Prophet.[1] "To make his sufferings endurable to Lazarus, it pleased Providence to make the dogs propitious to him: and thus to put men to shame who abandoned him in his misery." (Müralt in a passage to be quoted again.) So that Bengel is not correct here—ἐρχόμενοι, venientes, non Lazari sed suâ causâ, quasi cadaver esset;—and afterwards—dolorem exasperant.[2] For, as dogs solace their own sores, so their licking would mitigate the smart of the wounds of Lazarus. Finally, that our Lord did mean to express alleviation *we* are convinced by the ἀπέλειχον itself; and still more clearly by the decisive ἀλλὰ καί, which would be meaningless if an exacerbation of his pain was intended.[3] The poor abject man cannot drive the dogs away, nor would he, for they do him good; if he could only get *food* enough—that remains his only desire and lack, more humanly expressed than a similar one of the lost son, ch. xv. 16, who even amid his husks thinks still of his former good fare, while he is compelled to discover what does really satisfy and what does not.

Might not this Lazarus, then, be a sinner in this state? Oh yes, for he might have raged and blasphemed in his heart, as it is in Rev. xvi. 9–11; he might have given way to murmuring and envy; he might have *cried aloud* for the help which was due to him while there remained any breath in his body. But all this is denied of him in the narrative; his calm patience, which we all the more are conscious of because it takes no pains to exhibit itself, and into which his wounds and sores have purified the soul which had been rebellious and sinful before, is intimated in that single word ἐπιθυμῶν, which is far from being "almost without specific meaning," and indicates *far more* than the circumstance (as Ebrard thinks) that he failed to get any supply.

[1] Melancthon adduced this parallel.

[2] Gersdorf and many others: they increased the misery of his situation! Stein thinks that this would give the best point of connection for the cessation from his troubles and miseries in ver. 22:—but there was misery enough before, and without this, as we know full well.

[3] How this ἀλλὰ καί designates the dogs "as wretched competitors of the helpless man," I cannot understand, though Lange says it.

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He did not, indeed, get enough to supply and assuage his need: but that he only *desired* that partial supply, that he was content to eat it with the dog as with a companion, that he did not envy or condemn the rich man within the house before him, that he did not murmur and send forth his cries, but only sighed out his unsatisfied hunger:—all this is the essential grandeur and glory of this wretched man's character, who lies there with *his sores* (mentioned, at the end, as his only heritage!) a mass of misery, in that profoundest distress which makes death welcome (Ecclus. xli. 1, 2), and of whom it is not once said that he had *desired* deliverance or death. For in his self-abasement, Abraham's bosom was not counted upon so assuredly as it was by the rich man in his blinded pride.

Ver. 22. So much the nearer *to him* was the redemption and consolation which awaited him, and for which he in patience waited: but to the other the torment of want! *But it came to pass*:—by this trivial formula of narration (corresponding to the former—*There was a certain*) is designedly introduced their *dying*; that great transition, and reversal of positions for eternity which is in this great world of confusion daily taking place; of as universal occurrence as the contrast everywhere seen between rich and poor, and which the commerce of the world is constantly rendering more wide, can make it. He who upon earth was number two, nay, the lowest of all in the roll, has now the *precedence*, for his comfort makes haste. The beggar *died*—how do we rejoice in this as the end of all his trial and need! But his sorrow, tribulation, and misery are to come to a blessed and *joyful* end. There follows immediately something transcendently beyond that. What became of his body, from which the stink of corruption already issues; whether there is any one to say—Let us *bury* the body, or whether the corpse is again contumeliously *thrown* anywhere, is not now recorded, for it is no more matter of concernment *to him*. *The essential Lazarus*, who was in that body,—καὶ αὐτόν sublimely recognises a personal immortal continuance of being, according to the simple consensus gentium in human language—is suddenly given to the charge of other hands, and transferred to other regions. He had no brothers upon earth like the rich man, nor had he any friends, nor any mammon with which to make to himself friends; but the *dogs*

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give place to the *angels*, who had long ago rejoiced over the repentance, and afterwards over the patience of this sinner, waiting upon it with longing, ministering spirits of the most miserable man who should ever inherit blessedness, and expecting their permission to carry him there. They appear, as it were, attendants and helpers in his real birth into *life*. He who had lain there forsaken, is now *carried*, carefully, tenderly, and with high honour, so that no finger may come too near to the wounds of the soul (corresponding in susceptibility with those of the body), in the moment of their eternal healing. One angel, as Chrysostom preaches, would have been strong enough for this service, but it is the joy and emulation of the angels in common to bring one sinner out of his last prison-house into the wealthy place. They carry him *into Abraham's bosom*, which was most probably already in Christ's time the Jewish designation of the place of the blessed fathers in Hades,[1] since we can hardly suppose that our Lord is here introducing a new designation. As St John lay at the table ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, and the eternal Son Himself, before time began, was εἰς τὸν κόλπον τοῦ πατρός; so shall they that are of faith be blessed with faithful Abraham (Gal. iii. 9), who is called the father of them all, and can receive them into everlasting habitations. (Hence ver. 23, ἐν τοῖς κόλποις which at the same time includes the idea of fellowship.) The outcast has the most exalted ministry and fellowship: the abandoned one enjoys the most intimate communion with all the princes of God, in whom Israel boasted. This is very different from lying at the gate upon earth, and is even more than only sitting at the table with Abraham, Matt. viii. 11 (which *meal*, moreover, has another reference, and belongs to the βασιλεία upon earth, not to the other world; hence Bengel is inexact when he says—sinus præsupponit convivium; convivium, regnum *cælorum*—for here the discourse is of Hades).

But the rich man *also* died, not merely when his time came as it cometh to all (Job xxi. 23–26), but, as the condensed narrative signifies, only a little afterwards; his death speedily ensued. This Lazarus before his gate was probably the final probation of his life, to try whether such a sight would move him to reflec-

[1] According to Lightfoot גן עדן was equivalent to Paradise.

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tion; or was he the last and only *intercessor* who lengthened his day of grace, for the crumbs' sake, which were imputed to him? Suffice that he *died:* the bitterness of his death is veiled—how under his silken covering he found that medicaments could not save him, how he thought one moment with the heathen king Agag that the bitterness of death was past, and in the next was ruthlessly seized by the unflattering devil and hurried away.[1] And was *buried*—doubtless with great pomp and splendour, which however in vain would conceal his equality with the poor beggar in death; if funeral orations and monumental inscriptions had been in vogue then, in both it would have been said—Here rests one, who is now eating and drinking at a higher table in Abraham's bosom! Such was the last of him; hurried away with such fatal falsehoods in his ears, there soon remains of him upon earth only—There *was* a certain rich man; till that itself, with his name, is forgotten. And is the history ended when we hear that he also *died?* Oh no, as in relation to the dying *and* the being buried, so now there follows yet one more fearful and direful *and.*

Ver. 23. And *in hell,*—that is, in the realm of the dead, in the other world—it was otherwise with both respectively; the happy man is now in torments, the miserable man in Abraham's bosom. And both *immediately,* without any sleep of the soul or any pause of interval—their *dying* is the turning-point of their destiny! A common realm of the dead, in which here first both are found, is intended in this expression; and they who regard ἐν τῷ ᾅδῃ as already equivalent to ἐν βασάνοις, and as the antithesis of κόλπος Ἀβραάμ, do so simply because they do not understand what

[1] A question which may be pretermitted by him whom it offends! In the case of Lazarus the carrying away of the soul by the angels takes place immediately after his dying; in the case of the rich man, the burying comes between the death and the torment. Does this intend *at the same time* to give us a profound intimation that, instead of the being hurried away by the devil of which we spoke, the spirit in the case of the latter still hovers about the corpse and the sepulture, scarcely able to get entirely free, and long shivers before the commencing contrast between the glory and the torment? "It might seem by certain experiences to be established that this is one of the most dreadful sufferings of the sundered spirit of the sinner, to remain by its corpse, and to be constrained to be, as it were, partaker of its dissolution." (Kerner's Blätter aus Prevorst ii. 136.)

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ᾅδης or שְׁאוֹל is. The same Lord Jesus Christ who speaks in Matt. xvi. 18 of the gates, and in Rev. i. 18 of the keys of hell, uses the word in both passages according to its well-known signification for all the world; only that He, the conqueror and living one, contemplates dying, death, and the realm of the dead in itself as being part of the dominion of the devil, and as exhibiting the subjection of man to his authority in a prison-house on account of sin. The *necessity* of dying, the being held captive in the realm of death, is the mournful fundamental idea of the expression; and it is very consistent that the Lord should speak concerning Lazarus, already in a place of peace and joy, without mentioning that dreary word; but now, when it is to be taken in its evil side, it comes forth into its own prominence. (Let Bengel's note be understood and carefully noted!) Assuredly we must admit here a transition into the narrower and evil signification of the word (such as necessarily afterwards became universal in the phraseology of Christians); but we cannot admit that it was according to a phraseology then already in use (of which this would be the only instance) which made ᾅδης, by metonymy of the whole for a part, simply equivalent to no less than γεέννα or τάρταρος. A heathen, speaking of the final consolation of a blessed man in the Elysian fields (which also belong to Hades) would have similarly expressed himself; for, as the ἀποθανεῖν of the poor man has in itself a different and more gracious tone than the ἀπέθανε καί of the rich man, so is his place in the region of the dead no longer, as it were, the kingdom and domain of death. Although, for the rest, Grotius is perfectly correct in saying—fuit ἐν ᾅδῃ etiam Lazarus, disterminatis ᾅδου regionibus.

The New Testament, like the Septuagint, derives from heathenism the word, and also its fundamental idea as grounded upon internal consciousness and even external perception (appearances of the dead and insights of the living, which are never wanting in its literature); and thus confirms its identity with the Old Testament שְׁאוֹל. The etymology of the two words remarkably corresponds, notwithstanding apparent difference, and is less uncertain than manifold in its meaning; for they are actually two pregnantly mysterious words adapted to the views of the ancient world with respect to these deep things.

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Apart from other baseless subtilties,[1] שְׁאוֹל is, first of all, the unknown place, the undefined *whither* after which man *asks;* but at the same time, in an undertone of meaning, the condition and place of asking and *longing* to those who are found there. Again, as שׁאל signifies to demand, it is the realm which inexorably *requires* the living and is insatiable in its exaction (as Luther says upon Ps. xvi.); but at the same time a reckoning is demanded of those who dwell there (*μετὰ δὲ τοῦτο κρίσις*, Heb. ix. 27) and it is the prison of the true *Inquisition*, of profound and most righteous investigation. Similarly, *ἅδης* bears the well-known general signification of the *unseen* land—"the *no place*, the land of forgetfulness, the region of shadows and unrealities—and at the same time (which is less generally recognised) the land *where no man can see anything* (the lifting up of the eyes and seeing, in our parable, in one sense is consistent with this, in another, forms a contrast), a land of obscurity in opposition to the light of the living, the life of shadows, the "twilight of severed existence"—and thus, finally, it is the place whence there is no *prospect* or hope of return.[2] The old theologians had a much better accquaintance with the nature of Sheol than the more modern: though sounder views are beginning now to be admitted in the place of the rash and hasty negative dogmatics of the Reformers.[3]

Abraham himself, in this general sense, is in Sheol, like Jacob and Joseph, Gen. xxxvii. 35; and Samuel also is there where Saul cometh *to him*, 1 Sam. xxviii. 19. Καὶ *ἐν τῷ ἅδῃ* is the general antithesis to their earthly life, the lifting up of the curtain upon the scene beyond; if this had itself signified—"in

[1] Of which we only mention Kanne's derivation from a root cognate with שׁלה, the place of rest and stillness, Ps. xciv. 17, cxv. 17) which says too little and is too gentle); and then Gesenius—tandem indagasse sibi videtur שְׁאוֹל, cavitas,—which is too external and local, and, properly speaking, without any contents. Or it must be regarded as remaining ever hollow, never full, as an insatiable abyss, Prov. xxvii. 20, xxx. 16.

[2] See v. Meyer's Blätter vi. 229. Other echoes and allusions in the word we now pretermit: see Kerner's Blätter aus Prevorst iii. 93–95.

[3] We may refer especially to three books—von Meyer, Hades. Frankf. 1810 (Salzmann.) Was ist der Tod, Todtenbehältniss u.s.w. Strassburg 1810. König die Lehre von Christi Himmelfahrt, Frankf. 1842. Against which de Valenti's Eschatology urges an unfounded and perverted protest.

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the place of torments," there would have been evident an abrupt and violent change in the language; and the solemn ἐν βασάνοις, which with its ὑπάρχων first introduces the absolute *issue* of all, would introduce a weakening tautology. But the discourse goes on most simply and lucidly thus:—"And when he, the rich man, had all the honours done to his buried body, how was it with *his soul* which not the less on that account was *there below*; how did he take his place *there*? *In torments!*"[1] With almost ridiculous force of language and dogmatism de Valenti explains this hell of the rich man to be "a New-Testament description of the place and condition of the eternally damned, such as cannot be interchangeable with the Old Testament Sheol," and thence regards Lazarus as a "New-Testament saint made perfect," and the rich man as an absolute contemner of the Gospel! He wilfully overlooks the fact that the entire parable as a narrative belongs to a period before the death and resurrection of Christ (through which first the Old-Testament Sheol lost its sole prerogative); and that, in ver. 29, the revelation given before Christ is appealed to, most decisively and designedly, as already sufficient. Similarly must this period be regarded as before the resurrection of all the dead to their definitive judgment; the discourse consequently refers only to an interval and middle state, just as before the habitations or *tabernacles*, albeit eternal, yet as tabernacles referred to an interim. The detailed exposition of all that follows will variously and decisively confirm this view. Nor can we derive from it the notion that there is a torment of the wicked which falls short of eternal condemnation; according to the sentiment of one who has been "taught by a continual study of the Scriptures, and reflection upon the Divine nature, to think, or at least to hope (!) that the Divine righteousness would never affix to the transitory errors and failings of this short life, the doom of eternal woe."[2] There is,

[1] Thus there is no ground for Hengstenberg's assertion (Ev. Kirchenz. 1849. ss.) that the word Hades is used in the New Testament only with reference to departed sinners. In Acts ii. 27–31 the Old-Testament phrase is recognised and affirmed; and, further, Rev. xx. 13 means the realm of the dead simply, as is plain from ver. 12.

[2] As Rössler of Merseburg publicly expounded this parable, and, at the wish of very respectable people, printed his sermon.

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indeed, a κόλασις αἰώνιος which no investigation of Scripture, and no reflection upon the righteousness of God, can explain away; but *that* is not the subject of the discourse which we now expound.

The sometime rich man is regarded as being, in the first transition and on his first entrance into this place, dark and involved in self; but there immediately ensues a *lifting up of his eyes*, a contemplation and pondering of the condition in which he now is,[1] and that not induced by desire or curiosity, but enforced by *torment*:—it is this which drives him to the first involuntary perception of the horror of his condition. Every lexicon will tell us that βάσανος in its original and fundamental signification indicates a testing and investigation;[2] and then subordinately the pains which ensue as the tortures which extract confession. If the application of this sense to our passage is declined, on the ground of New Testament usage, we are constrained to admit that there is strong apparent ground for doing so; since βάσανος, Matt. iv. 24, is used for the sufferings of sickness, βασανίζω for the being tormented and suffering without any adjunct idea, in Matt. viii. 6, 29; Luke viii. 28; Matt. xiv. 24; Rev. ix. 5, and βασανισμός for eternal woe, not only in Rev. xviii. 7, 10, 15, but also actually in Rev. xiv. 10, 11. But, on the other hand, it is overlooked that even in the New Testament the fundamental idea of the word is not unrecognized, as the title given to the tormentors, βασανιστής, Matt. xviii. 34, shows; whence Wahl says quite correctly, with reference to this wider application of the term:—tortor quæstionarius, qui interest torturæ, ne adversarius servum ultra modum præscriptum vexet quique testatur de enunciatis a servo pretiumque hujus æstimat, si per tormenta ita læsus est ut domino fieret inutilis. We think, however, that the aim of this torment to work repentance is not so much indicated by this plain, though uncertain and ambiguous term βάσανοι,[3] as by the process of the whole subse-

[1] This only is meant, and not,—as Lange interprets it, one cannot tell why—an *outward* looking, *high* and beyond himself.

[2] Hence it is found simply βάσανον διδόναι τῆς πίστεως or τοῦ πιστὸν εἶναι, to give proof of fidelity.

[3] As Meyer's note: "refining, testing" (and elsewhere "in the furnace of purification"), since the predominant tone of the word is only parallel with ὀδυνῶμαι ver. 24, and ὀδυνᾶσαι ver. 25.

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quent colloquy; we must aver that at least there is a slight preliminary allusion in the word which gives an intimation of a torture which may extract an acknowledgment before God, who searcheth the hearts. In this certum τοῦ of Hades (ver. 28, τὸν τόπον τοῦτον—as Lazarus also experiences an ἀπενεχθῆναι), which implies in itself the soul separated from the body, each man comes to *his own* place (Acts i. 25) according to the law of affinity—as he has fitted himself; and according to the law of retribution—as he has deserved: consequently in the case of the unbelievers and earthly-minded *the* torment which commences is self-understood.[1] Now all is over with mockery, a fearful reality and earnest begins! He who probably had scarcely known what want, sorrow, and woe meant, now suffers them all in immeasurable extent in consequence of this sudden ἐκλείπειν, this bereavement of every object which could satisfy the desire which still remains; through the removal of everything in which the wretched soul had found its life. "Suppose the case of a child, who, as a punishment, must give up his plaything, with the apprehension of never having it restored, and observe how he cries and laments, how he shrieks and rages as if impaled, while there is no positive woe in the case at all, only a mere deprivation and sacrifice of self-contentment and personal feeling." (Von Meyer.) For the desire remains, the thirst without water, the craving and nothing to supply it. In addition to this, the envious soul beholds others enjoying happiness which it cannot have, and this increases the torment (in various degrees, the lowest of which would be the knowledge of that happiness in others; here, however, it is in higher degree, a kind of beholding it afar off); and there is the misery of being constrained to say—I might have been there too! For, finally, this consciousness gives birth to the direst torment—It is my own fault!

Against that easily-contented and impoverished, not to say wilfully-restricted exposition which allows Neander to say that

[1] Though the text has not the article with βάσανοι as with κόλπος Ἀβραάμ. Luther's "in *der* qual," in *the* torment, we may interpret as above, but must be on our guard against pressing it to the extreme of Theremin's—"*the* torment, that is, the only torment which deserves the name, absolute and eternal torment!"

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it is *foreign* to the scope of this parable to give us any clue to the nature of the future life, we have only to quote the honest Val. Herberger—"we have in this parable a veritable window opened into hell, through which we can see what passes there." The Saviour, indeed, does more than merely paint pictures upon the veil; He removes it entirely, as far as *we* with our present eyes are capable of beholding. With all the indefiniteness, figurative character, and enigmas of the delineation, we have declarations and solutions enough in its few words. They teach us of a passing over of the dying just as they are, with their consciousness, sensibility, and memory; an existence independent of the body, yet with thought and sensibility analogous to that pertaining to our incorporation in the body; they reveal to us a *place* of consolation and a place of torment (not merely hell in their own breasts, and the torment of remorse, but a flame!)—both conditions and both abodes are rigidly defined and sundered, and yet not utterly without communion; finally, that the lot of the miserable is most decisively apportioned, yet not at once and as yet unalterable. In the broad, common region colloquies are possible to both; this is here only intimated to us in Scripture, but, notwithstanding the parabolical nature of the whole, we cannot but think that the conversation held must correspond to something possible, actual, and real. We must attribute it to the eschatological dimness of the evangelical fathers of our church, who had too much to do with the πρώτους to see far into the distance of truth, that Luther and others following him, could so rationistically say—"this whole conversation passed in the *conscience*, even Abraham's rejoinder was only the voice of an *accusing conscience*—Oh that I had believed!"[1] Strange indeed would it be, if this instruction could come to the ignorant man in such a fashion out of himself, his condition and its influence identical! Thus the Lord assuredly goes on to speak of an actual *Lazarus*, whom the rich man now sees and recognises because he had seen him on earth (by no means merely *thought* that he would certainly be in Abraham's bosom); and with equal certainty the person and voice of Abraham is not merely an imagination of the tormented man. How this *speaking* could take place in that state,

[1] To which von Gerlach gives his adhesion.

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how far its figurativeness is to extend, we know as little and suspect as much, as will be seen hereafter in the elucidation of the finger and the tongue.

Ver. 24. Instead of truly *returning into himself*, like the prodigal son, and thus finding his own heart so as to *call upon* his *God*,[1] he turns, with a persistence in his ancient tendency, to that which his eyes behold though only from afar. His punishment is his woe, and not his sin: he prays not for mercy, but for water. The "*have mercy on me*" was well in itself, but not addressed to the right father. That which had been in life the ground of his presumptuous confidence (See Lu. iii. 8), is the starting-point of his cry now: thrice does he cry and appeal with a vain—*father Abraham!* against which, if he had hearkened to the prophets, Isa. lxiii. 16 would have been an effectual protest. Thus he furnishes the one solitary scriptural example of the invocation of a saint, and that a very discouraging one. (Job. v. 1.) Although he sees only from afar, ἀπὸ μακρόθεν ὁρᾷ, he discerns and knows Abraham in the midst of his company, and among them even Lazarus himself. The truth which is thus clothed in a parabolical vesture gives us sufficing assurance that in the next world there will be a knowledge, that is a *recognition*, of others' persons. Whether he had asked and heard and thus known how the beggar was named upon earth, is a point not decided by this: the naming is more probably the parabolical method of conveying the recognition of his person. Why, then, should father Abraham send this Lazarus and no other? Bengel thinks—adhuc vilipendit Lazarum herus, deeming him good enough to be sent on such a mission; and Lange even discerns in this "the most refined and subtile master-trait of the whole parable, that the rich man should treat Lazarus in the spirit of an *unconscious* continuation of his old earthly assumption and prerogative." He thinks that "he regards him still as a born servant of the rich—and grudges him his rest even in Abraham's bosom!"

[1] For that he absolutely *could* no more do this, because God was to him already in his final torment a consuming fire, is fundamentally untrue; applying the orthodox standard improperly. He *cannot* do so *yet*,—that is certainly true; nevertheless, he is supposed to be capable of calling upon God, and probably did in the end.

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For our part we regard all this as not merely too finely drawn and far-fetched, but as utterly false. Has not the rich man been by this time constrained to acknowledge that high honour and dignity in which he now beholds Lazarus? Can we call it scornful treatment to desire from his finger one drop of mercy? We take the answer to be two-fold:—It is because he *knows* this man and can point him out; *and then also*, it may be, because he had lain before his door, and had received an occasional crumb from his table. This latter supposition would, indeed, indicate the obstinate pertinacity of human nature in clinging to the slightest straw of merit: be that as it may, it shows supplementarily that Lazarus had not been altogether unobserved by the rich man. Suffice that the rich man is now in his turn a beggar at the gate of him who once begged; and his soul does not loathe to lick the finger which had once been ἡλκωμένος. As Lazarus aforetime in the deep feeling of his abasement only desired the crumbs, so does he now not cry for deliverance, but only for the slightest mitigation of his agony with the tip of his finger; for the conviction of guilt in his conscience (by which he anticipates the judicial sentence of ver. 25), forbids him to ask more.[1] And is there a *tongue* and a *finger* in Hades, as there were eyes before? This is not, indeed, used in the sense of perfect corporeity, for that has been put off; it is not on that account, however, a mere figure, but indicates a certain corresponsive corporeity of the soul, with which it is already and essentially invested as in its etherial garment, and in the analogous after-feeling of which the disembodied (though not altogether unembodied) soul can alone go forth, and be susceptible of its new existence. "The various energies and faculties, which find their outward expression in the hands and feet, and so on, are essentially in the inner corporeity; and the external bodily organs are but the patterns and expressions of that." So says the speculatist in von Meyer; and the excellent father Zeller, otherwise no friend of such speculatists, seems to agree in the sentiment:—"In our corporeal

[1] It is impertinent to say that he still feared any farther touching on the part of the *aforetime* unclean! For now everything is fundamentally changed: Lazarus is now the rich and pure, and the man in torment knows this full well.

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life it is not the eye of the body, properly speaking, which sees; but the soul sees through the eye. It is not the bodily tongue which speaks, and so forth. Thus there exists a spiritual capacity of seeing, hearing, speaking, which may find its operation and act without the organs of the earthly-corporeal body." We would add to this that it must assuredly have its operation thus when the soul lives in a disembodied state; and further that it can only be conscious of itself in the analogy of corporeity, since the laid-aside body again to be put on constitutes the formal life of the soul, which can only by this consciousness maintain in continuance during the state of interval its individual personality.[1] As in the heat of fever the mouth and palate are scorched and dried up, so the tormented one feels the raging of the fire on the *tongue;* but this is distinctively mentioned as the ἄκρον of the languishing, thirsting mouth for the touch of the tip of the finger, not without a concomitant, profound allusion to the awful retributive change which has passed upon that organ, once so dainty and luxurious! "That which may be regarded as the tongue of that soul, which had once derived so much enjoyment from it, and now suffers so much misery!" (Kleuker.) After the withdrawal of that mortal draught which had been used, as a wretched succedaneum, to satisfy the desires of the soul, there remains the *internal fire* of the full, unsatisfied and raging thirst of the spirit: and, besides this, and corresponding to it, there is an *external flame*—let the emphasis of the Singular in this expression be carefully noted! It is not that he is "*alone* with his naked, empty, and miserable I; and suffers torment in *the flames* of lusts and passions which he has carried with him;" as he was never left alone upon earth, but always accompanied by the condemning and persuading influence of God, so the same influence now returns upon him in righteousness. In that state all disparities are reconciled, in strong contrast with the inequalities of this present condition of things: the outer and inner world perfectly correspond to one another. Nor must it ever be forgotten that

[1] The condition of those in the realm of the dead "is, indeed, independent of the body; but all the organs of the body, eyes, ears, tongue, *have left behind their traces and operation in the soul*"—the dead "carry with them the fashioning of their former condition." (Oetinger.) Dreams furnish us a mysterious analogy.

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in the personal life of the creature the inner world is never to be regarded as if independent of God and His universe as the other factor.[1] The pious Lazarus would have remained undamned in patient endurance even in these *βασάνοις*; but even at Abraham's table the rich man would have been ill at ease, so that its provisions would have only added to his raging fire.—That which he suffers is, indeed, a worse outbreak of an inward poison than all bodily sores upon earth; and because in spite of all his sense of guilt he cannot truly confess and pray, his frightful confession at first is merely—I am tormented *in this flame!* In which is painted the same horror of his inexorable present condition which is afterwards uttered again—in *this place* of torment!

Ver. 25. Brouwer well says: Abest a responsu divitis omnis crudelitas aut injuria; blande miserum hominem alloquitur patriarcha. Not like the ant in the fable, who tells the cricket that he may now dance after having sung so long;—not like the blessed mocking the damned in the Koran;—nor even with that "sorrow of the blessed over the lost" which Klopstock sings of; but Abraham speaks to his wretched, tormented, and imprisoned son in calm and measured words, dignified and well-supported, full of tenderness and fatherly condescension. He does not harshly and concisely reject his petition—This should not and cannot be! but graciously speaks of the ground of rigid justice, of the design of sharp pain; and himself begins to point out and facilitate the topics of his *remembrance*, making this, as it were, his own counter-request. The *τέκνον, μνήσθητι!* which comes first is, indeed, much more gracious than that of Josh. vii. 19—"My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him: and tell me now what thou hast done!" For inasmuch as Abraham still continues the father of this unworthy son (Jno. viii. 39), not simply according to the flesh, for that relationship holds good no longer now,[2] but in that

[1] Not as if the immense Not-I had been spun out of the petty I, but the I sprung out of the Not-I existing before it, and ever maintains its relation to it. Alford asks here very excellently: "where lies the limit between inner and outer to the disembodied?" This remark holds good especially in the case of these, while it has its meaning now and universally.

[2] This concedes no such *recognition* of sonship after the flesh, as the supplication appealed to; so that no carnal Jewish hearer might say, as

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fulness of love and graciousness which his faith had wrought in him, and which had gone with him into another world,—this "τέκνον" is a manifest parallel with the longsuffering loving-kindness of the true Father in ch. xv. 31. That which thou askest *should* not be granted, in essential justice, ver. 25, nor *can* it be, from external circumstances, ver. 26. But this *therefore* is not rigorously asserted: in its stead there is *besides all this* (ἐπὶ πᾶσι τούτοις), with an almost apologetical tone of grace—And even if we, Lazarus and I, were ever so willing to help you, we *cannot* go over to you! *Remember*, that is, ponder, think within thyself, go on to think as thou hast begun:—for he can do this, since nothing is wanting either to the remembrance of the past, or to the seeing and feeling of the present. This is the more definite end of torment as intimated in the first word—In Hades there is time for this! This μνήσθητι, recordare, of course refers preeminently to the *past* of his vain carnal life, and the guilt contracted there. As we find preparatorily in this world that in old age the memory is very remarkably quickened with respect to the remembrances of youth; so we may suppose that when the roaring cataract of earthly things is still, and the ever-new and ever-shifting scenes of this sensible world disappear for ever, that the internal voice of the soul will be distinctly heard: the voice of that soul which forgets nothing, but preserves all things in the treasury of its essential memory; and that then all will find the truth of the opium-eater's representation, that the whole of the past life may be lived over again, and that all the most petty circumstantialities and the most insignificant occurrences may rise in the most lucid distinctness before the eye of the soul.[1] But on this account we may regard the μνήσθητι as demanding *not merely* such a glance *backward* at the past; but reflection upon this is supposed to go further, and the remem-

the Talmud afterwards,—at least the preputium is not restored, he is called *son* still! Against this supposition the *continuation* of Abraham's words gives ample testimony—son or not, this avails not here, where thou receivest thy due!

[1] This book, "Confessions of an Opium-eater," has appeared in a German translation (by Amalie Winter, Weimar 1840). The author, resting upon his own experience, expresses his conviction that to the human spirit forgetting is a thing impossible, and that the dreaded book of accounts is a man's own soul.

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brance becomes pondering and *consideration*, in the full sense of the word; and the νῦν δέ presents forthwith the proper object of that thoughtful and anxious reflection.

"Thou in thy life-time (before this state of death), even down to the burying of thy body, receivedst *thy good things*, that is, all which thou countedst good, and desiredst, and didst adhere to as such—thou didst grow old in the enjoyment of thy days, and never for a moment wert afraid of hell and the grave." (Job xxi. 13.) It is not said—*from God;* for the offender must *think* of that himself, and bring it to mind that his possession in this life was the substance and treasure of God (Ps. xvii. 14): hence it was enough to say—Thou *receivedst*, reflect from whom! This, alas, he had forgotten while in life, albeit he may have often uttered the hypocritical ascription of all to the "blessing of the good God." At the same time ἀπέλαβες τὰ ἀγαθά σου here is quite equivalent to ἀπέχεις τὸν μισθόν σου in Matt. vi. 16. "Likewise Lazarus evil things"—thus concisely by design: for it was not properly *his* evil, and it was in an altogether different sense that he received it—he patiently *accepted* and endured it all. These τὰ ἀγαθά and τὰ κακά in all their complex contrast embrace the abundant matter of consideration which remembrance and reflection would awaken; while to us who hear the parable, these extreme opposites in the allotment of wealth and poverty indicate the diversified distribution of earthly good in all its intermediate degrees within the widest extremes. The expression of this first response sets out with an enigma, which it is for our reflection to solve. It is well with the wicked, and evil with the good—this is a pure contradiction, in which our thought finds it impossible to repose! The solution is at once facilitated by what is immediately added—*in their life-time*, that is, in this world, and not for ever. (Let it be noted, by the way, that this parable protests against the delusion that great distress must necessarily presuppose great guilt; as if a Job is to be compassionated or condemned on account of his boils.) But we ask further: *Wherefore* is it *evil* with the pious man even for a moment before eternity? and then we learn, secondly, that it is only of the seeming appearance of things that the word speaks, and we reflect that external evil is as the appointment of God essential good; while good is not in itself evil, except when we

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take it to ourselves as *our* good, the evil being the result of our method of receiving it. Abraham himself was rich in his lifetime, the blessed of the Lord; but on receiving God's gifts, he knew better what was true blessedness than Laban did. Hence he can now say to this his son—Curse not now thy former wealth and prosperity: that was in itself good, equally with the evil things of Lazarus which have opened his way to consolation in my bosom. The speculatist before referred to, says: "Every evil, regarded from the right point of view, ceases to be evil. The fool and the wise man, both are a contribution to the great whole. God is just, He is love, order reigns in all His works. Disorder is in us, and has its origin in our lack of true knowledge." On which Meyer remarks: "And since this great disorder so arose at first, God must *restore* all things to their first eternal order again, by seeming disorder, which, however, is the purest consistency." Thus God appoints nothing but good, and hence the ὁμοίως in this most glaring contrast assumes its true importance, the deep meaning of which we must not be hindered from perceiving by the popular German translation *dagegen*, on the other hand.—Thus, humanly speaking, it is *better* to suffer for a while in order to eternal consolation. If once more it is asked—and this introduces the *last* solution of the mystery—wherefore did not the Lord afflict the rich man with sores in his palace, or cause his riches to melt away, in order that he might earlier have learned to reflect? The answer is plain: he *might* not have reflected even then, for *God knoweth the heart*, ver. 15. He distributes his good in the form of good things or evil things, with the highest wisdom and righteousness, according to the need and corresponding disposition of every man, and with the most profound adjustment to every case. The rich man's character of soul required from God that the harder problem of life should be set before *him*—to receive riches and fortune without damage to his soul. If he has solved it wrongly, did not God know that he would have still worse endured the probation and test of Lazarus; and is it not possible that by the bitter contrast of ensuing torment alone he was yet to be won?

"*But now* he is comforted and thou art tormented, as thou seest and feelest; *thus it is*, for *thus it is meet* at the hands of

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that God from whom each of you receives the righteous recompense of His justice." (2 Thess. i. 5–7.) Even the Old Testament saints in Sheol (of whom *only* we can think in connection with Lazarus in Abraham's bosom) do not by any means possess *merely* a "painless, pleasureless, and dreary rest in the realms of the dead" (as de Valenti says in direct opposition to the Old Testament), but are graciously *comforted* and quickened and solaced. Abraham *rejoiced* beforehand in the day of Christ (Jno. viii. 56). But in the tormented begins even there already the eternal justice of retribution and compensation: how much she hath glorified herself, and lived deliciously, so much torment and sorrow give her! (Rev. xviii. 7). Why is this? *Remember*, my son, saith Abraham, think upon it and thou wilt discern that thy present torment is just, and therefore the best thing that God can and will send thee: thus may thy pondering find the right way out of this present into another *future*. "For the νῦν δέ does not constitute an irrevocable and final end, if there is yet left him a μνήσθητι. If a father graciously says to his son under chastisement, "reflect, my son!" there glimmers through all the punishment the distant design of love, and in the very words there is an exhortation to a right return into self, and to an earnest μετανοεῖν. The tormented and so far disinherited man is here dismissed with a warning similarly indefinite with that which the son who was in the midst of his father's possessions heard in the former parable: in both cases a long-suffering and enduring love cries—*Son!* Though repelled and outcast he is not yet entirely abandoned to despair. But will he who heard not in time past, hear now; will he come to reflection who, during a whole life-time, *when it was easier to him*, reflected not? The relation between There and Here is in this case similar to that between repenting in the propitious days of health and amid the pains of sickness: the exceptions of a late repentance are possible, but yet improbable and rare. On the one hand it might be asked: Would not this man,—when he is brought by his own torment, and by the distant sight of another's consolation, to the πείθεσθαι of ver. 31; when it is brought visibly, palpably, and experimentally home to his conviction, that there is a living God, as gracious as he is just, as just as he is gracious,—

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become a penitent sinner, in his repentance giving joy to the angels in heaven? On the other hand, this true narrative shows us at the outset, that a fool like this man in his torment, though he may hear *Abraham* at least, and Moses and the prophets too, whom he may and should *remember*, yet hardly bears to receive instruction, contradicts instead of humbly learning, is only at first provoked to pride by "this place of torment," and finds it hard to reflect or moralise in the fire. Suffice that the matter remains *undecided*, and it is the design of Divine wisdom in this record to leave it so:—let us not go beyond that word, and enforce upon it the certainty either of his eternal damnation, or of his final restoration.

Ver. 26. Between *us* and *you*—a sudden multiplication of persons on *both* sides:—"Look around thee once more, after having looked afar off; thou hast also a fellowship of thine own, even as we are in fellowship here. And if I myself would come to thee or to you, *we* cannot!" A χάσμα μέγα between the blessed and the miserable, even in the interim condition of Hades, is *fixed*, which cannot be overleaped, either by presumption on the one hand or sympathy on the other;—that is, obviously, a yawning, profound, bridgeless *interval* of separation. To see and to speak to one another over this profound, remains possible; but while there is this wide latitude among the disembodied hosts, all διαβαίνειν and διαπερᾶν is forbidden: —ὅπως μὴ δύνωνται. Thus the interval between Gehenna and Paradise is not, as in the later Jewish fable, merely a handbreadth (Eisenmenger ii. 315); but there is a χάσμα, which is generally the signature of the τόπος for the disembodied souls, in its vast extent and limitless desolation: just as the heathen speak, using the same expression, of their Hades (see, in Grotius, Hesiod Theogon. v. 740) naming the χάσμα μέγα. Not as if the power of God was unable to fill up even this χάσμα; but it is not in the power of the θέλοντες to pass from the one side to the other; the mere *willing* of "we" or of "you" cannot avail against the fixed necessity of the νὺν δὲ which makes the gulf.[1] One, indeed, as we now know, having risen from the

[1] Neither *wandeln* in a visit, nor *hinüberfahren* in perpetuity—as the German text would intimate: but the original merely strengthens the

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dead, passed over this gulf when He descended into hell, and preached to the dead: His mercy opened here a new way. And while the gulf between the believing and the unbelieving upon earth is just as great, the repentance of the heretofore unbeliever makes a bridge over it; and to this Abraham at the same time directs his remembrance:—There *was once* no impassable χάσμα between Lazarus and thee! Hadst thou then gone over to him, in lifting up him out of his misery to thyself![1]

That *he himself* is now tormented he has well known by sad experience from the beginning: nor is he ignorant of the interposed gulf which he is reminded of, since he could not emerge from the flame; and he therefore asked that one should come to him for the mitigation of his woe. His conscience did not permit him even to think of asking for an entire deliverance from it: with all his sense of guilt, *he could not* pray in penitence; and in this we may discern the inward ground of the real permanence of that external gulf. He now resigns himself (half-proudly) to the declaration—"*thou* art tormented," and this is all at present! But a glance upon his fellowship around awakens a new thought within him; one which is good in itself, but which, however, he turns to evil by appending it to something which is not good.

Vers. 27, 28. The undertone of this second, and apparently unselfish request, is in reality a murmuring objection tending to self-justification, which, emboldened by Abraham's words, he now ventures indirectly to urge, preparatorily to the bold *nay* which is confidently thrown out in ver. 30. "Had I but rightly known; had I had sufficient *testimony* that such a place of torment as this, in all its frightful actuality, existed for all

διαβαίνειν by introducing the πέραν into the second verb. Moreover (as König critically remarks) the notions of above and below are not made prominent, κατά is not substituted for διά; for both places are in the lower world.

[1] The ἐστήριχται holds good for the νῦν, now commencing, and not soon to end, but εἰς ἀεί is not added. This expression alone, consequently, does not preclude the supposition that the supplication which followed was the commencement of a better mind (as Alford says); though there are other reasons which oppose it.

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who repent not!" "If it is hopeless for me, yet would I pray thee, *father*, for my brethren, also thy sons—this will be a more acceptable request to thy graciousness." He has the clearest consciousness of all which he has left behind in the upper world; he has a perfect remembrance of his growing up, and his brothers in *his father's* house (he names Abraham *father* only, without this personal appropriation);—but he neither knows nor names that third and only true "Father" (chap. xv. 18–20). Müralt, with an otherwise admirably profound penetration into the spirit of the entire parable, has very incorrectly understood this individual point: for he supposes that the rich man is here speaking of God, as their common Father, and of His people or family upon the earth:—this is so unnatural and alien to the narrative as to need no refutation. The father whom he mentions is his natural father, in the same sense as the brethren; and it is all but plainly stated that he no longer lived, when he goes on to say—I *have* five brethren; for this means—I have *yet* (in life, as the soul cannot cease to think according to its habituated manner)—consequently, a father no longer living. Alas, for this father! Where is he now, on this side or on that? Possibly he was happy, and his degenerate son must now remember him with new anguish; he has forgotten to seek for him in Sheol till this moment. Why does he not forthwith ask—send *me!* that I may most fervently and earnestly warn them, as a brother his brethren? In part, because he dares not think of this on account of the conclusion σὺ δὲ ὀδυνᾶσαι; in part, because he has no desire for the yet greater torment of recognition, nor for that short respite, after which the return into his woful confinement would be all the more horrible. But it was with *Lazarus* that he began his former request, and he adheres to Lazarus still: a preacher to his distinguished brethren who would not have been in old time honourable enough; but coming from the dead would invest him with ample dignity, and insure him profound respect. Our feeling revolts against the latent *vilipendere* which has been discerned here, as if he should say—"He who is least among you may surely forsake his high consolation for a while, in order to prevent others from falling into torment." We suppose that as Abraham had said nothing about a gulf between the under and

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upper worlds, the petitioner thought nothing would stand in the way of his being sent *thither*. "And although that might not depend upon the will of those who wished it, and not all who *would* go can, yet *thou*, the Prince of the house, and the receiver of the guests at thy table, hast surely the prerogative to *send* him. That he may *testify* to them; that is, not simply that he may give them intelligence of that which they have heard of already, even as I did; but that he may enforce it, and urgently warn them—Believe my testimony, there is awful justice in Hades, the "legends about hell" have their tremendous truth!" O ye soft and sentimental preachers, discharge as sent of God the mission upon which Lazarus was not sent; keep not silence concerning hell and destruction, but testify with becoming earnestness to the earnest realities of that other world!

As it regards the *five* brethren, it is well known that many are disposed to find an allusion here to the five sons of Annas whom Josephus mentions (Antiq. xx. 9, 1); in which case the man in hell might be Caiaphas, the son-in-law of Annas, and therefore the brother of the five. Thus they regard the historical character of the parable as ascertained, and account for the mention of the name of Lazarus,—a most perverse idea! How utterly unlike the constant dignity of our Lord's teaching, would be all such offensive personality as this! and even apart from that, how marvellous would it be that the Lord should record the doom of Caiaphas in hell during his life-time, and include his whole story in the vague ἄνθρωπός τις ἦν πλούσιος! Finally, the death of Caiaphas did not take place before the death, descent into Hades, and resurrection of the Redeemer, and ver. 31 therefore refutes the idea: besides which, it was impossible that our Lord should describe the guilt of *Caiaphas* as consisting in this, that he had been a sensual man, and that—he had not heard Moses and the Prophets. Consequently, the number here is only symbolically significant as in chap. xv. 4, 8, 11. The five with the one are together six, over against whom as the *seventh* Lazarus stands in many respects. This Lazarus, consequently, is not a historical person: at most his name is chosen with some such additional allusion as ver. 31 may disclose. The *brethren* of the rich man are at the same time his true brethren in affinity of disposition and manner of life; so that the preacher may point

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his application and say—He has yet many brethren more; Oh hear, hear, all ye whose consciences tell you that you are they!

As it regards the good will of the dead man, that his brothers might not through a sinful impenitent death come into the place where he now is, appearances are deceitful now as they were upon earth. At furthest, we could only detect in it some natural feeling, a certain carnal family-love to the brothers of his own dear self; such, moreover, as would have no value before God, and avail not for himself. They who are disposed to go further, would say with Müralt: "Love belongs to his natural character; and this circumstance makes it plain to us, that the whole is a representation of a meritorious, and not thoroughly wicked, kind of man." But we think that this goes much too far: it is too much to attribute even that softness of good-nature, which would not have others suffer, to a man who could let Lazarus lie suffering before his eyes; and assuredly he knows nothing now of God and God's mercy, of genuine Divine love. *Or* might this Egoist, in the process of his discipline of torment, have learned some little sympathy with others (although, in the *first* beginning of it, he might not even have looked round to see if others were there with himself)? Thus Olshausen thinks that "in this prayer there is clearly expressed a loving remembrance of his brethren, as well as the germ of faith in the compassionate love of God," and not merely as now arising, but as "still remaining in his soul." We doubt whether this is the obvious meaning of the parabolical exhibition in our Lord's intention; and agree with the Berlenb. Bibel (which indeed restores him in the end), that his continued petitioning, instead of reflecting upon the "*but thou!*" which had sounded in his ears, indicates only "the perfect *unrest* and confusion of the condemned man, wherein he is ever seeking something which he never finds, revolving like a wheel in the torment of his *self-will*, torturing and consuming himself." If it was with a view to apologize for himself that he offered the second request, its meaning cannot be pressed beyond a desire to lighten *his own* misery; for if selfishness had brought him into this torment, we can hardly suppose that the beginning of this fire would melt it away. The brethren (whom his influence or example had helped to lead astray) will only increase his torments by their reproaches; or, by their

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fellowship, aggravate the frightful contrast with their former reckless fellowship in the merriment of life: for here that saying does not hold good—solamen miseris socios habuisse malorum! This his selfish and prudent prevision is well aware of; and in thus interpreting his thought, we do him only justice, giving him neither too much nor too little.

Ver. 29. Abraham, in his discreet dignity, does not repeat his gracious τέκνον; as the bold and urgent petitioner had repeated his πάτερ. He points the too forward or rather too backward applicant to the already sufficient revelations and means of grace: that is, of course, to those pre-revelations and preparations for the gospel which were mentioned in ver. 16; for this history must be placed in a time previous to its full establishment. Thus does the parable significantly revolve round again into the former condemnation of the impenitent and unbelieving Pharisees: but as their βίαζεσθαι against the kingdom remains unmentioned, it is perfectly free from any tone which might hinder its influence upon its first hearers, the enemies of the Lord Jesus; and it fastens conviction all the more firmly and deeply in their consciences, inasmuch as the cause and the guilt of their last unbelief in His gospel is traced up to an unbelief of earlier origin, and in an earlier object. Abraham speaks as Jesus speaks elsewhere, Jno. v. 39, 45–47, comp. Isa. xxxiv. 16. He places by his instant ἔχουσι, *persons* whom the petitioner very well knows, in opposition to the person whom he asks for:—"They *have* (in a much stronger sense than that in which thou sayest—I *have* five brethren)—they have had hitherto, and still have, without the additional testimony of one returning from the dead, valid witnesses enough! Not only have they *the law and the prophets* in the Scriptures so denominated, but with them they have *Moses* and all the Prophets themselves (who are now here with me), as much as if they were personally living in their midst! For, in their spiritual heritage and use, a witness to the truth continues ever to live, although he be dead: thus *Moses* no less than all the Prophets is a forerunner in the faith (Heb. xi. 24–27), a preacher of life after death (Lu. xx. 37). Let them *hear* these; for faith cometh of the voluntary hearing and acceptance of testimony, and is not the result of seeing manifestations, visions, signs, and wonders. But no man is constrained to believe; for, enforced

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repentance is no repentance, faith such as that of the trembling devils is not the faith which renews the fallen nature of man." Should not a people seek unto their God? Should they ask for the living of the dead? (Moses and the Prophets are the living unto God!) Wherefore to the law and to the testimony! According to *this* word, in which there is no wizard deception and no delusion of spirits (as in questioning the dead there may be!) Isa. viii. 19, 20.[1] This *testimony* is sufficient, the wisdom of God is equally displayed in refusing and concealing as in the more abounding revelations. In regard to His Israel, the children of Abraham, the extant revelation of that time was sufficient for the degree of blessedness to be obtained at that time (Abraham's bosom); certainly sufficient for the avoidance of torment. Thus the dogma of the practical sufficiency of the word of God is taught by him who himself before Moses and the Prophets received the simple word of the Almighty in order to his walking before Him in perfectness. As it respects the poor heathen, it remains certain that they *have* no such word, no preachers and witnesses: and for them the request has its force: *send* unto them, —not messengers from Hades, but ambassadors of the kingdom of heaven. (Rom. x. 14, 15.) Yea, even with regard to the blinded Jews, we can scarcely say *now* what held good then— that they have Moses and the Prophets; as far as the being able to hear them goes. Where we can suppose them now to *hear* Moses and the Prophets, they would be sufficient in this day as of old, to lead them to repentance and faith, yea to lead them now to Christ.[2]

Ver. 30. Excited rather than humbled by the protest and reproof which he received (ἀκουσάτωσαν, that is, at the same time,—thou also mightest and shouldst have heard!) he becomes

[1] See the true interpretation of the original text in my "Jesaias, nicht Pseudo-Esaias," S. 239.

[2] Alford's well-meant observation seems to us unfounded:—"This verse furnishes a weighty testimony from the Lord Himself of the sufficiency *then* of the Old Testament Scriptures for the salvation of the Jews. *It is not so now.*" The difference does not lie in a less sufficiency of the Revelation, but in its more clouded and darkened possession. Even now every genuine Israelite becomes a Christian, when Christ presents Himself—or without that attains to salvation in Israel's faith. Christ sees him under his fig-tree, before Philip calls him.

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more bold and confident, and his parching tongue throws the οὐχί of his contradiction over the gulf, into father Abraham's face. Very likely he had many times in his life upon earth proudly and contemptuously arrogated to himself "Moses and the Prophets whom we Pharisees hear!" though without ever actually hearing them. Hence he has become so infatuated that he will not rightly receive instruction even now. As the works of the blessed dead follow them, so follow this man his ignorance of the way of salvation, his neglect and practical contempt of the extant word, his self-will and self-vindication, his pertinacious demand of signs and wonders from the mighty hand of God. In his folly he thinks, like many others, that God might regard it as necessary to preach with other lips, and to use other extraordinary and fearful means independent of His own wise ordinance, as if man were not free in order to a free faith; and without understanding that a mightier power than that which the grace of God applies, might be much more likely to quench the smoking flax altogether. "If *one* went unto them from the dead—even though it were not Lazarus:" this is the last and lowered petition which scarcely seems to ask at all, but rather goes on with the self-indicating general assertion—"then would they (properly—will they) repent! without that assuredly not any more than myself, who had not that extraordinary call." Here mark how he takes it for granted, though on grounds only within himself, that for *him* it is altogether too late; and how he utters his own condemnation with his own lips,—even when in the very act of justifying himself and charging God with neglect—making mention of that little word which but seldom in earlier times, and when it would have availed, had passed his lips. He has not been altogether ignorant; thus much at least he has heard, though not with obedience, that all depended upon repentance; and he is constrained to utter this now from the depths of his heart. If thou didst know that, why didst thou not repent? No one comes into torment without having more than once or twice received, both from without and within, the exhortation to repentance (Job xxxiii. 14–18). *Repentance*—that is quite correctly the sum of the law and the prophets, but only the first part or the half of it; hence Abraham, not as the "representative of the law" (according to Olshausen) but as the father of believers, and representa-

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tive of the Promise, which was before the law, supplements and completes it by pointing to *faith*.

Ver. 31. He does not indeed say, in the transcendently meek answer which the bold man receives, the great word πιστεύσουσι itself, but πεισθήσονται, which is, however, essentially the same. This latter does not designate, as it might seem, any *persuasion* to be effected by the appearance of the dead (which would, of itself, do no good!) but it means an actual internal principle and living commencement of all true faith in the whole united testimony of Moses and the Prophets—the yielding to and accepting their testimony as a truth which is to be obeyed. The five brethren glory in being believers, but their so-called πιστεύειν is by no means a πεισθῆναι, it has never sprung from or deepened into a πείθεσθαι; just as their already condemned brother had been an "orthodox" Jew, and yet had never believed. Conscience cries loudly in us all, as even in all the heathen—Repent! But when the word of revelation solicits and corroborates this cry of the conscience, it adds the great and preeminent exhortation of its preaching—Believe in Him who, nevertheless, as thy God, is merciful, and graciously speakest with thee, O sinner! The willingness to repent becomes then the *ear* for the right and perfect hearing of this word. Thus, father Abraham himself, whose teaching the rich man possessed through the history of Moses, had borne witness against his folly upon earth by that "faith which was reckoned unto him for righteousness;" and all these things, never altogether unknown to him, would be wakened into vivid remembrance by the μνήσθητι which the tormenting flame suggested. This conversation with Abraham, however, is not to be regarded as bearing only this signification: it is also a parabolical vehicle for the representation of an influence of the Divine word which continues even in that world, of the preaching of the blessed to the miserable over the gulf, about the procedure of which we have no adequate conception. Hence we must simply regard the colloquy as being, what it essentially is, the communication and explanation of solemn truth.

The most weighty final declaration, beyond which the conversation could go no further, is to the effect—that even repentance in itself is not sufficient! As at first repentance itself only proceeds *from* a faith in the severity and truth of the law, so again

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does it lead *to* a faith in the promise of grace to which the Prophets especially bear witness, and becomes in the time of fulfilment a repentance for the kingdom of heaven's sake (Mark i. 15), according to the word of John and of Christ. But both hang inseparably together; there is the strictest connection between the preparatory word and that which brings its consummation, between the previous and the subsequent faith, between the ancient testimony and the new superabounding wonders. If they hear not the first, neither will they be convinced of the last, and be brought to true faith. "The true susceptibility for the acceptance of the witnesses of the resurrection must be mediated and produced by a true fidelity in the school of Moses and the Prophets." (Lange.) The warning prediction of a refusal to believe is true in far the greatest number of cases: properly speaking, it is always true, for the apparent exceptions, as in the case of those who were murderers at the Crucifixion and believers at Pentecost, are to be explained by the assumption that in them there was, nevertheless, a preparatory hearing which was not found in the case of others. For those who have not believed the ancient wonders and the ancient words, the new, greatest, and most impressive miracles and words are vain; they who have neglected the right Beginning in God's alphabet will never come to understand the End, unless they are taught by that end to recommence with its first letter. "If thy five brethren are stronger spirits than Moses and the Prophets, they will most assuredly not believe one of the dead;—a phantom from the realm of shadows would assuredly bear but shadowy authority for people, whose souls have more tongue than reflecting reason." (Kleuker.) We would rather say—more tongue than ear! Tyre and Sidon might believe if they received signs and wonders; for they have not yet disordered and beclouded their spiritual apprehension by unbelief in a preparatory word: they have not, through persistent opposition to the truth, through ever learning but never coming to the knowledge of it, rendered themselves unapt to faith, like Jannes and Jambres in Egypt, where Moses himself was in person. (2 Tim. iii. 7, 8.) The *word* itself comes out of the other world speaking of the state beyond; and God's living ones in the scriptures live it and speak with far more emphasis and force than if a spirit visited us from Hades.

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This parable which we here *have*, is a most impressive revelation of a spirit:—Lazarus is continuously sent in it to us, serving with his sores to point the world through successive ages to the way of eternal consolation; and has been the means of founding many a Lazaretto, monuments of honour to his own name.

For the rest, Luther's marginal gloss is quite unsound: "here we are *forbidden* to believe hobgoblins and appearances of the dead"—for it does no more than prophecy οὐδὲ πεισθήσονται, assuming this πεισθῆναι to be something good in itself, but by no means declaring the appearance of a departed spirit to be impossible, or an occurrence which never took place. There is, as we have said, no gulf between the earth and Hades, only the concealment of a veil.[1] But inasmuch as we all have assurance enough in the Word concerning the condition of the dead (though not specific charts of their domains, or answers which may gratify curiosity as to how they may employ their tongues and fingers there), nothing more copious or precise would avail to supply the deficiency of man's repentance. It may, indeed, *appear* to be otherwise in the case of some of our own times, for whom magnetism and spiritual noises may appear to have paved the way to faith; but that could have been only a corroboration of the word in which they were not altogether disbelievers, and Abraham's precise and solemn utterance remains unaffected in its simple truth. Did Saul repent, when Samuel, coming from the dead, preached to him the same truth which he had preached to him when living? Have all, or indeed many, of those believed, who have verily persuaded themselves that they have seen such apparitions? What avails, then, "second sight" to those dissolute men of shattered nerves, to whom ordinarily such things occur?

Finally, let it be observed that Abraham in the ἐάν τις ἐκ νεκρῶν actually admits the ἐάν τις of the request;[2] but actually

[1] Of which even the poet can say, "Leicht aufzuritzen ist das Reich der Geister, Sie liegen wartend unter dünner Decke," u. s. w. (Easily entered is the realm of Shades, and thin the veil which hides them from our view.)

[2] And not as Schiller's bold saying represents, "Sechstausend Jahre hat der Tod geschwiegen, Kam je ein Leichnam aus der Gruft gestiegen, Der

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going *beyond*, inasmuch as ἐκ νεκρῶν ἀναστῇ is something very different from, and greater than, an apparitional manifestation ἀπὸ νεκρῶν. God *will* even do that, the required sign of Jonah will be given—and to those who have been hitherto unbelieving, it will be given in vain. In this last τίς there lies an intimation which to many of His hearers was even then intelligible, carrying back this entire connected discourse to its beginning again, and revealing that it was the οὗτος of ch. xv. 2, by them rejected and scorned, who should *rise from the dead*. Even before this an actual *Lazarus* rose out of his four days' grave before their very eyes; the name might have been selected, doubtless, with reference to that event,[1] but the main and most important reference is to Christ Himself. Not as if Lazarus here, poor and afflicted, was intended to be a type of Christ, who had not where to lay his head—(according to Vitringa, to whose fancy the sores of Lazarus are the blasphemies and sins of men which he bore; the death of the rich man, the downfall of the Jewish polity; the request for the sending, the vain desire of a Messiah; the five brethren, the Babylonish Jews; the licking of the dogs, the conversion of the Gentiles)—but we shall see presently at the close whom He exhibits as the contrast of the rich man, and may observe now thus much, that Abraham's τίς does omit the person of Lazarus, as he had already fulfilled the request. Suffice that a *resurrection* from the dead did take place and was amply attested, but yet they believed not (see Jno. xi. 53, xii. 9, 10; Matt. xxviii. 11–14); nor was Herod the Sadducee transformed by it into an orthodox Pharisee. Therefore the Lord did not *appear*, when He had risen, to all this people: that would have been still less helpful to their faith than the *testimony* of his resurrection preached to them.[2]

Meldung that von der Vergelterin?" (Six thousand years hath death deep silence kept: Came e'er one back from out the deep abyss, to tell of doom?

[1] Which would, however, require a better foundation than Wieseler's, who (Chronolog. Synops. S. 322) derives it from the circumstance that just at that time the death of him of Bethany had excited these feelings! We confess, for our own part, that we cannot sympathise with such an allusion.

[2] The unbelief of certain people is incurable. "It might have occurred to them, even after death, to endeavour to persuade themselves that there

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This Resurrection of Jesus is not a naked argument of immortality in the sense of the Rationalists: that truth needed not such a demonstration, and the rising again of this solitary virtuous Jewish Jesus, seen only by few, would have been but a slender proof; but the manifestation of this Only one before and after His death has its deep root, both as a power and a doctrine in the word of prophecy, torn asunder from which and regarded alone, it loses its significance to the unbeliever in that word. (Comp. v. Meyer's Bibeldeutungen s. 149.) This is once more plainly attested in our parable, as it is attested by the fulfilment in fact of its *οὐδὲ πεισθήσονται* down to our own day.

The superabounding grace of God even towards the dead, corresponding to the raising up of Jesus for the living; the highest and deepest love of the Son which led Him to descend into Hades to the tormented, to make Himself known even to them; the descent of Christ into hell; constitute a subject of engrossing interest, kept here entirely in the background, but which forces itself nevertheless upon our thoughts. The Living came there to the dead, as here in the upper world the Dead came to the living. But will they who sometime *believed not*, when the longsuffering of God waited (1 Pet. iii. 20)—believe when the Living preaches to them in the realm of the dead? This is the great question. The preaching is recorded, but not their believing in it; thus in this parable, as throughout the entire Scripture, the voice of warning closes all and leaves its echo in our ears.

Have we now fully expounded and sufficiently explained this parable? As a *history* which goes into Hades, using a figurative vehicle for the representation of man's condition there, assuredly we have; but the *parable* is not yet fully exhausted,

was no continuance of life, no hades, no resurrection; as in dreams men hold long conversations, which have no meaning, and exhaust themselves in disputations to which a turn in the bed puts a happy end.—We read in Swedenborg, that many of the separate spirits imagine that they are still in life; and refuse to believe that there are spirits and another world around them." Blätter aus Prevorst iii. 117.

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for the first act of it upon earth requires its interpretation. In St Luke we find these three parables united, which seem to be histories and yet are not such. If the good Samaritan has a further and higher allusion, and the figures of the Pharisee and Publican in the temple signify more than the mere delineation of two then existing types and historical examples; most certainly *in this parable* we should not limit ourselves to the mere integument, and, following the common current of exposition, regard it as preaching only about the *externally* rich and poor in this world. It is altogether inadmissible to make the rich man (as Schleiermacher does) "a representative of the house of Herod;" we have discerned in him from the very beginning a *Pharisee*, whose assumed prerogative over the Publicans it was preeminently to hear Moses and the Prophets. But we fall very short of its meaning if we restrict the parable to that allusion; and forget that it has a deeper application to us *Christians*, especially in its *internal* significance! Von Gerlach reminds us that these parables were pointed at the Pharisees, as it were *through the persons of the disciples;* but we are reminded again most emphatically that they were directed also through the Pharisees to all His disciples! For ch. xvi. 1 holds good of *all* our Lord's discourses. We have intimated our view from the outset, as Bengel aptly and concisely expresses it on ver. 19: Dives, exemplar pharisæorum; Lazarus exemplar pauperum *spirity*. But the Pharisees are of very various kinds and aspects; and are themselves again to be regarded as a symbolical type, going beyond and yet resting upon, the specialities of their relation at that time to the word at that time spoken: just as we learn on another occasion, ch. xviii. 10. We have nowhere found so profound and clear an application of this parable as that given by the repeatedly quoted Miralt, whose work, L'instinct divin recommendé aux hommes, v. Meyer has translated (in the Bl. f. höh. Wahrh. vi.)[1] We may therefore do well to hear him. "This enigma of the buried rich man, unrightly termed wicked, and of Lazarus covered with sores and with contempt, is well worth the attentive notice of all whom we too readily term

[1] The author possesses, as a rarity, the profound psychological treatise of that writer, quoted by Meyer—Lettres sur les Anglois et les Francois.

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worthy and estimable people; it is especially intended for them The external riches are a figure of the internal; and the sores, by which the body is purified, signify something analogous in regard to the soul. The most sensible men mistake their friends in this condition, and condemn them instead of comforting them." It is so, alas, and the sad and "specious bye-path of merit," the subtle trust in the excellence and holiness of these their spiritual treasures, is so deceitful, that many in this condition go astray, and mistake even themselves. For it is not the *common* Pharisee alone who is pointed out and warned in this parable, but those who are most eminent also: not only those who luxuriate in art, science, and learning, but also even the proud sitters in our most holy Christian sanctuary. How many a Menkenian, or in its worse form *Collenbuschian* (this will be understood in Wupperthal, and, it may be, elsewhere), clothes himself self-sufficiently in such *priestly* and *royal* attire, looking down upon the poor around who can go no higher than pray for—the forgiveness of sins! In how many a priest, with or without office, breaks out the Pope which, as Luther says, is latent in every man! How many a man has so far declined in his "consecration," that he can only now *enjoy himself* at his own rich table, and laud his own good things to his wondering guests with the most abundant variations of the cherished prayer—"God I thank thee," etc.; forgetting the miserable at his gate, as well as his own wretchedness! Such people have *repented* once, and therefore they are Abraham's children. But they have gradually come to neglect "daily repentance and contrition," till the complete old man emerges out of their regenerate state once more, and now—acts his pride in the garments of a Christian! They *have* indeed whatever may be had, Moses and the Prophets together with Christ and His Apostles, and the Apocalypse which reveals all that may be revealed; but they *hear* no longer what They say, because they deem themselves already so well furnished with everything good. Happy that sinner whose sores break out for his spiritual healing: thrice happy would that proud and rich sinner be if he could become in time a poor Lazarus in God's sight, before his rich garments are torn of and his full table disfurnished for ever! Woe to the converted publican and sinner, if the poison still remaining should break out in the disease

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of spiritual pride, and he, too, should become a *rich man*, himself such a Pharisee as those who once despised him![1] These are the voices with which this inexhaustible parable cries out from *both its opposite sides*, for the warning of Christendom: may its expositors and preachers find a better hearing for them than they have done hitherto! It cries *on both sides*:—for, as the unjust steward is first of all exhibited to the Publican-disciples, and yet may be regarded as full of keen application to the Pharisees; so this figurative rich man, though most immediately a mirror for the Pharisees, is full of warning also for the Publicans. If Peter, as the prince of the Apostles, according to the meaning of his successors, had regarded the "hundred-fold houses and lands" responding to his "what shall I have therefore?" as a spoil which he might prematurely acquire in this world and not in the world to come, thus perverting the *servus servorum* into a title of lordship—he might indeed have been the incarnate Pope of this parable; for the papacy is the colossal historical collective-exhibition of the transformation of the poor Christian into the rich Pharisee. As the parable of the steward had obviously for its first intention to warn the converted publicans against a second *punishment* ensuing upon unfaithful administration of worldly good; so this last parable subordinately shows *them, at the same time*, this second punishment as the result of a greater unrighteousness, of *unfaithfulness in much*:—if the true riches entrusted to them must be taken away again as another man's,—all, that is, which they *have* but do not rightly *use*. This is the consummation of that which is hinted at in the well-meant offering himself to hired service on the part of the prodigal son; who exhibited in that a germ of danger which *grace* must take away, or he would become again a proud fulfiller of the law in his father's house. Wherefore, ye disciples, when the Lord speaks to the *Pharisees*, take good heed yourselves lest ye also con-

[1] Compare also Matthes Weyer's ingenious and pregnant oral sayings, which touch the heart of true Christianity (herausgegeben v. Kanne, Nürnb. 1817). There we find—"*In the spiritual carnal life* a man lives in honour and joy, and is clothed in purple, like the rich man. Dying to this higher life of carnality, he becomes poor, hungry, full of sores, sorrow, and tribulation, like the wretched Lazarus."

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demn *them* without thinking of the application of His words to yourselves—for so doing ye would become such as those Pharisees yourselves!

THE TRUE FAITH WHICH OVERCOMETH OFFENCES.

(Lu. xvii. 1–10.)

(Matt. xviii. 6, 7, 15, 21, 22, xvii. 20.)

Whether the connection of this with what precedes rests upon historical sequence, or is the result of the Evangelist's selection and arrangement, cannot by us be satisfactorily determined; yet πρὸς τοὺς μαθητάς appears to intimate that it is to be *read* and *understood* in direct union with what has just occurred, while the brief εἶπε δέ without καί or any other definite note, simply says—On another occasion, a little time later.—The article in τὰ σκάνδαλα seems to presuppose something out of which the question of offence suddenly springs into our Lord's discourse; but this may itself be explained variously:—either as referring to some offence which had arisen from previous discourses, of which those which we have heard were made prominent; or as having been occasioned by some specific occurrence which, in a time of such general stumbling, and surrounded by such men as our Lord then saw around Himself, was constantly liable to take place; or, as the simple emphasis of the expression renders most probable, the reference is to those well-known σκάνδαλα which, alas, were certain *to come*, which would *everywhere* be found in the path of His servants, and of which, therefore, He might speak in such absolute terms. It was doubtless in the design of the Evangelist, as being his own first view, that we should regard *the* offences here alluded to as exemplified in the murmuring and mocking Pharisees, who would keep back others from that way of penitence and faith which they would not enter themselves;—just as the rich man in the parable had been a misleader of his brethren (comp. Matt. xxiii. 13 with Lu. xvi. 16). Here we may apply the principle which J. v. Müller lays down for all similar cases,—"Even if the Lord

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had uttered these words in another connection, it was doubtless His intention that they should descend to us in this connection too."[1] But we cannot agree with him in declining to apply this to ver. 1, while he asserts it of ver. 5; nor can we think for a moment that the Apostles' prayer for the strengthening of faith was an unconnected fragment inserted here without any specific relation to the context. The *καί* of itself, ver. 5, most manifestly indicates such a connection with the preceding subject. Did the Lord *design* by His words, vers. 1–4, to bring to their consciousness the necessity of a strong, patient, benevolent *faith*, in order to the overcoming of the evil world, and the amendment of erring brethren? If this discourse followed close upon the former parable, the close of which had pointed so strongly to faith, assuredly He did; and in any case we are always justified in regarding our Lord as constantly aiming, in all that he said, at the increase of His disciples' faith. We may easily apprehend that *the Apostles* would so interpret His lesson, and be led by their Master's high requirements to that internal principle without which they could not be met; even though they did not revert to father Abraham's injunction—whose *ἀσίθεσθαι*, indeed, had an entirely different reference, that is, to the saving of their own souls.

Enough: we embrace the contents of the entire colloquy, vers. 1–10, under the one general superscription—*Of the true faith which overcometh offences.* The Lord proceeds first to speak of the *offences;* asserting both that they are in themselves inevitable in this evil world; and further, that the solemn, judicial Woe does not the less on that account rest upon that man, by whom they come. Vers. 1, 2. He then goes on to speak of *truth and love* as the only means of overcoming these offences, by and among His own *disciples.* Vers. 3, 4. The general warning, Take heed to *yourselves!* which is uttered to all who were His disciples, is followed by the specific injunction of *truth* in the rebuking of sin, and of *love* in its forgiveness:—And this latter being the more difficult, is again and more definitely enforced as an indispensable duty in ver. 4. When

[1] Indeed, it is further His will that we should *not merely* thus take them, but that we should proceed from the exemplification then given, to the general truth and its application to ourselves.

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the Apostles answer Him by that appropriate petition, which touched the very vitals of the question, He further speaks, as the connection will make evident, of that *true faith*, in the third place, which can alone give birth to such truth and love, in the endurance and forgiveness of evil. Faith in itself lays hold, generally, of the omnipotence of God in order to the victory over offences, makes that possible in God's power, which is humanly impossible; and even a little true faith, if it be consciously and courageously exerted in the matter, is sufficient to that end. Ver. 6. *But*—and this is the subtle, much misapprehended turn given to the whole discourse[1]—inasmuch as it does not avail only to pluck up external trees, which ofttimes simply adds to the offence, but to obviate and prevent *sin* in its *root*, therefore the true faith which in this overcometh is as diffident as it is confident, as humble as it is bold, perceiving and realising both the real need of the world and its own undeservingness, yea, its own absolute worthlessness independently of the grace of God, by which everything good is effected.[2] This is the profound meaning and connection of the *parable* concerning the labouring servant, to whom in strict justice neither thanks nor reward is due for the performance of his bounden duty. In the *application*, ver, 10, the ἀχρεῖοι carries the argument further than the limits of the parable itself; for *we* in the sight of God are without power and worth of our own, in a much more un-

[1] Julius Müller, with many others, denies any connection whatever. On the other hand, C. H. Rieger traces it incorrectly:—The Lord gives it to be understood that many seek a gift which they have not yet humility enough to receive and worthily to use. That would be such an absolute and peremptory refusal of the well-intended and laudable petition of the Apostles as we cannot admit. Lisco, similarly (who mixes up the lunatic of Matt. xvii. with this discourse, moreover assuming it to be identical with that of Matt. xviii.), thinks that the Lord's reply was a rebuke to their unwarranted demand, which referred only to faith in the performance of miracles! No, their request finds a better solution in its connection with vers. 1–4. The same expositor (in his parables) finds in the πρόσθες a self-complacent reference to the degree of πίστις which they already possessed, and a demand of its increase by way of merit, such as the Lord was constrained to repel;—but all this is unjust to the Apostles, and involves an entire misapprehension of the parable of the servant.

[2] In the other part of His answer the Lord enforces the *purity* of faith. Roos.

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conditional and absolute sense than can be predicated of any servant in relation to his master.

Vers. 1, 2. See already, Matt. xviii. 6, 7. Ἀνένδεκτον is like οὐκ ἐνδέχεται, ch. xiii. 33. "It is not otherwise to be expected;" not merely (as Richter and Lange say) it is to be assumed, presupposed;—but the ἐν of the expression points to the thing itself and its persistency; ἐνδέχεται has an impersonal signification—*res* ita admittit, it may be; hence ἐνδεχόμενος is just equivalent to being possible, admissible, feasible. In harmony with this, let not that deeper signification be overlooked—The destruction of the world,—its offences being at once, by power, and without endeavour for its amendment, punished,— is incompatible with the wisdom and love of God. (On the probably spurious τοῦ, see Winer Gramm. § 45, 4). *Happy* is he, therefore, who does *not* take offence at the longsuffering and patience of the Saviour of the world, and who does not himself increase the sum of the offences which are, alas, inevitable; *Woe* also, at the same time, to every individual offender in his own guilt! And δι' οὗ obviously signifies the world in all its individuals who are individually to be judged; as also the indefinite expression (and yet more plainly τῷ ἀνθρώπῳ ἐκείνῳ, Matt. xviii. 7) itself forms a transition to the little ones of ver. 2, the disciples and brethren, who, as they are not to be offended because weak beginners, so they are themselves to take heed (ver. 3) lest they keep alive the offence by lack of truth or love, and to be careful that they do not themselves make a new offence. We were taught in Matt. xviii. that in the μικροῖς we are not simply to understand actual children, but slight and feeble believers, who yet in their childlike humility, are to be esteemed as great; so that this emphatic τούτων by no means indicates (as Grotius thinks)—in medio fuisse parvulos. We might almost regard this τούτων as immediately following upon ch. xv. 16; and assume that Publicans and sinners, as contrasted with the offence-occasioning Pharisees, and in their commencing weakness of faith, were indicated, as being then present; though without any such allusion it may be explained as a *general*

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reference to the *μικροί*, who (like *τὰ σκάνδαλα*) were ever present to the Lord, and not without a designed reminiscence of His earlier words in Matt. xviii. 6. Finally, and concurrently with this, it signifies—*These* despised of the world, and lightly treated, so-called *little ones!* For, the impetuous and superficial spirit of censure cries—Wherefore are they so little and so weak, as to take offence at everything? Who can be always taking such thought how he acts towards them? But the Lord, on the contrary, exercises Himself and requires from others, the most solicitous condescension to those who are thus little and weak; He declares every one of them to be as precious and inviolable, as every one who causes their offence is guilty.

Vers. 3, 4. See, once more, Matt. xviii. 15, 21, 22; the "seven times" of which, by Peter deemed sufficient, our Lord now echoes. But the addition *τῆς ἡμέρας* (certainly genuine in the former clause, if not so certainly in the repetition) most solemnly strengthens and intensifies the number used, just as in the former instance the seventy-times-seven did. In ver. 3 He turns His discourse to the *μικροῖς* so much offended in this evil world, and gives them the warning *προσέχετε ἑαυτοῖς*; and this means more than merely—Take heed of these Pharisees and of the wicked world! or even—*Separate yourselves* from them! (as if to fly from the stumbling-blocks and offences; but is not that *impossible?*) This is only the transition from the previous words, and the words which follow adjoin something much broader and deeper. Take heed to *yourselves*:—first, guarding against the causes of offence in the world; and then being cautious not to *take* offence, and that at *brethren*, from whom its *ἐλθεῖν* is equally *ἀνένδεκτον*; and, finally, in order that ye may not *give* offence *yourselves*, take heed of the *κόσμος* and *ἄνθρωπος* among you! All which we have opened up already on St Matthew. We cannot concur with Olshausen, in making our Lord's keen and searching words distinguish between the malicious *σκανδαλίζειν* of the Pharisees, and the *ἁμαρτάνειν* of the brethren springing from infirmity; He rather regards every *ἁμαρτία* as a *σκάνδαλον*, which must for the sake of truth be resisted, but also in love, in order that new sin may not rise out of it. We find nothing here of a "*gentle reprehension* and persistent forgiving" (as contrasted with rigorous

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severity and abandonment of a sinful brother to his sin, which alone must be guarded against); for ἐπιτίμησον is sharply enough expressed, even in the case of brethren. (We have not here the ἔλεγξον of Matt. xviii. 15, taken from Lev. xix. 17, for this is a different point of view.) If even thy *brother* aggrieves thee with his sin, that is a sad case, but then the principle applies—Suffer not thyself to be offended, offend not thyself! It is not for thee, indeed, to *judge* him (Rom. xiv. 13); but to set him right and amend him in the patient longsuffering of love. (1 Thess. v. 14.) But merely to be patient and keep silence, submitting to it resignedly because he is a brother—that would itself be an offence. The ἀγάπη begins with ἀληθεύειν, and this speaking the truth must be at the outset sufficiently earnest, without any weakness or false kindness of toleration, with rebuke and *threatening* of the *sin*, which otherwise may proceed to a worse extreme! Leave nothing on thy part undone, that may excite him to a true μετανοεῖν! Thou art supposed, indeed, to have already forgiven him in thy heart; but thou must enter into the assured peace of forgiveness with him; no more remembering his sin for reproof, only when he gives assurance of repentance. (Luther misapprehends this in his translation—If he amends himself!) Should we ask further—How am I to know this, not being able to read the heart? then comes in the reason why in the following verse ἐὰν μετανοήσῃ is substituted by its explicit explanation in the simple λέγειν μετανοῶ. Seven times *in a day* to sin against his brother, and again the seventh time after being six times forgiven, bespeaks not mere infirmity! Nevertheless, thou shalt not refuse thy forgiveness, if he only conquers himself so much as *to say* for the seventh time his μετανοῶ. That does not mean—If after so many sins he gives thee ample proof that he actually repents. The *church* may demand this in the name of the Lord, having a higher prerogative and deeper insight; but thou, an individual brother, must be contented with the apparent and visible ἐπιστρέφειν.[1] But this permits no license or lightness; for if the

[1] The ἐπί σε or πρός σε in the Rec., which the Vulg., Luther, and Meyer retain, is a gloss which is so far correct as it teaches that the ἐπιστρέφειν here is not of itself the undiscernible return to God, the true repentance of the sin!

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six times before the seventh should excite suspicion against the μετανοῶ, the seventh return and declaration of repentance is, on the other hand, such a token of self-humiliation as must remove that suspicion. This is not a λέγειν mockingly and carelessly thrown out; nor must we forget that the ἐπιτίμησον on every repetition of offence, and before every repeated ἄφες, will necessarily be more severe. Let it be observed, finally, that the Lord indirectly exhorts also the sinning brother to an humble conversion and confession; He will have His disciples, as brethren, never weary of avowing their faults and praying forgiveness, even as they are never weary of exercising forgiveness. Beautiful picture of a church and its fellowship, as it ever ought to subsist! The lack of *truth* in rebuking and confessing, and still more the lack of rebuking and yet forgiving *love*, is the secret reason of all offences *in the church*, as in the world itself!

The apostles, the Twelve as a body, make answer to this,[1] and we must consider them as remembering their calling to stand before a world full of offences, illustrious examples of such fidelity and of such love; and probably as bearing in mind also what was said to themselves in Matt. xviii. concerning the future church. We may suppose that they were in common deeply penetrated by this hard and severe saying, that they spoke to one another about it, and then that they bring their concerted supplication to the Lord by the mouth of one of their number: and thus the connection becomes so much the plainer. The translation "Increase" presupposes too clear a knowledge on their part, that it was their own existing, albeit weak, faith which was to be intensively increased from within; on the other hand, προσθες is spoken of an increase to be added rather from without, though the prayer is not offered with a thorough understanding how that may be. But not the less on that account is this word analogous to that normal saying, Mark ix. 24; since it is only an existing faith which can thus pray for an increase

[1] Actually the only example of such a common appeal, thus described, on the part of the Apostles; hence Schleiermacher thought it a suspicious expression, as foreign to the primitive records.

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of faith.[1] This believing desire for a greater and stronger faith *is* the grain of mustard seed, which presently plucks up other trees by the roots; and itself grows, if we continue in such desire and prayer, into a strong tree. What a strength of faith is to be presupposed already, in their confiding in the Lord that He could add to them more faith! Indeed, if any man, being an entire unbeliever, should say—*Give* me faith as a free gift and from its very beginning! that would be no more than mockery, responded to throughout the Scriptures by repulsion, as by father Abraham in the other world.

Ver. 6. But the Lord does not repel the request of the apostles; He actually grants it, He does increase or *strengthen* their faith; although He can do this only by first encouraging their confidence in the already existing grain of mustard seed (see upon this at Matt. xvii. 20), and then by abasing in order afterwards to lift them up. When He assures them that even a slight and weak faith is, through its internal principle and energy of life (a grain of *mustard seed*, not a grain of *sand*), strong enough to do great things, if a man only possesses it, holds it fast, and uses it, He thereby contradicts, at the same time, the external προσθεῖναι of their request, and tells them that they had already not received *too little*. Συκάμινος is scarcely the Mulberry tree, which was very rare in that country (though this has been a meaning strenuously attached to this terminus without affix); but it is the expression derived from the Sept. and vulgarly used, though without precision, instead of συκομοραία or συκομορία, ch. xix. 4. For the Lord is here speaking proverbially of plucking up trees, as in Matt. xvii. of plucking up mountains; the figure is varied here, because *this* tree stood before is eyes. The thick-stemmed Sycamore His, like our oak, wide-branched; and has in consequence strong and deep roots, so that it is significant of something very great, to say to this tree as to that mountain—ἐκριζώθητι. Still more—Again take root, *be planted*, there to remain and grow. And where? Ἐν τῇ

[1] The anonymous writer of Die Evangelien, ihr Geist, ihre Verfasser, und ihr Verhältniss zu einander (Leipz. 1845), regards the Jewish Apostles as saying—Give us *faith* in addition to our legal holiness! And the reply denies to them any faith at all—If ye had it! Woe to the writers of such books full of offence!

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θαλάσσῃ; that is, not on its banks, but actually in the sea, the tree is to take root and stand! In the same sea, into which the man with the millstone about his neck, is cast! This is more than sinking mountains in the sea (Matt. xxi. 21), or as when men, having gold as grains of sand, abolish whole hills:—it is a perfect ἀδύνατον in the course of nature, and (as Bengel observes) becomes thereby a type and symbol of the spiritual, supernatural abiding of believers, firm in the tumultuous shifting sea of this world, full as it is of offence and sin. Thus the bidding the *trees* without to be removed and to be planted elsewhere has more immediately to do with external σκάνδαλα, which would be compelled to retire before the *might* of all-powerful faith, if and in such cases as it might be advisable to command them thus: the *love* of enduring faith, which in longsuffering strives to amend the sinner, works still deeper; and it is of that our Lord proceeds to speak further.

Vers. 7–9. The true and perfect *faith* which overcometh the world, is a firm *reliance* upon the *power* of *love*, received from God and by Him implanted in the soul; consequently it is *confidence* in the power, and yet higher confidence in the *humble* power, of love.[1] This lies in the expression *But*, with which our Lord continues His discourse:—loving from the love of God, is more than the laying hold of His Almightiness; it is faith which overcometh, *but* in the humility of enduring love, not as an imperative master, but as a ministering servant. It is the *taking away* of all self-confidence and of all pride which *increases* the faith, thus becoming so much the more pure in its energy. "The lack of faith has its ground preeminently in self-righteousness, in the reliance upon our own merit." (V. Gerlach.) Ye are in all your influence and acting no more than *servants* of God—now how stands among yourselves the relation between servant and Lord? The servant is not at once treated as a master, but must perfectly serve till his time of rest comes; and that is his duty as a servant, for which he is entitled to no praise. *So likewise ye: All those things* which are commanded you, ye must do—that is your *obligation*—and

[1] The power and energy of Christian souls infinitely transcends what the proud song says—"Wo Kraft und Muth in deutschen Seelen flammen!"

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in doing all *ye* are, over and above, no more than *unprofitable* servants; that is, ye cannot place God under any obligation, or do Him any service of yourselves; *worthless* in yourselves, God must first give you, and then preserve in you, whatever capability ye possess.

It seems to us a perfectly useless question, to ask whether there was any among the Apostles who had a servant; for ἐξ ὑμῶν addresses them simply as *men* generally. Between τίς and ὅς there is to be supplied, of course, an ἐστί. The discourse does not refer to hired μισθίοις or μισθωτοῖς, to whom Rom. iv. 4 applies, but to servants who, either by birth or purchase, are the personal property of their master, whom he *hath*, or possesses, who could only demand for all their labour their meat and drink, in order that they might be able to perform that labour. In that case, *each* man must unhesitatingly perform the duty devolved on *himself* (τὰ διαταχθέντα, ver. 10); the ploughman not desiring the herdsman's duty, nor the reverse. This is the obvious reason why two are mentioned, the one having a harder, and the other a comparatively easier duty; for the herdsman, especially the careless and idle one, might seem to the ploughman to have an enviable place. Moreover, both these duties taken together symbolise the apostolical office, in which, however, the ἐπισκοπεῖν would seem the more difficult task in comparison of the preparatory toil of the husbandman. It is for you only to perform faithfully and patiently the duty incumbent upon each. Count it not your chief concern to accomplish great things by strong faith, to celebrate glorious victories during a short warfare to be suddenly followed by triumph; but the great point is an *unwearied continuance* through the whole day's labour, fully and righteously measured out. Count not the time long before the rest cometh, or the great reward. Let your faith *patiently* hold fast the word of promise, which the Lord hath given to you His servants—*afterwards* ye also shall eat and drink! This is and must ever be μετὰ ταῦτα, not an εὐθέως; for this antithesis of itself shows that εὐθέως is to be construed with the *following* words, and that to read ἐρεῖ εὐθέως together is incorrect. (Nam sive hoc sive illud herus servo dicit, dicit ei statim, ut ingressus est ex agro. *Cito* cupiunt *accumbere*, qui missis ceteris officiis fidem sibi summam conferri oportere putant. Placent

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autem Deo, qui modeste incedunt, nil postulant arroganter.) The servant's rest and refreshment come *afterwards*, that is, when he hath done *all*; and more than that, what he has is only his food, not obligatory thanks. First must all be unweariedly done, which the Lord requires! Hast thou all the day long ploughed or fed cattle in the *field*, and then comest home, there yet remains an *evening work*, within the house, which must also be done. Zeller makes an interesting application of this to the "inner world of the heart," in which there is no going straightway to sit down at the table when we come from our external calling and sphere of labour, but we must gird ourselves, serve the Lord, and prepare ourselves for the time when He will receive us to His supper. We doubt whether just this was intended by the parable. Either we are to limit its interpretation to the idea of obedient service rendered to the very last, as the one point of comparison; or we must regard the day as the whole period of life, the διακονεῖν then being its *concluding work*, that of sanctifying and finally preparing the soul for the Lord and His table—such a final preparation as follows the external labour of a life, and is the finishing task which consummates obedience and patience. Suffice that while *this* feature of the parable seems to have an indistinct allusion to a deeper meaning, the main point in it comes out in all its distinctness—that when the *day's work* is already done rest does not *immediately* follow, but there is a new girding and serving unto the end. For even in the eating and drinking, the *Lord* comes first, then the *servant*; first the master's δειπνεῖν waited on, then may the servant also—eat and drink. Finally: Doth the master *thank* that servant?[1] Is he *indebted* to him for this, as the one is master, and the other servant? With great condescension, but at the same time with convincing, though gracious abatement of all His servants' pride, this Lord Himself answers by His οὐ δοκῶ, as it were,—This is at least *my* frank thought, can ye assert it to be otherwise? The Lord does not design, in these words, to commend the common practice of men, who, maintaining only strict right in their commerce with one another, as a rule thank not their faithful ser-

[1] The question with μή does not require an *affirmative* answer here; as this rule must not be rigorously applied to the inexact phraseology of the New Testament.

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vants; He takes the case as it is, and uses it as a similitude for the illustration of a higher truth which is shadowed forth in it. For the rest, and independently of the parable, it is a matter in itself sufficiently plain, that no *man* ought to regard himself as so absolutely the *master* of any other man; that no man should count his ploughmen and herdsmen as being no more than the field they labour in, and as only to be fed like cattle for his own profit. That the supreme, all-holy Lord, whose absolute property we are, in body and soul, by creation and redemption, does not thus regard His servants, but rather that He does superabundantly both *thank* and *reward* them, has been earlier shown in another parable, chap. xii. 37, which must be taken as the complement of this. But this is here concealed in the background;[1] for, the present parable is obviously dealing with the prerogative and obligations of servants as such.

Ver. 10. As long as we regard our performance, past or present, of that which is *commanded* us, under any delusion of its meritoriousness, such a peremptory declaration as this of our Lord befits our slavish thought:—such only, no more and no less, is the meaning of this rigid and severe sentence, in which we have indeed much to abase us, and the humiliation of which is long necessary. Luther has this marginal gloss:—"Here Christ speaks most simply concerning external works, and in the manner of men"—that is, according to our slavish thought. Elsewhere He graciously calls us not servants but friends (Jno. xv. 14, 15); but this holds good of affectionate and humble children, who know well that He hath chosen them, and ordained them, that they should go and bring forth fruit. And with this the other point of view, concerning the obligatory obedience of Christians as servants, Rom. vi. 16–22, is perfectly consistent. Of this we need constantly to be reminded, on account of our tendency to abuse our freedom in the grace of God (1 Pet. ii. 16); this we ourselves gladly acknowledge as *obedient* children (1 Pet. i. 13, 14); and far on into the Apocalypse

[1] Παρελθὼν ἀνάπεσαι (with which the παρελθὼν of ch. xii. 37 is parallel) might here be said properly to mean—*Come hither*, and eat with me at your lord's table! This is the prerogative of the children, not of the servants while they remain such. Mensæ servos adhibere manumissionis erat species, as here the jurist Grotius remarks from Ulpian.

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"servants of God" remains the title of honour given to the sanctified holy ones before the presence of the supreme Majesty, Rev. i. 1, vii. 3, xix. 5, xxii. 2. *Not* to serve Him, not to perform as our absolute and bounden duty, all which He has commanded us, would entail a Woe (1 Cor. ix. 16), would make us ourselves a shameful *σκάνδαλον*; but the opposite never constitutes a ground of *merit* before the *Lord*. To esteem the words of His mouth beyond what we are bound to do, *mehr denn wir schuldig sind* (as Luther's incorrect translation of Job xxiii. 12 runs), or even in love to perform more than is expressly commanded (as Neander intimates, perverting the whole)—is a matter of absolute impossibility. There are no works of supererogation *in the sight of God*. The fulfilment of the law in love remains ever a debt never to be fully discharged, urging upon us incessant obligations to yet "other commandments." (Rom. xiii. 8, 9.)

Thus, the application goes beyond the analogy and similitude of human things. For a faithful servant is among men *profitable* to his master (Philem. 2 *εὔχρηστος*), and may, by the service of his loving zeal going beyond his absolute duty, deserve his master's *thanks*; yea, even the slave, however rigorously regarded as a mere personal property, is yet a benefit to his owner, so that if his hand should smite him to death he would lose his worth in money, and do himself harm. (Ex. xxi. 21.) Further, we are both to our neighbours and to the world of service, as the salt of the earth, and the light of the world; and so far are *serviceable* to the great and good Master of the house, as being vessels of honour for the purposes of His love. (2 Tim. ii. 21.) But, as soon as the question arises, whether God is indebted to us in any degree, the answer is eternally,—*δοῦλοι ἀχρεῖοί ἐσμεν*. Nothing is to be qualified in this strong expression: it does not signify here *idle, indolent* servants (Syr. quite incorrect אַבְרָא בְטַיְלָא); for, they are regarded as doing all; nor is it merely *abject, lowly*, or *insignificant*. (As the Sept. translation *ἀχρεῖος* for שָׁפָל, 2 Sam. vi. 22, has been strangely adduced, where David will be had in honour of the meaner maid-servants through his own humility.) So also "unworthy" is not enough—as Neander *e.g.* translates. But even as the Lord will in the great judgment cast out the servant who is worthless and unprofitable for the service of His kingdom,

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so must *we all* on our part be fully conscious and acknowledge that we never could have been in any sense profitable to God, —that He never needed us, His worthless creatures, but that all which we have was received from Him. The Etymologicum magnum explains ἀχρεῖος simply and well—οὗ μὴ ἔχει τις χρείαν, and so it is betwixt us and God. See the true interpretation in Job xxii. 2, 3, xxxv. 6–8, xli. 11; comp. Ecclus. xviii. 6. For Acts xvii. 25 holds good respecting all that man may present to the great Supreme. Is He then to *thank* us because we did not rise up in rebellion against Himself? Is He under obligation to give us recompense because we yielded up ourselves to be dealt with in mercy, to be saved, to be prepared for all good works, and to be made capable of them?—The Lord does not introduce the servants as saying, under the baseless delusion of presumption—We have been of great service to thee! nor as saying, in the well-grounded truth of an humble avowal—We are far from having done all, much has been lacking! (Ecclus. xviii. 5). He actually allows it to be taken for granted in the ὅταν, that they might have done all; but only to place in their mouths all the more earnest confession of their *obligation*, to convince them that the ὠφείλομεν ποιῆσαι takes all glorying away from the πεποιήκαμεν. For although this πεποιήκαμεν πάντα becomes at length a glorious truth in the saints made perfect, whose sins are all expiated and covered by the δικαιώματα of faith (Rev. xix. 8), yet is this only *by grace* conferred on such as were aforetime *worthless* and *unprofitable*. This is the last and deepest meaning of the words, and in it the truth of the saying, 2 Cor. iii. 5, finds its superabundant justification. Thus was it that the greatest of the Apostles avowed himself ever the chief of sinners; and he that is righteous remembers abidingly his shame. (Job. x. 15.) How many times since the first forgiveness have we all had to cry before God and man—μετανοῶ! How often have we had to urge our πρόσθες ἡμῖν πίστιν in His presence, whose persevering intercession alone has preserved our faith from becoming extinct! chap. xxii. 32. We are only, and never can be more than *vessels*; whatever good is in us for His service, He must first pour into them: as He gives us life freely, so must He give us power to labour. Therefore all the *thanking* must be on *our side*, and our only giving is—to give

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God the honour; as the following narrative in the same chapter, vers. 16, 18, shows. And not merely as the eyes of the servants look unto the hand of their masters; but we poor sinners must also, and more than that, wait upon the Lord our God, until that He have *mercy* upon us. (Ps. cxxiii. 2.) But, finally, *these Apostles* themselves, in the complete performance of their apostolical functions, are no other than—the useless and unprofitable servants, sinful men, whom He had made into such successful fishers of men. As every πεποιήκαμεν in *external works* is altogether nothing but sin and shame *against* the true ὠφείλομεν, so this expression of our Lord's, which Stein calls a "genuine Pauline saying," applies—and not merely by an impressive συγκατάβασις *to this* standing-point (as Luther's gloss explains it), but essentially and preeminently, though alas in experience too often overlooked—to all our acting and obedience from *faith itself*. *Faith* is in itself no merit before God, but it is the work of our *receiving*, laying hold of, and retaining the Divine gift and grace—that by which we become profitable *to ourselves*, by which we only meet our most true and profoundest obligation, since to reject the grace of God is the most daring rebellion of His miserable creatures.

THE THANKFUL ONE: THE UNTHANKFUL NINE

(Luke xvii. 14, 17–19.)

We must leave it to the harmonists to settle the chronology of this journey of Jesus, as well as to determine how it stands related, as compared with Jno. xi. 54, Matt. xix. 1, to the end indicated in Lu. xix. 11: suffice that this also *came to pass* in His last journey to Jerusalem. Passing through *the midst*, between Samaria and Galilee, that is, upon the border; as He was *in the way towards* entering a certain village (for lepers were not permitted to be very near the gates), there met Him ten unhappy men, whom misery had united as misery often does those otherwise sundered; even the unclean Samaritan is admitted on the border into their company, and they are all unclean together.

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They stood afar off as they were bound to do, *lifting up* with as much vehemence as possible their eager voices (in the case of him who was healed, ver. 15, it became a *loud* voice); they pay Jesus, whom they seem not to have inquired after before, and but little to know now, the honour to term Him ἐπιστάτα, as if they would be His disciples—and ask Him to have mercy upon them! Certainly there is faith enough here for the beginning, if we think upon the saying of that king of Israel, 2 Kings v. 7, although it is but the faith which need constrains. The Lord *saw* less this than the misery itself which troubled Him; and, as the healing of a leper was one of His first miracles after the sermon on the mount, so here, at the end of His career, He heals ten with a single word, without a touch; and, speaking as it were in passing on, does not even say καθαρίσθητι, just as if the matter was self-understood. But all the more on that account He veils the great work of His own honour, and orders all things wisely for all sides:—He prevents all ostentation, exercises their faith through the promise scarcely expressed on the condition of their going (in Matt. viii., on the contrary, the leper was first healed), and gives to the priests now at the last the same testimony of their rights which He had given from the beginning. And it should be observed here as well as there, with what persistency He deferred to the existing ordinances of God even in their deep degradation and perversion, as witnessing against the spirit of separation which would falsely vindicate itself by His example.[1] The plural τοῖς ἱερεῦσι is very appropriate, since while the ten were to go at first in a body, afterwards every one was to go to his individual priest, not all together in a too imposing body. And was the Samaritan to go to his

[1] Schlatter pointed a good application (see his sermon in Brandt's Magazine i. 2): "From the *law* upon this subject we must perceive that this requisition to show themselves to the priests would redound to the honour of Jesus; not only must His enemies be constrained to admit that the law was not dishonoured or abrogated, but rather vindicated by Him, while its impotence to do anything for the healing of man was established." It is somewhat trifling with the text and weakening its force, to make the expression an assertion which recommends any special direction of souls, as if the Lord could be supposed to *point* these whom He Himself had healed for further counsel and consolation to the clergy (in this case not likely to afford it!).

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Samaritan priest? That is a hard question, inasmuch as we need not assume in an unqualified manner that Jesus was supposed to see that one was a Samaritan.[1] In the first edition I gave my decision (with Tertullian) that Jesus would direct the Samaritan also to the only recognised true priests, τοῖς ἱερεῦσι, then in Israel; but I am now doubtful on this point, and can scarcely be content with that view. It might be said—why should He not in such a *difficult case* (and it may be presumed that the Lord penetrated the subject as such), without further entering into the matter, allow the Samaritan ordinance to pass as valid for this occasion? Why take such an occasion to institute an objection against the theocratical constitution which the Samaritans in some sense thought they retained? (Comp. Sepp ii. 454.) To direct the poor man to the *Jewish* priests would not only have been highly paradoxical, but severe to the man himself, since he would be sure to meet with only an unfriendly reception;[2] and that would have been *contrary to order*, implying a *reforming* tendency in such matters as our Lord never elsewhere interfered with. Let the reader consider both, and decide for himself!

As they went they were cleansed, even as it is with us when we walk in the path of obedience, if our faith lays hold upon the not instantly fulfilled promise. Thus all these ten have believingly laid hold on this gracious word; they entertain no Naaman-objection fatal to their own hopes; and therefore it is done to them presently according to their faith. The thankful one had not yet gone far, as the history evidently shows, connecting with the ὑπάγειν of the beginning the immediate ἰδὼν ὅτι ἰάθη with an instant ὑπέστρεψε. The whole narrative is set before us with the consecutive clearness of the report of an eye-witness. Thus the man was yet so near that as soon as the ἐκαθαρίσθησαν became visible and felt in his whole being, a matter of indubitable certainty, he could at once turn back to Jesus. Those

[1] As Neander thinks, that Jesus "took this occasion" to counteract the Jewish prejudice against the Samaritans.

[2] For to say with the good Roos—"the care of God over him would provide that he should be admitted into the temple," where no Samaritan might ever go—is altogether to forget our Lord's systematic principles of propriety.

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who suppose that he had been by this time to the priest,[1] forget that the brief narrative with its double καὶ ἐγένετο would be marvellously protracted, and that they must keep the Lord standing before the entrance of the village during the whole time. And the entire tone of the record precludes the supposition of v. Gerlach that the Samaritan had gone on with the rest to Jerusalem, and, afterwards returning, had met Jesus in the neighbourhood of the city. Yet how often is this notion enforced in our sermons on the subject! We are convinced that the *turning back* was the instant result of the thankfulness which carried away his feelings, and that the others with colder hearts went on as they were bidden.[2] We might, indeed, find some sort of apology for them in this commandment of the Lord which they so punctually obeyed; but the Lord looks deeper, and values *this* obedience but lightly. He also regards the occurrence as having a *typical* significance. He beholds in these nine, contrasted with the one, the thanklessness of men as a whole. He sees in them the ingratitude of heart which many whom He had before healed had manifested, never having yet learned to glorify God; and regards this incident but as a prophetic type of what will also ever take place. Gratitude is the "beginning, middle, and end of all true human morals," or rather devotion (see Heb. xii. 28 rightly translated); ingratitude is the origin of all heathenism according to Rom. i. 21, and the root of all apostasy in Israel according to Deut. xxxii. 6. All true thankfulness goes straight up to God, even while, as this honest Samaritan shows, it does not forget the person of its helper and benefactor; hence also the Lord, Himself as the Son meekly giving the honour to His Father, makes prominent this very δοῦναι δόξαν τῷ θεῷ. This is what He everywhere seeks, desirous everywhere to find it; hence the εὑρέθησαν. Not as if He was eager to re-

[1] Especially Schleiermacher, and on the strange ground, that "a leper, in exceedingly few instances, was in a situation to judge himself whether he was clean." Then here might be one of those few instances.

[2] The Berlenb. Bibel even supposes that the priests might have restrained them from returning, but that the one leper overcame the impediment. This might do for the nine, but better still to impute to them the cold calculation that there was time enough for thanks, when they might meet Jesus at the feast.

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ceive thanks for Himself! As everything may be perverted, so this has been perverted by misunderstanding to imply that the Lord exhorts to the diligent exaction of all thankful obligation, and to the reproof of all ingratitude; whereas the whole history teaches us in brief these two things—to avoid, and to be patient with, ingratitude.

The Lord had counted the *ten*, and knows very well that all had been healed. But He reckons still the unthankful nine, as it were, with some further design: they are still held bound. "How will they appear, when they *must* stand before their benefactor?" His *love* asks after them now, in disquiet because of their sin; just as He will one day as Judge put the fearful question which has not forgotten their ingratitude. He knew beforehand that the ungrateful always abound, and there was nothing in this unexpected; but for the honour of God and the good of men, He seeks and desires man's thankfulness.[1] He thinks, while His glance goes beyond and deeper than this present incident, of the many who have received bodily benefits without acknowledging the gift of God—and further, of those who have enjoyed the baptism of regeneration, have gone away in the peace and consolation of the atonement, but have afterwards forgotten their past sins, and so lived that even the Pharisee's prayer, ch. xviii. 11, would not be true upon their lips. Have they not refused to be found as *turning back*? For here the Lord points impressively to the evil which is prominent in the case of these healed ones; their thought instantly was how most quickly to *go forward*, first to the priests, and then to their homes, and to the occupation which had been suspended by their leprosy:—thus does man's foolish mind ever falsely look forwards, instead of first returning *backwards* into a profound and thankful contemplation of the grace and gift of God. Gratitude is the true turning back of the heart. And is it only this *stranger*,[2] who received his benefit from his chance fellowship with Israelites, and who might easily have thought that he got his healing

[1] Steinmeyer's sermon (Beitr. z. Schriftverst. i. 218) is too refined in making the requirement of gratitude on the part of Jesus an act of humility and self-denial, as it might be among us.

[2] Ἀλλογένης—which expression seems to militate against the usual derivation from an admixture of Israelites and heathens.

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merely as included with the rest,—and whose ignorance as to true worship (Jno. iv. 22) might have excused him if he had been wanting in the δοξάζειν τὸν θεόν,—is it only this poor Samaritan, who, albeit Samaritan, is found to be so powerfully moved by gratitude? Here also, again, our Lord points out the true ground of this gratitude and His own saying—thankfulness is infrequent because *humility* is so rare. The faith of the nine looked more at the *power*, and of their theocratic prerogative in it; the Samaritan, on the other hand, apprehended and embraced the compassionate *love*—and his thankfulness overcame all the "restraint of being the only one," and acted quite differently from the rest. We see that there must after all have been something good in Samaria: here and in Jno. iv. our Saviour's parable of the good Samaritan has its justification.

Arise—remain not lying at My feet! *Go thy way* now to the priest, thou wilt carry thy offering with a full heart! Finally, the customary, oft-repeated word—*thy faith hath made thee whole*,—has here a specific emphasis. Has not their faith also made the nine whole; how else were they cleansed? But *thy* faith, thou Samaritan unsound in the faith, is that true and genuine faith which I seek for, and therefore thee alone hath it truly *saved!*

WHEN COMETH THE KINGDOM OF GOD?

(Lu. xvii. 20–37.)

(Matt. xxiv. 23–28, 37–41, 17, 18.)

That these sayings are not merely collected together by St Luke, we shall be surely convinced by a right apprehension of the connection of the whole discourse as delivered by our Lord. But does the sequel down to ch. xviii. 14 continue the connection, as others think? It seems exceedingly probable, inasmuch as ch. xviii. 8 still speaks of the coming of the Son of man; and then the parable, vers. 10–14, returns back to the first secret commencement of the coming of the kingdom of God into the

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individual heart, in the already existing separation between the two who come to worship in the temple. But these relations may have been devised by the controlling Spirit with or without the consciousness of the collating Evangelist, the formulæ of connection, ch. xvii. 20 and xviii. 1, 9, not of themselves indicating any strict historical sequence.

With the mocking impatience of unbelief in *Him*, whom they have in their midst but will not hear; of unbelief in the miracles, concerning which the people could testify that when Christ cometh He could do no greater (Jno. vii. 31); and with injurious malice in the guise of docile inquiry, these Pharisees *demand* in bitter irony, and after having already received their answer in a thousand facts:—When cometh this so-called kingdom of God, so long announced as at hand and already come? (The *where* is self-understood—among ourselves!) Because they would have another salvation than that which saved from sin through faith, they regarded the testimonies and appeals which miraculous benefits to the sick so loudly uttered in its behalf, as nothing worth; almost at the end of their time of visitation their eyes yet behold nothing, and they ask in their murmuring—Will it then be soon? When shall we see only its beginning? Certainly we must regard this as the predominant spirit of their question (as formerly in Isa. v. 19), for St Luke concisely mentions *the* Pharisees; although in the case of many it might have more innocently proceeded from that Jewish ignorance generally, which ch. xix. 11, and even Acts i. 3, 6, testify to have been shared, in some degree, by the disciples and Apostles themselves. The Lord's love cannot be embittered, His patience cannot be exhausted: *He answered them*, concisely indeed as became His dignity in despatching their bold and abrupt words, but most profoundly and pertinently giving them the fullest satisfaction of their inquiry. The answer speaks of that which the question referred to, the *beginnings* of its first *coming*, but correctingly refers the "kingdom of God" to something very different from that which the question intended. He might elsewhere, and on another occasion, have said—*Your* kingdom of God, that which ye expect, cometh never! But the coming true kingdom (*His own*, which their taunting unbelief inquired after) is still the same with that which was falsely expected, since

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the Divine promise at least lay at the foundation of their hopes, and thence only could they have its terminal designation: His grace brings and offers the true gift for the satisfaction of their erring desire. Let us then be thankful to the wicked Pharisees for so full and good an answer which they procured *for us*, and which may we be able to put to good account for ourselves!

In order to indicate this, the Lord, after His first reply, turns again *to the disciples;* and in a sense blending all together, since in ver. 22 we find that they are dealt with as still, like the Pharisees, overlooking and neglecting the present day of grace. He gives, consequently, on occasion of the Pharisaical question (for the slightest touch causes His doctrine to pour graciously forth in all its fulness, always giving the remedy for that sore need in man which utters the challenge) *a preliminary instruction* to His disciples *concerning the entering in of the kingdom of God.* But by this He does not intend merely its first introduction at the beginning, its essential coming, but also that future full *Revelation* (chap. xix. 11) for which He well knows that the disciples' question waits. Hence His discourse falls into two parts, the second of which gives in preparatory detail, though only by way of intimation, what was afterwards to be brought into full light as the answer to another question of the disciples, in Matt. xxiv. Such is the true relation between this and the later discourse.

Thus we have first the rejection of the falsely-conceived question concerning the kingdom of God then actually present, and allusion to the misunderstood, unobserved beginning with which it comes. *The kingdom of God cometh* (now and always, regarded in its first coming) not with observation and external show—it cometh not thus (in My own person and manifestation), ver. 20; and not as thus come shall it be announced (its true messengers and witnesses after Me shall not thus announce it), ver. 21. But it is, even with reference to these foolish questioners, already present—ἐντὸς ὑμῶν!

Then comes the preparatory instruction to His listening *disciples* (which the docile Pharisees, if such there were, might also hear for their continuous answer) concerning the *future manifestation* of this now hidden kingdom. Here, first, is the general contrast:—the days *will come* which, after these present "days

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of the Son of Man" are over, will bring to manifestation *His day;* but this is first future, and then suddenly manifested. Vers. 22–25. Such a day will, in their necessity, be desired *in vain* (first of all as one of the former days); and will be *falsely offered* to a premature satisfaction; nevertheless it will break in —as the lightning at last, but only after a first coming, manifestation, and period of the *suffering Messiah!* This is, at the same time, a perfect *elucidation* of that which had been spoken to the Pharisees, and there now follows for the disciples especially a *closer detail* in the style of prophetic intimation. At the day of the Revelation of the Son of man—which is preceded by similar days of preparation—unexpected *judgment* will break in upon a secure world instead of the expected salvation, as all the previous typical epochs teach (vers. 26–30). Even the *saved* will be able to save themselves only by a perfect devotion and abandonment of all earthly and personal things (vers. 31–33). Finally, the *separation* between the condemned and the saved will become manifest even to the severance between the nearest intimates; for that was *already existing,* though unobserved, at the beginning of His kingdom and reign, vers. 34–36. Does not thus the close go back to the beginning again? And is there not a distinct connection of thought in this perfect solution of their question?

But the blessed disciples are not yet content, and their curiosity *asks further* concerning the *πού* of these things; they then receive *preliminarily,* as the third and briefest portion of the whole discourse, a yet more curt and repelling despatch of their question than even the Pharisees had received:—they are *pointed back* to the whole previous development in order to the judgment, ver. 37. Which utterance now given first, is brought out into its full prominence afterwards in Matt. xxiv.

Vers. 20, 21. Although what the Pharisees term "*the* kingdom of God," and what the Lord so terms, are very distinct, and even placed in opposition, yet the Lord graciously uses the expression common to them both:—not as admitting the validity

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of their meaning, but because they rightly hold that which, though as a promise misunderstood, waits for a corresponding fulfilment. *The kingdom of God cometh!* This assurance given in Israel, and indeed to the orthodox in the community, is obviously a confirmation of the great expectation of a kingdom, in its foundation and uncorrupted meaning; comp. chap. iv. 22, where the οἴδαμεν embraces all that was yet pure in the doctrine and knowledge of Israel. The *expectation* is justified (Acts xxiv. 15), the hope of Israel (Acts xxviii. 20) is no delusion; and we ourselves as Christians are referred to a further waiting for the manifestation of Christ and His kingdom. But this προσδέχεσθαι has become altogether false when it degenerates into a παρατηρεῖν, the noting and observing of the eye of sense, the looking out for externally great things and for the setting up of a *kingdom* like the other kingdoms of the world, such as forgets the essential nature of the kingdom *of God*, and what is the true σωτηρία of men through His redeeming mercy. *This* παρατήρησις, the universal expectation and inquiry of the Jews, had frequently come into conflict with our Lord, as we find in the often-mentioned παρατηρεῖν of the Pharisees; and it now finds its full expression in the blind τότε which *overlooks* that which was now present and obvious among them. Thus the answer runs first:—"The kingdom cometh *not* for such observation and espial as yours, not as corresponding to such a lust after externally glorious things, generally not as ye Jews suppose, and quite differently from *your* expectation." But this meaning passes over into one more general, which the μετά, as well as the omission of any ὑμῶν, indicates:—not with any such observable pageantry or even external evidence (παρατήρησις may also signify—id quod observari potest), that men *must* observe it whether they will or not, as if it must make itself noticeable and known like any other βασιλεία. Luther's otherwise excellent rendering "with external features"—"mit aüsserlichen Geberden," does not precisely hit the point, in as far as it expresses this second sense without including the transition from the former out of which it springs, omitting that rejection of all false παρατηρεῖν which we think essentially included. Pity, that we dare not change *such* expressions as these in our people's Bible, else would the double

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meaning of "mit Aufsehen" perfectly correspond to the sense. Even the second meaning would be better secured by "augenscheinlich;" for "Geberden" are always external, and with it creeps in the notion of man's appearance, involving the preacher of rumours, the devotee, etc.—whereas Luther's meaning is that the kingdom itself cometh not, doth not increase with external manifestation. The *βιάζεσθαι*, Matt. xi. 12 (see our exposition), with all its self-demonstration and even violence of entering in, imports less an external exhibition than a loud call, has less to do with seeing than hearing, and has its power in penetrating the inner heart and conscience. For this *kingdom*—thus further develops itself the far-reaching meaning of the great word—is now at the first, and will be for long ages through, as far as it is *coming*, only a concealed preparation for a kingdom which is to be externally manifest; consequently it is not in and for itself any external constitution, any visible church, although it is ever calling out and raising many such; it is no ready *when* and no geographical *where*, it is therefore no *state*, either State-church, or church-State, it is not limited to place or land. "It cannot be marked out on the map," says Roos. The *making a demonstration* and exciting rumour is not its usual rule or essential method, for it cometh not with legal works, nor with externally striking "awakenings, conversions, separations, societies," although all these are connected with it, and, indeed, testimonies of its inner existence.

When it is come, and wherever it is come (this is involved in the continuous *οὐδέ*), those who shall rightly *speak* of the kingdom of God in its reality, that is, all who better understand this word, and use it more properly than ye, its witnesses and heralds, shall *say* concerning it no *ἰδοὺ ὧδε* or *ἰδοὺ ἐκεῖ*: even as I Myself, its first Promulgator, say not of that kingdom which is come in Me—See here, it is Myself; but only intimate to faith—the kingdom of God is already come, it is already among you, and in your midst! Assuredly, on the other hand, *Preaching* has at all times cried Behold! Lo there! (Isa. xl. 9, 10, xli. 27), and the church bears her witness to all ears and to all eyes, with her *ὧδε* or *ἐκεῖ*; but the sure and certain substance of this testimony remains ever the preaching of the word:—Where the Gospel of the kingdom is preached in the church, and

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through her missions works its way into all the world, there finally comes the kingdom raising up many an overlooked ἐκεῖ to confront the presumptive ὧδε. If *its true messengers* sent forth *should not* or *may not* say—It is here *or* there! so consequently *other men* also, though they might desire to do so in their misunderstanding, *cannot* say so with essential truth. All this lies in the simple and pregnant ἐροῦσι, which excludes every human judgment, according to appearance, concerning the When and the Where of the kingdom of God. Let it be observed here preparatorily:—first the kingdom *cometh*, then it *is* as come actually *present;* where then is the application of the true ἰδού connected with the ἐστίν, which may not be lost sight of? Assuredly in the hearts of believers; yet it *is* not *in us* from the beginning, before its coming to us and in us, for this would contradict this *coming;* least of all could it be already in these Pharisees, who bring their unbelieving πότε to the Lord, and ask the King who has appeared when His kingdom should come! Consequently the ἐντὸς ὑμῶν cannot have this unqualified meaning, but only lead the way to it, as we shall go on to prove at large.

Three statements are consequently to be accurately distinguished in this compressed saying:—the first speaks distinctively of the proper commencement of the *coming;* the second of what *may be said* when it comes, or rather is come; and the third gives, after a twofold repudiation of error, the true information in answer to the question which still remains—Where then cometh it? The first clause refers preeminently to the time of Christ Himself, which already typifies and enfolds every future *coming* of the kingdom in any particular place during this first period "on earth." The "Son of man," or the expected Messiah, the incarnate Son of God, came just as a son of man, that is, not as Israel expected Him, not as the thoughts of all the world would have supposed that He must come. First the still Christmas-eve; then the humble appearing unto Israel after long concealment; then, accompanying all His continuous signs and wonders, and which even these did never remove, the veil and obscuration of His abasement to the lowliness of common humanity, so that, notwithstanding all, He might ever say—Blessed is he whosoever shall not be offended in Me! Then the Good-Friday with *its* Ecce Homo! (*Lo here!*)

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with the question of the earthly vicegerent to the King of truth, turning away from such a kingdom as His with the offence of the cross; then, indeed, the resurrection, but still no manifestation before all the people; and the equally noiseless ascension to heaven; and finally, the *Pentecost*, visibly, indeed, and loudly enough, *saying*—Behold here lives in us the crucified and exalted One! Yet even now, with no "See here! or see there!" in the sense of the Pharisees, but only a *Word*, and in and through that an *inward* influence of the *Spirit!* As long and as often as the world asks, in the sense of the Pharisees, the answer is ever—*Not thus!* The second clause, again, indicates immediately the apostolical period, which is continued onwards through all times to the final Revelation. Assuredly the Apostles, and all their successors, were confirmed by the power of the Spirit, were approved as the witnesses and ambassadors of the kingdom of *God*, by signs and wonders, which attested their preeminence over the powers both of nature and of the world, and which becoming ever more spiritual became ever more real, convincing, and historical; yet there was in them no form nor comeliness, no marks of greatness or glory for the world's eye, any more than in their Master. Even they, scorned and cast out, were *πάντων περίψημα ἕως ἄρτι*. Paul before king Agrippa and his *πολλὴ φαντασία*, bound like his own King; a man who had done nothing worthy of death, and yet is not set free; a preacher of the Truth who, royally in his bonds, wishes for all who *hear* him, to be that which he himself was! The same Paul again in the metropolis of the whole world, a preacher of the kingdom of God in bonds! Peter in *Babylon* instead of Jerusalem, the writer of epistles to the elect pilgrims of the *διασπορά*, who are partakers of the sufferings of Christ in hope of the glory that should be revealed, who are vilified of the heathen, persecuted by the raging lion, but yet are submissive to all the powers that be—and can he be the prince of the church and the Pope? John also, in the solitary island of Patmos, a companion in tribulation, and in the kingdom and patience of Jesus Christ, receiving the apocalypse in the Spirit, and by the same Spirit testifying to the church from the Lord—Behold He cometh, and every eye *shall* see Him! himself beholding it already—Behold the tabernacle of God! And this *ἀποκάλυψις* again, what a

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σκάνδαλον for the world and for Christendom, apparently bordering on the limits of the apocryphal! Such was the aspect and form of His kingdom at first, and such must it be till the Lord comes again, no longer to rule merely in the midst of His foes, but to make them all His footstool. Till then the Jewish and the heathen world may put their question and *demand* as here, and all the misunderstanding and impatience of Christendom may join them, and the answer here given retains its permanent and deep significance.

Alas how often has the warning of this silencing answer been misunderstood or forgotten; how often have even *Christian men* (as presently ver. 23 prophesies) held out to the παρατήρησις a false gratification; but as soon as, as often as, and wherever it has been said "lo here, or lo there it *is!*" there, on that very account, has been the kingdom of God no more. (For which reason the Lord carefully avoids appending the ἐστίν to this ὧδε ἢ ἐκεῖ in both verses; for it is nothing but a mere ἰδοὺ ὧδε, which was in the former case at once rejected as worthless by the οὐδέ.) The King seemed to have come at the destruction of Jerusalem, but it was not yet the true coming of His kingdom; Rome succumbed with her majesty before the Cross, persecution ceased, and Constantine gave to the church visibility, peace, and dominion, but all this proved soon to be a false ἰδοὺ ὧδε. Men thought they had the kingdom, and found it a popedom, to which Jer. vii. 4 finds sad application. The reformation erected anew the banner of the *Word* of God, and sang for a while—*He is with us* now in His own way with His Spirit and with His gifts! The kingdom must now abide with us! But has it therefore remained with either Lutheran or Reformed church as such; has it remained in the English mixed church, whose proud "with us!" is contested by a thousand varieties of dissenters, and disproved by a thousand infirmities? Let all this show with what absolute propriety and right the Lord's οὐδὲ ἐροῦσι was spoken, applicable as it is down to our own day. The kingdom of God, we say it once more, for *now* there is need, can absolutely not be any constitution or organisation of external continuance, in the fashion of earthly kingdoms and states; it cannot be any ecclesiastical state, or state-church, or Christian empire,—generally speaking it can be no church as such, although

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all these in their shifting forms may serve as instruments and materials for its consummation.

When, where, and how cometh then the kingdom of God? It is, indeed, truly in the world, and has been since Christ hath come. He does not go on to say—*For* it doth not come at all, will never come as a present reality; but a distinctive and conclusive *for* brings with it its own ἰδού, the absolute and only truth of which turns all the others to a lie. What then is this true *saying* in the mouth of Truth, which is to be further affirmed and incessantly testified? He spoke then to the Pharisees—The kingdom of God is ἐντὸς ὑμῶν. To understand this let us begin with the ἐστίν, which as the evident answer to the πότε ἔρχεται must mean—It is already come, already present. Where then, and how, for these Pharisees? Just as it is elsewhere testified to them—Because Christ is come, because He liveth and worketh in their presence and in their midst! Thus the expected time is already come. (Jno. iv. 23, v. 25.) So had the Baptist at the beginning announced to them—μέσος ὑμῶν ἔστηκεν, and the Lord Himself said at the end—ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστι. (Jno. i. 26, xii. 35.) There we have most assuredly the *first* signification of this ἐντός here, as alone, rigidly understood, it can suit the ὑμῶν, to the plainest apprehension. Compare, moreover, Luke vii. 16, ἐν ὑμῖν.[1] That is, as Schleiermacher at first rightly expresses it—"the kingdom of God is being built up in the same sphere as that in which ye also live"—although he then very superficially goes on—"in that of *instruction* and communication." The miserable perversion of *Hegelianism*, which hangs upon this ἐντὸς ὑμῶν the assumption that the kingdom of God is no more no less than something in the interior of every human spirit,[2] is contradicted by all Christendom, by all scripture, by every testimony of the

[1] As also the pertinent parallel expression, which Alford quotes as decisive, in Xenoph. Anab. i. 10, 3, ἀλλὰ καὶ ταύτην ἔσωσαν (οἱ Ἕλληνες) καὶ τἆλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἀνθρωποι ἐγένοντο πάντα ἔσωσαν.

[2] On which seems to border the generally doubtful, often unscriptural Rud. Matthäi, when he maintains: "The kingdom *has been long grounded in the deepest interior of all* men's spirits in all times, although only through Christ it may rise into their *higher consciousness*." Never is it to be testified as an ἐντὸς ὑμῶν till Christ has come to a people, till the preaching and embassage have brought and offered Him.

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Divine Spirit. This ὑμῶν rather embraces for the first the Pharisees generally as a basis, then in them the people whose representatives they were; and in these contemplates for its wider meaning the entire of humanity, which might hear the answer when it should put the question: *within*, that is in the midst of, within the circle and among, the Pharisees, the people of Israel, humanity at large, the kingdom of God is set up:—just as Christ then stood in the midst of the questioners lurking around Him. Thus the kingdom is everywhere near at hand, *where men can ask concerning it* because it *has been preached;* it *comes* down really *to us* without any looking for its coming from afar or from heaven, in order that it may be in us; this its coming and presence is only to be sought *within* the domain of ordinary life. But when it thus proffers itself and is *among* us, it will actually come *into* us and there establish itself, and build itself up, *internally* approving and manifesting itself. And this "inwendig" (internal) (by which Luther once more seizes the second meaning without the point of connection with the first from which it springs) can never be regarded as an *erroneous* translation; all the less as ἐντός (which in the only other passage of the New Testament in which it is found, Matt. xxiii. 26, is essentially equivalent to ἔσωθεν) is here evidently opposed to every ἔξωθεν of an observable, visible Here or There. All the saying and pointing, from the ἰδού of the Baptist pointing to the Nazarene (in which the finger of God's Spirit, referring in all the prophets to the great Fulfiller, was, as it were, embodied) down to the witness of heaven and earth around the cross and the sepulchre; and all the ἐντὸς ὑμῶν of the doctrine which filled Jerusalem, of the church which consisted of multitudes saved by the only name of Jesus in their midst, all had been in vain to the unbelieving Jews;—and why? Because *in them* there was no faith which came in seeking and receiving to meet the testimony! Thus have we a *transition* to this other meaning of the expression:—The *kingdom*, as coming, as come, that is, acknowledged (for the question is about that!), consists absolutely in nothing *external* as such; even My Person in the midst of you is nevertheless no better than not there for you, because and in as far as I cannot *in you* bear witness to Myself. If it comes not to that point with you, if *ye* seek not and find not

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the kingdom *there*—then is all your questioning, expectancy, and observation vain; ye lose the answer, and that which is actually in your very midst! It *might*, and it *ought*, and it *would* become to you, as generally to all, an ἐντός. Thus (as chap. xvi. 15, ἐν ἀνθρώποις) there is a pregnant *double-meaning* in the concise expression, which our *innerhalb* (yet better the Swiss *innert*), *within*, might reproduce; he who would wilfully reject this, must consider how his exposition, only seizing the one sense, can obtain its foundation for the other. Lange (ii. 2, 1080), for the rest agreeing with what is here advanced, prefers to find the one, proper, simple ground-thought which he supposes the word must have expressed, in the proposition that the kingdom of God generally and everywhere is a matter of the *internal* man, and we cannot contend against him on that point; yet it does not appear to us how the Lord could say this to the Pharisees with an unqualified ἐστίν, without the former meaning as a point of junction for this latter:—It is already secretly present *within* the circle of your position and circumstances, even bearing its own witness *to the inner spirit* of each. Olshausen sees, and states this clearly, when he sums up the progressive declaration which is involved in the three clauses:—"The Lord, in the first place, annihilates their expectations of its glorious manifestation (which were comprehensively expressed by the term παρατήρησις); in the second place, the Saviour withdraws the kingdom of God from the visible world, as it exists in space; and in the last place, He transfers it entirely to the *inner world of spirit*." Thus the *emphasis* falls upon the ἐντός, in connection with which the ὑμῶν must not be especially urged (as Schaubach, Stud. u. Krit. 1845, rightly says)—yet the ὑμῶν is however said, as paving the way for the other deeper meaning. But he who insists upon explaining ὑμῶν by the assumption that ἐντός is *merely* ἐν μέσῳ, must reflect that even then the answer might be taken as a concise *irony*:—It is in your midst, and yet for you it is not come, *for it must first be in you* before you can find it needless to come to Me with your question about the πότε![1] He should consider also, what Olshausen expressly de

[1] "For the kingdom of God is internal among *you*—but because it is not O Pharisee, in *thee*, thou wilt *never* see it!" Dräseke.

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clares,[1] "that the Redeemer by no means intends to represent the Pharisees as absolutely excluded from the kingdom of God, but would rather indicate to them the possibility of their entering into the true and spiritual kingdom; that is, if they would stoop to seek it where, by its very nature, it must first manifest itself, in the depths of the inner life." Yes, verily, this is the secret, most heart-piercing, and gracious point of the answer, which otherwise (let the expression be pardoned) would seem to despatch their mocking question in the same style,[2] if it did not just by this *enigmatical* ἐντός direct them to look for its hidden meaning. Now if one of these questioners turned *to his own inner being* to seek the kingdom there, he would find indeed no Christ in his spirit, but the Christ *before him* would then become a Christ *for him*, and that because *in him*. Thus Braune says correctly: "There might coexist with the most unlikely beginnings and most suppressed thoughts and feelings, the possibility of its appearance and entrance," manifesting itself even there, where it excites opposition, and Christ is yet ruling in the midst of His enemies. We would add that even the carrying away, and the involuntary pondering, of the instruction which the Lord gave in His reply, was for *all* these questioners the slight, rudimentary, first ἐρχεσθαι of the βασιλεία *in their inner spirit.*[3]

The question which the Jews still urge, and which, founded upon the good warranty of the promises of the Old Testament, has been developed into an unbelieving delusion as to their accomplishment, runs thus:—*When* will the kingdom at length come? The Christian question which has similarly degenerated, though based upon a similarly good foundation, runs on the other hand:—*Where then is it come?* (To which the Lord, ver. 21, at the same time already began to reply.) It is far easier at first to answer the question, *where it is not.* We must pretermit, lest our comment should become preaching, the

[1] Only that we take it cum grano salis, without heresy!

[2] Where is it then? they ask. Ye have had it long enough, He replies.

[3] But when Shaubach discerns in the first meaning of these words "among you" a contradiction to the declaration that it was not local, not ὧδε ἢ ἐκεῖ, he falls into a misapprehension, which we obviated above by the admitted "lo here!" of the preaching and offers of the kingdom, testifying of its coming.

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manifold, almost inexhaustible exposition of this—*not here or there!* We testify merely once more as the last thing which the Lord declares—that it is *nevertheless* here *and* there, more and more everywhere upon earth! Where then? Where the Gospel is *preached!* ch. xvi. 16. Thus cometh the kingdom, thus it is come and is ever coming; it is proclaimed and offered at once as already having entered in, and as ever in the act of coming. But only where the *word* is preached with the outpouring and influences of the Holy Spirit, with those operations and energies which have never been suspended since the day of Pentecost, yea, since the beginning of our Lord's own preaching (Heb. ii. 3, 4); for here holds good 1 Cor. iv. 20. "If our Father in heaven giveth *us* (in our human spirit) His *Holy* Spirit, so that we believe in His word and in it live a Divine life"—then cometh the kingdom of God in us. If His ambassadors first receive the Holy Ghost, and then become witnesses for the Lord even to the ends of the earth—then will it come to all who hearken to the Holy Ghost. (Acts i. 6, 8, v. 32.) Where the Spirit is, there is the kingdom; this is its true characteristic in opposition to all externality without the Spirit. (Rom. xiv. 17.) "Its glory is in the *hidden* life of Christians"—and in their word, their confession, their works, and their life. The preaching approves itself to be God's word concerning God's kingdom, in the consciences of all, even of the unbelievers. (2 Cor. iv. 2, v. 11.) It is in strong demonstration of the Spirit and of power, but then it may be said again—See and observe, how *inwardly* in the heart this power of the Spirit lives and works! The kingdom of God *externally* exhibits itself in truth only *as* an internal principle; and all its outward expression and externality is, alas, still mingled with infirmity and baseness, and sometimes concealed amid the specious lies which confess not the truth, but hold it nevertheless in unrighteousness—so that it has never yet been a *kingdom* in the *external* full reality of this word. And if thou askest after *that*, thou must be ever directed from all that is external to that which is within.

Is this, then, always to be the case, and is the kingdom ever coming never to be entirely come, that which is internally prepared never to be externally consummate? Assuredly *it will*, for the preaching of the Gospel and the Spirit witnessing in those

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who believe it, testifies it from the beginning to be a *future* kingdom, one which will truly correspond to all παρατήρησις in its even external characteristics—The great and notable day of the Lord must come! (Acts ii. 20.) Of that the Lord goes on to speak.

Vers. 22–25. To the *disciples* He discourses of that future, as to the Pharisees of that which was already present for them. Ἐλεύσονται ἡμέραι, a new antithesis to the heretofore ἐστίν. Nevertheless as that which was spoken to the Pharisees contained what was appropriate to the disciples also, so now in the transition to the disciples the words are so ordered that the Pharisees may receive them too, and ponder what is brought out into sharpest prominence in the first of these verses. For what are *the days of the Son of man?* Most obviously this is first of all a continuous explanation of the indefinite expression which the first answer shaped according to the question had used—*kingdom of God;* consequently it is an avowal and testimony that Jesus would have *His* days (יָמִים, life-time or age, vers. 26, 28; Matt. xi. 12) regarded as the *time of the Messiah*, that is as the introduction of the kingdom of God. I am here, Daniel's Son of man; consequently the kingdom is come. He does not, however, enforce this clearer utterance directly upon the attention of the Pharisees, but meekly turns His words to the disciples, in whom He might presume such faith in His person. Those who would understand by μίαν τῶν ἡμερῶν the beginning already of the day of final manifestation, ver. 26 (as if—Only a dawn at least of that great day), disturb the whole chain of thought, according to which the *now present days* of His bodily presence, in the future vainly *wished back*, are closely connected with the ἐντὸς ὑμῶν ἐστι; and besides a so modest desire of the future of the Lord can scarcely be thought of in any certain sense. The matter, as far as we may understand it, has this bearing:—The disciples and Pharisees will (in a different degree on either side) wish back these lesser, and slighted days of the Son of man—slighted, though in a different way, by both.[1] For those days of distress and perplexity (of that rejection, ver. 25, and of that judgment which will thence follow) which can alone satisfy the signification of ἐλεύσονται ἡμέραι (comp. ch. xxi.

[1] Neander: desire to have Himself only for one day in their midst again.

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6, 22, 23), the disciples will desire through their infirmity, that the Bridegroom taken from them were with them again as before; but the Spirit will comfort them and point them *forwards* instead of backwards, will reveal to them the returning "Son of man," as Stephen and John beheld Him, and teach them to wait for that one great, and all-important Day, vers. 24 and 30. But the Pharisees, and the unbelieving Jews generally (with whom the disciples in their weakness of faith are classed), will then discern too late that they have neglected the day of Christ (Jno. viii. 56); they will seek in vain their rejected "Son of man" or Messiah, and find Him not. Thus this saying has a force *for them* like Jno. vii. 33, 34; and seems still to cry out—While ye are spending your time in questionings, I am passing away and the day of grace is going!

Now first ver. 23 turns directly to the disciples: the general interpretation of what is here said may be seen upon Matt. xxiv. 23–27. Let not your longing for Me be seduced by any delusive gratification! Such ἰδοὺ and ἐκεῖ is not the right,[1] therefore let it not interrupt or divert you in the slightest degree from your way of patient faith (μὴ ἀπέλθητε), nor let it hurry you with impetuous earnestness to follow after a great delusion (μηδὲ διώξητε). For My coming will, like the lightning, be sudden and indubitable. The expression ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν is to be understood by supplementing χώρας, of the opposite ends of the earth, as the parallel passage in St Matthew shows; ἡ ὑπ' οὐρανόν is neither the whole earth as Bengel supposes, nor is it a single land, as if the revelation of Christ extended from one land to another, as Grotius interprets, misunderstanding the lightning! The Lord speaks here of the day of His coming and manifestation in a prophetically indefinite manner; and in these preparatory words blends into one the distinctive epochs, the discrimination of which His subsequent prediction in some degree enters upon. But in ver. 25 He gives the great decisive explanation which would annihilate all false παρατήρησις, that the Messiah must *previously*, in His first manifestation,

[1] Alford finds here "a warning to all so-called expositors, and followers of expositors of prophecy, who cry ἰδοὺ ὧδε and ἰδοὺ ἐκεῖ, every time that war breaks out or revolutions occur." Well said, for English Christians especially!

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suffer and be rejected; see already upon Matt. xvi. 21, xvii. 12. And inasmuch as He sets this over against His last parousia, this παθεῖν and ἀποδοκιμασθῆναι at the same time embraces the whole period of His Cross-*kingdom*, τὰ εἰς Χριστὸν παθήματα, 1 Pet. i. 11.

Vers. 26–30. There immediately follows a second great explanatory declaration, that His "days" in the second sense will only bring *judgment* to the unbelieving world instead of the rejected, and hitherto vainly expected, redemption. Once more we have, what in Matt. xxiv. and Lu. xxi. is more distinctively developed, the destruction of Jerusalem and the final judgment typically blended together in one. Only thus much does the once more repeated ἡμέραι of the plural intimate, that before the ἡμέρα of ver. 30, there will be interposed periods of preparatory warning, preludes, *times* of approaching and ever-increasing judgment and manifestation, which will, however, down to the last be slighted and misunderstood. As to the particular detail, see on Matt. xxiv. 37–39. Eating and drinking, marrying and giving in marriage, first; for sensuality was the fundamental sin of the antediluvians, which will assuredly be reproduced in the last days. Only here are adjoined the days of *Lot* with their higher culture in buying and selling, planting and building, which again will be reproduced in the wide-extended institutions of universal industry filling the earth which is no longer to exist: thus together all sensuality and all worldly culture are included. Κατὰ ταὐτά, τὰ αὐτά, that is, after this model and type will be the last judgment: *generally* upon the secure world turned into a Sodom like the Flood, but with *fire* like that which consumed Sodom before established as a ὑπόδειγμα (2 Pet. ii. 6; Jude 7).

Vers. 31–33. Moreover that in this preliminary, indefinite view, there may not be altogether wanting a hint at the destruction of *Jerusalem* the holy city, the Lord here already utters what is more plainly stated *concerning that* in Matt. xxiv. 17, 18, —although even their first hearers might have connected this with the parallel of *Sodom* if they had thought of such threatenings against Jerusalem as Isa. i. 9, 10, iii. 9; Jer. xxiii. 14; Ezek. xvi. 48. For the rest, the utterance proceeds in three clauses: first, the typical warning—let not him who fleeth turn back! which looks forward to the typical coming of Christ in

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judgment upon Jerusalem, but indeed does not mean that *alone;* then a *corroboration* of this by a plain typical backward glance at Lot's wife; and, finally, the undisguised expression of the fundamental principle—more than once repeated already, Lu. ix. 24; Matt. x. 39, etc. etc.—which will then hold good in its strongest sense.[1] There is, however, in this an advancement upon the former warning; the subject previously was the judgment upon an unbelieving world, but now the danger is alluded to which threatens the fleeing righteous, if they tarry; as afterwards vers. 34–36 a final and rigorous separation even between the closely linked labourers in the kingdom is threatened. As they were not to come down from the house-top to fetch their stuff from the house, so they were not in fear disobediently to *turn back* upon the judgment at their heels—as *Lot's wife* had done, whose history Wisd. x. 7 had early thus symbolically explained.

Vers. 34–36. As in Matt. xxiv. 40, 41, to which let the reader turn back. Here as there, we find a twofold reference: first, an assurance that the redeemed of the Lord will live and move down to the last *in the midst of* the world, will have the society of life ἐντὸς τοῦ κόσμου (but *as* the children of the kingdom, so that the inward separation already exists); then, parabolically, the intimation that even the labouring servants and handmaids of the Lord will not all be found prepared. The order of Matt. xxiv. is reversed, and there is a third member added here, and placed in its strength of meaning, first:—the bed indicates the *closest* fellowship of life (as in marriage), then the mill a fellowship of labour which is in some sense intimate; and finally the being together in the field (without any mention of labour) indicates any kind of fellowship generally.[2] Oh ye impatient questioners as to the when and the where, separate yourselves not externally before the time!—It is further observable, that the Lord once at the beginning speaks of a *night* instead of His "day," ver. 30. This is not casually introduced from the

[1] It would be instructive to collate (as Braune does in a tabular form) the *five*, properly *six*, *variations* of the expression, each one with a distinctive emphasis. Matt. x. 39; xvi. 25 (Lu. ix. 24); Mark viii. 35; Lu. xvii. 33; Jno. xii. 25.

[2] Ver. 36 must not thus be given up; it has not simply passed over from St Matthew, but has been omitted because of its similarity with the first.

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allusion to the bed, but the ταύτῃ τῇ νυκτί, emphatically taking the lead, is descriptive of the *world's condition* when the lightening of the day of Christ shall burst upon it; thus it is not properly (as Grotius supposes) the nox atra calamitatum, for the judgments are rather already ἡμέραι of the Son of man, but the darkness of sin and unbelief, comp. presently ch. xviii. 8, and 1 Thess. v. 2–8.

Ver. 37. This ποῦ of the disciples, to which a ὅπου plainly replies, has been erroneously regarded as the undefined outcry of apprehension—How is this? when can this be? They *ask* strictly concerning the *where*, because their Master's words have been hitherto so *local*, and the undertone of their question is—Can it be that this shall happen in the holy land, in Jerusalem itself? In which appears a delusion in them similar to that which caused the Pharisees not to ask about the *where* of the kingdom, taking that for granted. The Lord here preliminarily answers by a concise, prophetical-typical, enigmatical word, the true meaning of which we have unfolded upon Matt. xxiv. 28; it remains only to remark how that meaning here applies in its simple ground-thought—everything in its time and order, everything as it is meet! Ask not curiously after the Where, the How, or the When, but *see*, where the corruption of death is, there will the eagles come![1] Where it is night, the lightning gives its frightful glare! Let it be your only care to be found as the living, and as the children of the light!

THE IMPORTUNATE WIDOW BEFORE THE UNJUST JUDGE.

(Lu. xviii. 2–8.)

Hear now, what the true and faithful Witness, the only begotten Son, saith to us concerning the Father! This goes far beyond the analogy between our paternal love and the Divine, between our friendship, loth to rise at midnight, yet overcome by supplication, and the Divine: we have now the boldest word used in this kind of analogical argument, which no man would

[1] "Now should the Apostles discern how the Jewish people appeared in the sight of God." Roos.

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have dared to use concerning the holy God and righteous Father, had not the Son of God Himself given it to us! But with all its condescension, the highest majesty is yet vindicated, which can never deny itself or derogate from its own dignity. It is this which is gloriously illustrated in the inexpressible and adorable benignity with which the righteous Judge of all the earth appeals to us short-sighted mortals—If I were such an unjust judge as those which ye have upon earth! But am I such?

Vers. 2, 3. A history this, too common in the affairs of this evil world, and even in those of God's people Israel, as the prophetic denunciations against the corrupt judges, and promises to the oppressed widows, abundantly show;—two well-known personages, therefore, appear upon the scene, with a third—the enemy—in the background, as we may now observe preliminarily. *Judges* and officers were to be appointed in Israel in all the gates of all their cities, who should judge the people with just judgment (Deut. xvi. 18), and in the time of Jesus we find still existing the judicatures mentioned in Matt. v. 21, 22. But this κριτὴς τῆς ἀδικίας despises all those injunctions which were given to the judges in the law (Ex. xxiii. 6–9; Lev. xix. 15; Deut. i. 16, 17; comp. 2 Chron. xix. 6, 7); and that not from any forgetfulness of duty, but with a bold and proud confidence rebelliously spurns it all—I know it all, *but I* fear not! (The possible sometime punishment!) If there were only the fear of God, the beginning of wisdom and the foundation of the supplicating trust of faith, that of itself would teach him to have regard to the urgent supplications of a poor mortal, the cry for right and the complaint against injustice. But *this* is meant in the delineation of this bad character, in its wider sense, as it expresses the thoughts of *his own* heart in ver. 6; and not in the other sense which ἐντρέπεσθαι might bear as a stronger word for reverence or awe, see Matt. xxi. 37; Lu. xx. 13; Heb. xii. 9. The presumptuous man thus inverts the true relations of the two sentiments:—the higher *dignity*, which demands consideration and regard, he only thinks of in connection with man; and, as it regards *God*, thinks only of the *power* to be feared, which he first scorns as the less thing, and then afterwards declares to himself that *not even* has he respect for anything human—as more immediately concerning *him*. Ah, thou proud worm, who

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settest thyself up for a god, because thou art a judge in a city! Hess is far from extracting the meaning when he superficially says:—"he had neither religion nor honourable feeling." For φοβεῖσθαι τὸν θεόν after all only suggests the slightest beginning of all religion; while ἀνθρώπους ἐντρέπεσθαι, on the other hand, expresses not merely the fear of people's judgment, the restraint of regard for others' estimate, but the respect for anything apart from self, and then the consideration to regard and alleviate the misery of others, the hearing of their supplication, and fear of their righteous complaint. What worse could be *recorded* of a man than this? And yet there follows the much worse thing, that *he himself* in the daring of his heart thus *speaks* of himself! Over against this man there is the *widow*, as such troubled and bowed down, and besides that, as is too commonly the case, oppressed by an enemy:—not a hard-hearted believer, or anything of that sort, which might allow it to be supposed that the right was not on her side, and that the judge could not be induced to bend to her request by sympathy; but he is a persecutor, against whom she has cause of just complaint—ἐκδίκησόν με. Schleiermacher would understand this—Give the verdict at any rate, be it for or against me, that I may know the end of this wearisome litigation; but he forgets in this unhappy violation of the spirit of the parable, that in the parallel ver. 7 ποιεῖν τὴν ἐκδίκησιν, both the certain right and the great distress of the petitioner are taken for granted. It is better to translate generally—Do me right! in which the consequence of the judgment, her being saved from oppression, is of course included. *Thus she came* to him, that is, repeatedly, for she is to be an example of the μὴ ἐκκακεῖν:[1] and that is here assumed as afterwards in vers. 4, 5. Consequently ἤρχετο is equivalent to *ventitabat* (by which she complied with her own obligation in the city where a judge dwelt); and the οὐκ ἠθέλησεν is a continual refusal of her request and repulsion of the applicant. The enemy was not necessarily mighty or influential (considerations which the proud judge did not take into account, and which would rather have

[1] On this word, which occurs also as ἐγκακεῖν, from the uncertain and various derivation, see my exposition of the Epistle to Ephesians, ch. iii. 13. It signifies—*to desist, give up*, especially through lack of strength, to yield in fight; also, to be overcome of evil, to *succumb*.

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moved him to maintain *his* official authority by a rigorous sentence), but might have been the judge's friend or favourite; or the poor widow had no largess to bring, without which it was not his fashion to undertake a cause, or she could not pay the costs; or it may be that when she came first he had no inclination to pursue his function, and afterwards persisted in refusing for the sake of proud consistency. What else could a poor widow expect from an *unjust* judge? Nevertheless she does not desist from urging the *judge* even as the enemy did not desist from urging her; she does not abandon the hope of pressing through every obstacle by the tenacity of her *cry;* she adheres simply (possibly with something of hope in God at the bottom, or if the parable must abide in the mere human domain, with eager expectation of man's help in her need) to this one note—Art thou not placed here as a *judge* to do right and execute justice, especially to the oppressed widow (as many times in Moses, from Ex. xxii. 22 to Deut. xxvii. 19; then also inculcated often in the prophets), and therefore to me! just as in chap. xi., the one makes his appeal to the other—Art thou not my *friend!*

For the rest, it must be observed in reference to the interpretation which follows, that the *widow* represents, not so much an individual soul oppressed and bereft of help, as the people, the congregation of the elect, the church apparently forsaken of God, especially in the *last time*, as predicted in ch. xvii.; so that in this point we see the *connection* of the discourse which is either continued in itself, or attached designedly by St Luke. Although the church is ever the *bride* waiting for the marriage and entrance into her home, yet is she, as otherwise described in Scripture, the widow, forsaken and solitary (שׁוֹמֵמָה, Isa. liv. 1), a prey to her persecuting *enemy*. We note well, too, who he is:—the same, of whom Richter's Hausbibel says that he is a yet greater jurist than all the Popes and all the Napoleons—the antichrist with Satan behind him.

Vers. 4, 5. Ἐπὶ χρόνον, though elsewhere χρόνος signifies a long time, does not mean in St Luke's phraseology the per multum tempus of the Vulg., but rather the aliquamdiu of Erasmus, or what the English Bible translates "for a while." Μετὰ δὲ ταῦτα only indicates generally a certain space; but this formula, as well as the sense of the whole parable, rather requires us to

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suppose a proportionably hasty overcoming of his inflexibility through her incessant coming, and ever-urgent supplication—for the shameless man could not long endure this, as the words spoken in his heart betray. These words, however, must be carefully observed, and an undertone will be perceived in them which most expositors overlook. *First of all*, assuredly, the Cyclopæan arrogance[1] of this language spoken ἐν ἑαυτῷ exhibits his shamelessness in full perfection; for he is thinking of God's undenied existence and presence even while he contemns Him, and puffs from him all mankind (יָפִיחַ בָּהֶם, Ps. x. 5, xii. 5) when an unfortunate child of man thwarts his purpose. And thus he will as godless and as shameless *apologise* to himself, as it were, for acting inconsistently in once doing right, overcoming the εἰ by a διάγε. Did he *refuse* before, and that absolutely—wherefore will he now do the right? Because this widow troubleth *me* (this exacting I is more than God or man!);—compare ch. xi. 7, 8, and note the slight oblique reproof which these words might suggest to the Apostles, who once, Matt. xv. 23, presumed to impute to Jesus the being accessible to such a motive for helping a poor woman! This becomes intolerable to him, he must make an end of it, that she may not by incessantly coming with ever-waxing boldness utterly destroy his peace. We understand ὑπωπιάζειν (literally to smite so as to discolour, and especially the face, then used proverbially as in 1 Cor. ix. 27) as a strong expression of vexatious harassing; as we should now say—"the woman torments me to death!" Not that he actually feared violence; εἰς τέλος does not mean that *in the end* she might *even* proceed to blows, but as belonging to ἐρχομένη it implies *ceaselessly* coming, in which sense it is a translation of לָנֶצַח. (Syr. is here quite correct—בכל עדן). It is this incessant coming which he terms ὑπωπιάζειν or *obtundere*, and he will endure it no longer. Quite correctly has Luther for ἐκδικήσω —Ich *will* sie retten, it is my will to right her, I will μετὰ

[1] Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων, ἐπεὶ πολὺ φέρτεροί εἰμεν· Οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην οὔτε σοῦ, δυθ' ἑτάρων, εἰ μὴ θυμός με κελεύει. Odyss. ix. 275–278. Now latterly our *philosophers* and *critics* have become such Cyclopes with the *one* eye of their θυμός, just as according to Seneca Epist. 29 (cited by Eyth) philosophy influenced one—ut *sine metu deorum hominumque* vivas!

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ταῦτα do what ἐπὶ χρόνον I would not—tel est mon plaisir, or with the Cyclops—θυμός με κελεύει. That is, so thinks the daring man that he means, *but* it is nevertheless not so; rather is his θυμός overcome as himself confesses, he can endure it no longer and *must* make an end of it. And why is that? Might he not have thrown off the burden by preventing her coming at all, inflicting upon *herself* the blows:—Wherefore then did he continue so long to hold on to the mere "I will not!"? What makes him feel her coming and beseeching to be as blows in his face? We see, in short, that the man is not so utterly without feeling, not so hopelessly wicked as he had predicated of himself, and as the Lord on that account had spoken of him as being; it is *not* quite true that he feared not God nor regarded man. For he actually *regards* τὴν χήραν ταύτην, a poor, helpless woman, who besides that ran to him with her trouble; he has within him a respect, not confessed to himself, for the *supplication* of a wretched woman for her *rights*—for he is a *judge*, and it cannot but remind him of *God*, whose prerogative it is to hear the cry of the afflicted widow and the fatherless child. (Ex. xxii. 22, 23.) Here we find, then, in the midst of the apparently awful contrast, a secret transition to the application, and a ground whereon to rest it:—And shall not God who has placed this almost inextinguishable feeling in the heart of man, which prevents him from finally rejecting persistent supplication, not *Himself hear our prayer*? He who planted such an ear, shall He not hear? (Ps. xciv. 9.)[1]

Vers. 6–8. It might seem that the application should obviously be—Behold here what the poor widow did! But more to the point, more striking, more convincing, and more in harmony with the distinctive tendency of the parable, is the impressive inference from the ἐκδικήσω of the judge, whose ἀδικία even in spite of himself is obliged to give way, to the willingness of God to rescue man, and especially to help His crying elect. *Shall He not avenge*?[2] and, moreover, whom? Even the poor woman goes to

[1] This, at least, corresponds better to our feeling of the subject than to regard the judge as κριτὴς τῆς ἀδικίας absolutely, and to the end *utterly without feeling*; or, as Alford says—his very ἐκδίκησις was ἀδικία, because he did it from *self-regard* and not from a *sense of duty*.

[2] This is of itself much stronger than the German—Sollte Gott nicht auch?—Should not God? The reading ποιήσει is acknowledged by Winer,

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Him also as a *Judge;* but He is much more than that upon the throne of His kingdom: for here are *His own elect,* loved from eternity and called according to the purpose of His grace, to whose good all things must minister, and for whose salvation's sake the times of judgment and calamity are to be shortened! (Matt. xxiv. 22.) They must indeed for a while suffer from the Enemy, but they cease not to cry for help before the throne of the Highest—*Day and night* being a proverbial expression most significantly used for the πάντοτε of ver. 1. (Lu. ii. 37.) He who prayeth *by night* can be no hypocrite before man in his prayer; his soul is possessed by such fervour towards God as permits him not to rest. Further, the μὴ ἐκκακεῖν[1] which was not tautological at the commencement, appears now, in the light of the parable, to denote the ever-increasing vehemence and zeal of a fervent and impetuous βοᾷν. Let there be no darkening question here interposed—Art thou who criest certainly one of the elect? It is enough just to convert the proposition—Those who cry day and night unto God *are* by that token the elect! They implore not the ἐκδίκησις of God simply, inasmuch as they suffer oppression and wrong from the evil world and its prince (Ps. ciii. 6, cxlvi. 7); for they know well that this injustice is, on account of their sins, no injustice as before the highest tribunal of God. But their *faith* in the promise, through which they have received the election of grace (see presently ver. 8), pleads with a sacred importunity, such as the Lord in ver. 1 impresses with intensity in the expression δεῖν, for the *merciful* deliverance which is their appropriate *right* now as being the elect, as much as the ἐκδίκησις was the due of the poor and oppressed widow. That ἐκδικησόν με corresponds with the prayer in the Psalms: κρῖνόν με κύριε, Ps. xxvi. 1, liv. 3, εἰς τὴν δίκην μου, Ps. xxxv. 23 (ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου, Ps. ix. 5), comp. furthermore 1 Macc. ii. 67.

How does the Lord then point the application? Assuredly what is involved here is the crying day and night, the waiting

among others, to be the rather admissible, though Lachmann prefers ποιήσῃ: but both readings would in truth concur in the same sense.

[1] Strangely by Schleiermacher made to refer, in spite of the aim of the whole parable, to the blending of *working* with prayer!

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in faith for the certain answer to the question—*Will* He not grant the request, and avenge? For there is in the ἐπὶ χρόνον the *appearance* as if He would not! But now when the Lord indicates *this* point of incidence between the parable and its interpretation, He designs to make prominent in it the *contrast* for stronger assurance, and as preparing the way for His own λέγω ὑμῖν. Luther's translation of that most important, and most profound additional clause:—"und sollte (er nicht) Geduld darüber haben?"—"and have patience with them?" is most assuredly incorrect, and contains no clear sense at all; apart from the fact that μακροθυμεῖν does not signify the merciful hearing of the request, but obviously a *tarrying* and putting off to grant it. Others read it as a question—"And doth He linger or hesitate about it? No, He certainly doth not, but is willing at once!"—But this would be contrary to that doctrine of the Divine delay and lingering which we find recognised in other parts of Scripture, and even in some of our Lord's other parables: the appearance, yea, the reality, of such delay is essential here to the entire matter in hand. To change the reading μακροθυμῶν for μακροθυμεῖ,[1] would not essentially affect the sense; and we cannot but think that it corresponds with the fundamental idea of the parable, which is concentrated upon this point, to regard the καὶ as here standing for καίτερ; and hence Meyer corrects it—Although He forbears towards them; and the Engl. transl. has very properly—Though He bear long. But it is not just as Hassler seizes it—For He is forbearing towards them, not troubled and harassed by their unjust importunity. The most obvious and plain sense of this well-known μακροθυμεῖν[2] must ever be the letting them pray on without granting their prayer, the lingering with the help, the keeping silence (Ps. lxxxiii. 2), which causes the impatient petitioners to cry out—Alas, O Lord, how long? How long, O Lord, holy and true, dost Thou not judge and avenge our blood? (Rev. vi. 10.) Why withdrawest Thou Thy hand, even Thy right hand? pluck it out of Thy bosom

[1] Which Bengel prefers as insignis lectio, and says: Prioris membri verbum in textu transit in participium βοώντων, alterius membri verbum stat immotum, μακροθυμεῖ, longanimis est?

[2] Lange says—*hochherzig*, large-minded, with a heavenly greatness of mind and requirement—but this is ungrounded.

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—and make *an end!* (Ps. lxxiv. 11.) But we see (as Roos hits the point most pertinently) that "what in the unjust judge is *hardness of heart* is in God *forbearance*"—since wisdom and love move *Him* for good reasons to delay His relief, and protract their prayers. This *forbearance* is not to be regarded here, first of all, as forbearance towards a wicked world, lengthening the limits of probation (2 Pet. iii. 9), though that also is combined with it; for the ἐπ' αὐτοῖς shows the elect to be its object. There is a mystery here, the solution of which is left to the enforcement of a faith which will not be baffled by it; an indication of *important reasons*, which God must have for such delay in the case of His own elect. If we seize this aright, then may we go on to observe, penetrating still deeper, that there is now a collateral idea which was urged prematurely before:—"*Although* He indeed does not help, on acconnt of *His being fatigued* with their prayer"—for He significantly abides the crying much longer than the unjust judge; it is to Him the pleasure of His love to be urgently and fervently, and perseveringly prayed unto; He would be overcome by the true Israelites as He was by their forefather Israel![1] Thus we see that He does not once drive away His petitioners as the judge had done many times; He merely keeps silence, and does not *grant the request*, though He patiently listens to the *pleading* continually. Here find we the "exceedingly refined meaning of μακροθυμεῖν" which Olshausen refers to, which, though as a fact seemingly discouraging, itself becomes an argument of confidence—"Thou *hearest* my request, however, therefore Thou wilt assuredly *grant* it!" For faith thus tested and disciplined can cry, "It was only to purify me wholly, that thou couldst delay so long!" The patience of the Lord towards the world is at the same time a patience with *us* in order to our salvation: see 2 Pet. iii. 15 as following ver. 9.

Oh how will He *then* avenge and vindicate His own elect, and how speedily! Oh how will He reveal Himself in superabundant kindness to the desolate one, when the reproach of her widowhood is remembered no more, declaring Himself to be her Bridegroom and Husband! (Isa. liv. 1–5.) Every act of sal-

[1] Lange, according to his view above—"though He deals with them in His great and incomprehensible way."

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vation, and every urgent request granted, is indeed in a certain sense a *coming* of the Lord, oftentimes taking place when "least hoped for, and when the energy of faith and prayer was almost extinguished"—and this preliminary *application* may be therefore justified![1] But the ἐπὶ τῆς γῆς is not only a coming from heaven, a descending with His saving power generally; but it signifies the coming of the *Son of man*, that is, in His personal, visible presence (chap. xvii. 22)—as everywhere so here it is to be eschatologically understood. We have already referred to the question whether a connection with chap. xvii. may be here established; the αὐτοῖς, chap. xviii. 1, cannot be said, "without doubt," to continue the former discourse, still less must the καί be pressed to mean item de præparatione ad futura illa. It may be so, it may not: for ἔλεγε δὲ καί is after all the general formula for something new, as αὐτοῖς is a general definition of the disciples. We can very well understand, without any other aid, why in this last period of His teaching (since Luke ix. 51) the Lord often came back to His Parousia.

The ἐν τάχει may be regarded as the Divine measurement for the whole period of forbearing delay. He cannot hasten to deliver His people, and reveal Himself sooner than this wise μακροθυμεῖν prescribes (hence, *e g.*, Rom. xvi. 20). His operations are ruled by His prudence, one thing after the other, everything must be done that is preparatorily required; and in the end this ἐν τάχει will have its proper and essential truth, in the sudden conclusion of all:—this fulness of meaning the same expression is found to bear in all its comprehensiveness in Rev. i. 1. "*But* will the Son of man, when He cometh, find faith?" Thus generally taken the word would be too rigorous, especially after the crying saints have been referred to; and it seems to verge upon an entire failure in the work of redemption. This is not, however, the language here used; the article in τὴν πίστιν points especially to *that* faith of unwearied and unweariable prayer, as it were, that *absolute, perfected, consummate*, faith which the parable has set before us. It is true, viewed under two

[1] As Baxter (Saints' Rest) begins his book: When the Son of God come with recovering grace, and discoveries of a spiritual and eternal happiness and glory, *He finds not faith* in man to believe it—with a spiritual application to the Lord's coming into the heart.

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aspects, first, that the slightest, weakest faith (often being encouraged as such) has, as being faith, much power; and then, on the other hand, that "a slender, tottering faith is something infinitely little, *yea as nothing*, when we compare it with the great substance of the Gospel, with the immeasurable love of God: —the father tells his child that he has learned nothing when he has only learned a little, and that he shows no obedience, when his obedience is but slight" (Roos). We think, moreover, that the Lord in His gracious strictness thus puts the faith of His elect in question, only that He may found upon it a great assurance, and say:—The Son of man, on that account, will not push His delay to the uttermost, for then even His elect might not be saved, they themselves might fall altogether into the ἐκκακεῖν of despair, as if there were no Judge in heaven, and as if there did not sit upon the throne of grace a Redeemer who long ago judged and triumphed over the enemy! Let us ever humbly mourn over our want of faith, and acknowledge that the ἐκδίκησις τῶν ἐκλεκτῶν will finally spring from that unmerited grace which will put an end to their trials, and that it will not be the result of the efforts of our wrestling *prayer* alone.[1] For the ἀντίδικος, as he has the power upon earth, so has he to the last a minimum of *right* against the elect, which, however, the consummating *mercy*, which always and conclusively perfects our faith in answering it, will utterly annihilate and extinguish; so that we shall obtain justice against Satan, and rejoice in it for ever. Thus will the Lord judge the cause of His people, and make them to rejoice in His mercy. (Ecclus. xxxv. 21.)

THE PHARISEE AND THE PUBLICAN.

(Luke xviii. 10–14.)

The πεποιθότες ἐφ' ἑαυτοῖς, who trust *in themselves*, in the fixed and presumptuous imagination that they are *righteous*, have not *the* πίστις which the Son of man seeketh upon earth; their unqualified assumption ὅτι ἐσμὲν δίκαιοι is contradicted by the

[1] For it would be blasphemous to say "*Faith* doeth it all!" If Jehovah had not mercifully said "It is enough," Israel would never have *overcome*.

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counter-testimony of their undeniable ἐξουθενεῖν τοὺς λοιπούς—words which, in this superscription of the parable, sound almost like that previous haughty ἄνθρωπον οὐκ ἐντρέπομαι. These self-righteous ones to whom the Lord spoke were not *Pharisees*; for in that case (as Schleiermacher scarcely needed to insist) the figure of a Pharisee would not have been held up to them as a *similitude*.[1] The πρός τινας indeed continues within the circle of the αὐτοῖς ver. 1, and refers to certain *disciples*, whose spirit is thus indicated as being peculiar, improper, and perverted. We can scarcely assume that these τινές had given occasion for our Lord's words by any outward expression whether of trust in their own righteousness or of contempt toward others. The πρός is, as in ver. 1, the Evangelist's intimation of the tendency and *aim* of the parable, the superscription of which is thus given; and he bids us understand that it was not intended merely for those who were then *addressed*, but that we must find the τινές of the Lord's application among His disciples of all time, and possibly in ourselves:—and it is *to this* that the significant article in τοὺς πεποιθότας, and the present εἰσί belonging to it, seem to point. It is often said, one expositor echoing another, that these proud μαθηταί might, after hearing the preceding parables, have declared their spirit in some such way as this—"If prayer be the question, we can pray well enough, better than others; and as to faith, that is not lacking in *us*," and so forth; but we regard such a connection with what precedes as neither indicated in St Luke's words, nor probable or indeed conceivable in itself. Assuredly the brief, condensed, and diffident *prayer* of this first publican-repentance, does form an excellent pendant to the persistent crying of God's elect; and, taking the two parables together, we have in conjunction the boldness of faith and the

[1] Lange, indeed, opposes this obvious and often-repeated remark, by putting the converse;—in that case, he says, no Publican can be supposed to be present, and no Priest or Levite when the parable of the good Samaritan was delivered! But, apart from the incongruence of the last example (for the Priest and Levite there are not the central figures), this argument overlooks the distinction between the mere listening of the Pharisees and Publicans, and their being expressly the persons addressed in the parable. Assuredly we think that the Lord would not have addressed to Publicans, *as* Publicans, a parable concerning a justified Publican.

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depth of humility which co-exist in all true prayer; but all these allusions and coincidences, like those before mentioned, must be referred to the tenor of St Luke's purpose, according to which he, from ch. xvii. 1 onwards, binds together, in a profoundly pregnant design, individual subjects of various kinds, and not in immediate historical sequence. (See further ch. xvii. 11, 20, xviii. 1, 10, 15, 18, 31, 35, where are merely parallel formulæ, quite distinct from those which we find in ch. xix. 1, 11, 28.) If, on the assumption of a historical connection after ch. xvii., the Pharisees would have to be regarded as among His hearers, *this* of itself would not, as we have already said, prove anything to the contrary; for Olshausen's assertion goes too far when it declares the exhibition of a Pharisee in a παραβολή before Pharisees themselves to be an altogether inadmissible theory.

Our Lord, moreover, persisted in His unvaried, unbroken, uniform controversy with the Pharisees, from the Sermon on the Mount down to the final Woes. But *this* parable has too often lost to our ears its simple power and grandeur, in consequence of our neglecting, through our very familiarity with it, to transpose ourselves into its scene and realise its living impression upon those who heard it first. The simple narrative begins with the every day occurrence of two men going up to the temple; though the sharp contrast which is suddenly called up to the mind (a Pharisee and a Publican, sounding very much like in India—a Brahmin and a Pariah!) would excite the attention to a high pitch, and lead the people to expect something anti-pharisaical in what was to follow:—though the righteous man comes off very well at first, his thankfulness before God seems well-grounded, and all that he says in his prayer is literally true. The hearers around must have said—"Verily they are just such, these holy men, even so do they in their very hearts regard their righteousness! And does not all this avail before God?" Then comes forward in contrast with him the penitent, broken-spirited Publican, and so graphically drawn in his reality, that one cannot but say—Such a Publican must often have exhibited just that same penitence, since the kingdom of heaven commenced among men. Many among the listening *people* (for this parable we feel was spoken openly before all)

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might say, yielding to their first impulse—"Now *this* poor sinner will be *also* justified and accepted with the other;" and with what a flash of sudden amazement would they hear the supreme utterance of God's own decision on the prayers—*This* man justified and *not* that! This unveiling of their hearts before God is almost like the sudden withdrawal of the veil of Hades in ch. xvi.; only that the prayers themselves, the contrast of which must have seized all consciences, had prepared the way for it.

Ver. 10. Two *men* go up to *pray*:—in this simple introduction the right hearer will discern the aim and spirit of the whole; for whatever one man may be in the estimation of others, "his name hath been named already, and it is known that it is *man*," that is, a sinner before *God*, who "cannot contend with Him," but must sue for mercy (Eccles. vi. 10). The Publican's prayer is the only true prayer, not simply as the genuine expression of a first repentance, but also as the continuous ground of all prayer. But the name of God is not at once uttered, it is left to the petitioners themselves: they *go into the temple*, that is, their contemplated "praying" *appears* at first as a similar external work in both cases; the process of the parable will show, whether they both did actually go to *God* and truly *pray* to Him. And it was altogether right in both cases, for the house of God is especially a *house of prayer*, and remains so even in the New Testament, where, however, Solomon's word concerning coming to *hear* (Eccles. iv. 17) has much more weight than in God's ancient typical service it could have, before the *Word* of reconciliation was set up. A *Pharisee* and a Publican—this sounded, to the people long bound and habituated to the teaching of their judges (their Gooroos, to refer once more to India), very much like—A *pious man*, a *saint*; and a right proper *sinner!* We can scarcely realize vividly enough how astounding was our Saviour's declaration of war against the Pharisees; not less directly in the teeth of all prejudice and habitual custom than when afterwards His servants went forth announcing among the heathen,—that their gods were no gods! For the specious sanctity of such devotees is more dazzling, and less revolted against by the instinct of the conscience, than all the names and glories of false gods.—These two men presenting their prayers will probably suggest Cain and Abel (just as at Matt. v. 23)—

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but which is in that case Cain? The Publican, who yet strangely dares to tread the sanctuary? Let us hear what and how they pray, and mark how great a difference there may be in the praying of two different men.

Vers. 11, 12. The great man has appropriately the precedence, and he was first named. But before we hear him, we must *look at him*, and so livingly reproduce the scene before our eyes. Then follows immediately, and very significantly for the ears of those who hear aright, πρὸς ἑαυτόν, whereas we should have expected προσεύχεσθαι πρὸς τὸν θεόν! The prodigal son came εἰς ἑαυτόν, the unjust steward pondered prudently ἐν ἑαυτῷ, this man turns back again still, even when designing to pray to God only, πρὸς ἑαυτόν—these are three not capricious gradations of the expression. But we must not, if we rightly understand this, construe the πρὸς ἑαυτόν with προσηύχετο, for that would not harmonize with the ταῦτα additionally following:[1] but it belongs to the σταθείς, as the *corresponding* μακρόθεν ἑστώς shows; and both design to set before us the two men in the most expressive manner, as the Lord proceeds to set forth their several prayers as heard by God. What then may be the precise meaning of σταθείς, standing alone, in regard to the former? Alford thinks that, as contrasted with the ἑστώς afterwards of the Publican (who stood merely, and remained as he came in), it is equivalent to placing himself *in position* (answering to being seated of the other usual posture)—in a studied place or attitude. This is involved in the expression, as we shall presently admit, but scarcely in the expression as it stands alone and without the additional clause, which, apart from that, will not harmonize with προσηύχετο. Externally the position of both seems just similar, for each stands apart by himself—but what a difference under this seeming similarity! We must

[1] Thus neither with Bengel—penes se ipsum orans, *sibi auscultans*, quasi *neminem* ferens sibi proximum (he supposes—ne Deum quidem in orando!)—nor invalidating the real emphasis which is in the expression, as Olshausen does: προσηύχετο πρὸς ἑαυτόν simply as equivalent to אֶל־עַצְמוֹ. Alford leans this way, giving διεγογγυζον πρὸς ἑαυτούς, Mark. xiv. 4, as a parallel: but the plural there makes the case very different—*among* themselves. We may obviously suppose that he did not utter his prayer *aloud* in the temple, without resorting to this; and it is very wide of the truth to interpret it, that he did not dare to let such a proud prayer be heard!

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somewhat anticipate in order to catch this striking trait in the delineation of their character. Ἑστώς in itself indicates the prodigal's unstudied *standing* immediately after his entrance into the sanctuary; indeed it is almost left uncertain whether the fear-stricken man entered at all εἰς τὸ ἱερόν; the μακρόθεν might be taken in a more emphatic sense—He dared not enter in, deeming himself unworthy; for his *earnestness* in prayer looked towards the sanctuary of *God*, from which his *humility* felt itself justly excluded. On the other hand, the σταθείς signifies something intentional, *He placed himself* (chap. xix. 8)—and we naturally ask, where and for what purpose? The answer is—in a separate place, *alone by himself*, which πρὸς ἑαυτόν, as the external expression of an internal involution in self, must imply; even if, as Rosenmüller observes, πρὸς ἑαυτόν should never mean *solus* or *seorsim*, like καθ' ἑαυτόν, this lies in the symbolical significance of the word. Thus it is not as von Gerlach says (though otherwise rightly interpreting)—"he placed himself apart *boldly*, in his *usual* place;" but he turned only to *himself* (not to God), withdrawing himself into *himself* (from others), consequently carefully retreating from the impure neighbourhood of the other despised offerer of prayer whom he met there, exhibiting himself apart, as much as possible, from all others as *the* worshipper, *the* righteous man (as the Publican terms himself *the* sinner);—thus he stands not, properly speaking, before God at all, but only before *men*,[1] and does not even confound himself with other *Pharisees*, who are included among the "other men" of his prayer. It was an offence to him, at first, that he was obliged to go up with the Publican at all, and with all the more solicitude, on that account, he takes his own proper place.[2] Thus both stand apart, each for himself; but the one is designedly in the spirit of *pride* turned to the contempla-

[1] So that the same sense comes out which has been sought in προσεύχεσθαι πρὸς ἑαυτόν, only more conformably with the occasion and the phraseology.

[2] Does the Lord mean to say—separated from the unclean Publican according to the usual custom? Grotius denies this, and says—nam *mos id ferebat*, ut publicani in atrio Gentilium, Pharisæi in atrio Israelitarum starent. But it is this very *custom* which our Lord paints, only that He exhibits this Pharisee, who would have a distinct atrium justorum for himself apart from other people, as carrying the matter beyond mere custom.

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tion of *himself*, the other involuntarily in the spirit of *humility* remains *far off* from that God in heaven whom he truly supplicates.

And now for the so-called *prayer* of that one. Ταῦτα προσηύχετο—profuse and stately enough, at least in comparison with the Publican's λέγειν bursting from the depths of his heart in one deep sigh, concerning which we might suppose the Publican himself saying—"Alas, I a sinner *also* went up (but once, or this time in full earnest) to pray; but as I stood there, I could not *pray*, I could *only* utter one word—God be merciful to me a sinner!" The Pharisee is not thus embarrassed:—let us hear him! First comes the unrestrained and bold invocation of the name *of God*—so far well, happy they who lay hold of their privilege of entrance into His presence! "*I thank thee*"—that comes next, and, as it might seem, still better; for is not thankfulness to God proper, and seasonable, and blessed in all places and at all times? The angels only praise God, they have at least in their happy sufficiency nothing to pray for; we men have to thank God for the double benefit of creation and redemption; and that may be a high and heavenly prayer which, forgetting petition, lifts up before the presence of God thanksgiving alone. Still more: this holy man praises not God for any earthly blessing which might have been vouchsafed, nor for any common benefit or aid such as less pious men than he might be ready enough to acknowledge to God's glory; but he *thanks* God for this, that he commits not sin, that he is not a sinner like other men. And is it for God's *grace* that he is thankful, that grace which had brought him to this, which had saved, and purified, and preserved his soul from sin? Ah no, far enough is he *from that;* for what read we next? That I *am* not as other men are—in this treacherous, this presumptuous *am*, the wretch within suddenly shows himself as he is; and all that good beginning is resolved into mere hypocrisy and factitious conventionality of words! Only a deceitful compliment to God, assumed to give his words the form of *prayer*. We mark at once, as the degenerate prayer goes on from worse to worse, why he has not anything to *supplicate* like other men have, and why *his* "*I thank thee!*" is a mere empty form of words, in which God only is the receiving party. Genuine *thanksgiving*, even if it begins, must proceed onward to *confession*

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—for I am worthy of nothing, less than the least of Thy mercies. Turn to 1 Cor. xv. 9, 10, and see how another, once likewise a Pharisee, thanks in genuine gratitude the *grace* of God that he is what he is, a labourer above all the rest of the Apostles. But our Pharisee knows nothing whatever of sin or of grace in relation to himself. "I am a righteous man fundamentally, and since I am such, I was never anything else." The wretched man intends to pray, and has made his beginning with "O God;" but since he finds himself wanting in nothing (nay, out of his external *πάντα ὅσα κτῶμαι* he can give his tribute), he passes by praying altogether, and proceeds forthwith to *thanksgiving*. But even in this there is nothing but himself for him to think of, himself, the complete and consummate Pharisee is all:—that he is not like other men! Yes, it is even literally—not *ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων*; for he despises *τοὺς λοιπούς* totally and in mass. There are only two classes of mankind in the presence of God, and himself alone constitutes one! If we do him injustice, his own foolish lips are to blame:—indeed he seems to have lost all propriety and rational understanding in what he tells his God. Alas, thou prodigy of mankind, thou single and preeminent *man!* didst thou not go up as man to the temple to pray, and art thou no longer a man like other men?

Let us hear further:—who are then the other men, like whom he is not? Nought but sinners; and he can most magisterially describe and condemn them in all their forms. And does he then so accurately know all other men, far and wide, their life and their hearts? As to their hearts, he thinks as little as he does of his own; but he has *seen* sins enough externally committed among them (that is assuredly true!); in himself, however, he has seen none (and that, alas, God pity him! is true also). *Extortioners* they are—selfishness places that *first*, mammon being its supreme good, and the aggression of others upon that being the most grievous offence; we will leave it undetermined whether there is here a secret sideglance at *this Publican*, whom as his abhorred fellow-worshipper he has in view from the beginning. Then come the *unjust* of manifold sorts in common; and then again immediately (for he must sum up hastily in order to arrive at *himself*), that one more great scandalous sin may be named—very familiar to his thoughts,

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though he repels it from his own soul,—the *adulterers*. But the enumeration is very far from running through all the commandments and prohibitions:—idolatry at the beginning, and evil desire in the heart at the close of the decalogue, never occur to his thoughts. If we could suppose God to answer him by setting before him the *true* catalogue, with the question appended in each case—*Art* thou not such thyself? at least in My sight? then might a revealing light have penetrated to his soul, and he might have recognised in himself the extortioner, and even the adulterer (according to Jno. viii. 9, and especially in the spiritual meaning). But he has never allowed the word or prohibition of God to speak to his conscience, and therefore he can speak to God with yet greater confidence; reaching the climax of his presumption when he scornfully points with his finger, and utters those fearful words of vanity (Is. lviii. 9; Prov. vi. 13)—Or even *as this Publican!* In all this he condemns himself; for it is his misery, not to be like other men who are conscious of their sin, and that he does not pray like this petitioner standing before him. Invading God's prerogative, he gives judgment before either he or the other had been answered; he has no eyes and no feeling for the humility which loudly speaks in the external appearance of him who was *truly praying;* for what is prayer *to him*, what can he know thereof even while he is appearing to pray? Thus his inmost thoughts come frankly and plainly out into expression in this first portion of his prayer, —*in that* he is no hypocrite, but "*sincerely* trusted in himself that he was righteous, and therefore he tells that to his God in the prayer which God alone heard." (Wesley.) The Saviour shows in this parable, how "the internal character of the soul reveals itself in *prayer*, that is, when it is uttered not according to prescribed forms, but in its own words and *without dissimulation*." (Roos.) There is a profound gentleness in the circumstance that this parable, which graciously would create shame in the sinner by the promise of mercy, does not exhibit one of those hypocrites who could never have undertaken to say before God that they were not as other men, but one of the better sort, *one who in his profound self-deception may be regarded as sincere.*[1]

[1] "And in that fashion there are sufficient found to imitate this Publican, as they pray their Our Father; they have heard the word that God

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The Lord makes the experiment with such an one, whether he would learn wisdom by seeing himself thus exhibited in a glass (for the parable is doubtless intended for Pharisees generally); and to His disciples He exhibits such a character in parable, confronted with which the sincere "God be merciful to me a sinner!" might lead some of them to smite upon their breasts, and be a *deductio ad absurdum*. In the hearing of men, many Pharisees among His own disciples might be very ready with their "merciful to me a sinner!" at the same time that they think in their hearts, "I thank thee that I am not like the children of the world and other natural men:"—*both* a mere form of speech, the first in that case the worst of all.[1] This man here under the law has not gone so far; He *would*, indeed, justify himself *before God* (ch. xvi. 15), since he altogether forgets that God knoweth his heart—and how ill he succeeded in that! He places the abused name of God first, which *taken in vain* at once condemns him; the lying thanksgiving follows; and, finally, his *contempt of others*, and uncharitable condemnation of his neighbour whom he sees before him in God's presence, makes evident the groundlessness of his πεποίθησις; as the violation of the second table ever presupposes a trespass against the first.

But the Pharisee-prayer has also a second part, a second table, in which the beloved I, not like unto other men, must come forward with its evidence, and impute to self all its authentic righteousness; so that instead of receiving his thanks God Himself must conversely be made its debtor. (Isa. lviii. 2.) After he has repelled every imputation of violating the *prohibitions*, he does not pass to the positive ordinances of rectitude and mercy (not knowing anything of these, as it seems); but,

is ready always to forgive poor sinners, and they have learned to smite upon their breasts, and in word and gesture closely to copy the Publican, so that one might swear, even they themselves might almost swear, that they are precisely in the state of this poor penitent. But all, meanwhile, is mere deception; they are Pharisees like the other, no better." So Luther in his sermon, fundamentally expounding the narrative as a *parable*.

[1] For "this self-deception, such a self-justifying estimate of self is possible, without any rank hypocrisy: it is to be found, alas, only too often among so-called excellent and *sincere* men." (Zeller, Monatsbl. 1844. Nr. 10.)

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making a great leap over this chasm, mentions at once the *works of supererogation!* His prayer, as a whole, may be variously arranged. First of all, he shows what he *is*, then what he *does*, and yet again what he *gives*. Or it may run thus: My conduct to my neighbour—all this I am *not!* My service to God—I diligently fast, and beyond the commandment! My fulfilment of the law—I go beyond its requirements, tithing even in things doubtful! (ch. xi. 42). He now reaches the end, and knows no more; even the *alms* (which, indeed, might be part of the fasting) are remarkably enough pretermitted while he thinks of his mint and cummin; as to his official duty to help *other people*, so that they may become *such as he is* (Acts xxvi. 29), of that he has not the most distant thought. Even the *fasting*, which should have led to his internal mortification in order to true prayer, he despatches or achieves[1] twice in the week as a work of supererogation (Mondays and Thursdays beyond the commandment, according to the then custom). On the *Sabbath* itself he enjoys all the more complacently his meal; and the question may arise, whether or not with ἁρπαγὴ καὶ ἀκρασία, Matt. xxiii. 25. (Thou Sunday-Christian, dost thou *pray* only *once* in the week, when thou goest into the temple?) Finally, in his beautiful conclusion, πάντα ὅσα κτῶμαι, he reposes serenely, over against the God whom he invokes, on his mammon (*jactat possessiones*); as we popularly lay the emphasis upon the last word—of all that I *possess!* When we look narrowly it is not κέκτημαι, but κτῶμαι, that is, "of all which I *acquire*, obtain by my efforts, produce;" thus making the words still worse in their significance, for he procures for himself all that he possesses. Even this κτῶμαι, which might have at last driven him to a repetition of his thankfulness for what God had *given him*, stands in blunt contrast with his εὐχαριστῶ σοι:—"*Thank* thou *me* for what I give out of my acquired possessions!" He can connect *God* and his own poor, wealthy *I* with its appendage, much more comfortably to his own mind than can the Publican, whose own probably

[1] And, indeed, without much difficulty, like the Romanists now. "What was easier in the warm East, and where the day ended at six, than to fast a whole day? The great meal of the day would be in the evening." (Braune.)

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not inconsiderable πάντα ὅσα κτῶμαι begins to weigh down his heart.

Ver. 13. That the proud worshipper had most formally and ceremonially prayed, with *uplifted* eyes and hands, we may gather from the contrast which is now given:—the humble man, remembering in the temple *God* and His throne in *heaven* (Matt. xxiii. 21, 22), and the invocation of that God being a great reality in *his* mouth, regards himself as unworthy even to lift up his eyes (Ezra ix. 6. Prayer of Manasses ver. 9, comp. with Prov. xxx. 12, 13)—οὐδὲ τοὺς ὀφθαλμούς, not even his eyes, not to say his hands, which the Pharisee stretches forth as a model statue of devotion. We strongly doubt whether it may be said that "the Publicans in Jerusalem were not so utterly godless, but that they remembered to go up to the temple at the time of prayer;" for these "sinners" had the reputation of not being hypocrites in their sinful life, and the appearance of a Publican in the temple might have been a very infrequent thing. The Pharisees were at home there, and their piercing glances would repel all whose thorough earnestness did not drive them to the house of prayer; and, as a rule, he also whose profound sense of need did not urge him would the rather absent himself, as his coming would never be imputed to him as an act of righteousness while he continued a "Publican." But this one has come under the mighty impulse of a *first repentance*, and as the whole makes evident, has gone up his sorrowful and burdened way; so much the more does the nearness of God in His sanctuary seize upon his spirit, so that it seems to him as if every man who beholds him sees into his sinful heart with the eyes of God Himself.[1] The concentrated pang of deepest shame so keenly afflicts him, that he, without well knowing what he does, adopts and uses the ceremony of repentance in profound sincerity—he *smites upon his breast*, as the people did afterwards under the cross (ch. xxiii. 48)—with the ancient expression of sorrow and

[1] Remark, that the Lord vindicates yet the sanctity of the temple as the house of prayer, and does not make the Publican pray there in secret. (Bahrdt was very infelicitous in his observation upon this; commending the Publican because, rejecting all positive religion, he is exhibited as uplifting his heart to the great Allfather, with an humble sense of human infirmity!)

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bitterest complaint, see Nah. ii. 8, comp. with Lu. viii. 52, xxiii. 27; Matt. xi. 17. *Ubi dolor, ibi manus.* He has looked *inwardly*, and feels that God looks inwardly to his sinful *heart;* and therefore, as he will not lift up his eyes, so he will not open his mouth to recount and confess his individual *deeds*, the countless sins of his life: it does not enter his mind to come before God with an enumeration—This, and this, and this, *have I done!* For that might be, as, alas, it is with many—But other things I have not done, sometimes I have done good things, I am not altogether sin and evil; believe that, O God! Ah no! he does not even dare to say, in all the full bitterness of the word, what he most unconditionally avows and gives to be understood—I *am* a sinner. Τῷ ἁμαρτωλῷ—in this τῷ[1] there is not the comparison which cold observation has detected in it—τῷ καθ' ὑπερβολὴν ἁμαρτωλῷ. Oh no, he *makes no comparison* here! The Pharisee, although σταθεὶς πρὸς ἑαυτόν, casts his eyes around, to mark who was present to behold him; but the Publican has no glance to throw anywhere, he thinks of no other person under heaven. He is thus saved from the error of beginning to think—"Would that I were like other holy and righteous people, like this Pharisee!" "To the Pharisee all are sinners and he only is righteous; to the Publican all are righteous and he only *the sinner.*"[2] There stands the great word in the parable, in all its luminous force, for ever uttering its mighty testimony from that broken and smitten heart; a word which the Pharisees pass by and never find, and which the disciples of Christ are tempted too often to forget to hold fast, as the Apostle Paul did, to the end of life—*I the sinner!*[3]

[1] Which Thomas Scott, on his death-bed, most impressively remarked upon. Alford (against Greswell, and without noticing Scott's life, which mentions the circumstance) denies any emphasis in this τῷ, with that philological tenacity which he sometimes manifests. The parallels to which he refers, ch. vi. 24 and xi. 46, are not decisive in his favour. At least ch. vi. 24 retains a similar emphasis; and the *singular* here is something quite different from the general distinction of a class by the article.

[2] Westermeier in his Fortsetzung der evangelischen Hauspostille von Uhle. Roos, too, says with great simplicity, and for our time almost prophetically—"The Publican does not say, I am a creature dependent upon God," etc., etc.

[3] We do not agree with Lange in his contradiction of this general view of the parable:—"The first repentance and conversion is not depicted

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But before this word of *penitence* has escaped from his overcharged breast and come to his lips, his *faith* has already discovered how it may be uttered before God without despair. His *shame* is not *fear* or horror; for he, ignorant Publican as he was, has apprehended and understood better than the scripture-learned Pharisee, the gracious promises of the earlier covenant; and he has embraced them with his *heart*. *Be merciful to me!* Thus does he urge in his prayer, most probably without knowing it, the beginning of Ps. li., and in the selfsame spirit of penitence and faith. He places this between God and himself the sinner; and thus, with infinitely more boldness than he was conscious of, he perfectly fills up the wide gulf between. Whether in the expression used to that end, ἱλάσθητι (ἱλάσκεσθαι, *e.g.*, כִּפֶּר Heb. ii. 17), we have *here* intimated a *knowledge* on the part of the Publican of a "necessary propitiation" in order to the forgiveness of sins,[1] so that we may ground upon his words, as a locus classicus, our dogmatic theories, is exceedingly questionable. It is assuredly at first no more than the unbiassed apprehension in his correct feeling of the term of the Israelite phraseology for the forgiveness of sins, which *afterwards* his better knowledge might explain. As elsewhere the Sept. has ἀφιέναι, and very commonly ἵλεων εἶναι (see *e. g.* Heb. viii. 12), for סלח (condonare, properly disburthen, remove the load, cognate with נשׂא and סלל), so also we find it translating sometimes ἱλάσκεσθαι, as in Ps. xxv. 11; Dan. ix. 19. Let us not disturb, by our premature and inappropriate *dogmatizing*, the incomparably profound and affecting unity of this most simple of all penitential prayers, which condenses into its heartfelt brevity the quintessence and sum of Ps. li., and which is either the easiest or the hardest

here, this Publican is already a man of prayer; all through his pious pilgrimage his petition would be ever for mercy, and even as a ripe believer would thus enter into the house of mercy, profoundly humble." Quite true, and beautiful as an application for us—but as the first meaning of the parable? The Lord makes use of well-known characters, when He speaks of a Pharisee, and a Publican; and no man would have thought of such a rare thing as a *pious publican*, ripe in faith! The whole representation assumes that he comes for the first time, and stands before God as a type, the sinner.

[1] Comp. *e.g.*, Sanders Papstthum, S. 35, according to which the Publican thinks of the typical mercy-seat in the Holiest:—hardly!

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prayer, as it is apprehended by the *heart*. For the heart of such as this Publican it is for ever easy and obvious enough; almost the only perfectly sincere outpouring of the most internal sorrow and supplication of the wounded heart. One glance *upwards*, which the heart sends without the eyes—one glance *inwardly*, where *the sinner* has sinned against heaven and before God—one groan breathed upwards again—*nothing more*—brings down the reconciling grace for his justification: then can he joyfully *lift up* his eyes, and utter now his own *genuine*—God, I thank Thee!

Ver. 14. And now let us feel the sublime majesty of this Λέγω ὑμῖν in the mouth of the Son of man, as it indicates God's answer to the respective prayers of these men! "*I tell you*, for I know; I have seen, I have heard, all this, in many such a case, and in many such prayers." The Lord not only knoweth what is in man, but what also is in the heart and counsel of God concerning man; here He shows Himself to know what God worketh in men, and what He giveth to them. The Publican is *justified*, the sinner is acquitted and pardoned, as soon as and because he has sighed for it. The simple, and indeed singular, ἢ ἐκεῖνος is probably the true reading (quite corresponding to ch. xv. 7); but the MSS. have variously changed it for ἤπερ, ἢ γάρ, etc.; and many are even of opinion that παρ' ἐκεῖνον or ὑπὲρ ἐκεῖνον was originally found in the text. The γάρ which Griesbach admitted, would simply, according to Winer, indicate the question—*Or the other?* But this so entirely disturbs the emphatically *decisive* distinction between the two, that even Winer prefers the emendation ἤπερ. Suffice that its most obvious meaning is assuredly just the simple Hebrew מִן, and means to say—this man was justified before the other; that is, *the other was not!* For which Luther aptly compares Matt. xxi. 31. How could such a Pharisaical prayer as the one here described, attain to any kind of δικαιοῦσθαι? The man literally *supplicated* nothing, least of all justification! We cannot therefore imagine how von Gerlach can say that "all justification before God is not denied to the Pharisee, he is only placed below the Publican!" Was it then that he had only "little forgiven" in his thoughts, like that debtor in the other parable, which is incorrectly paralleled with this? When the *application* of the parable

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can be safely detached from its original historical-typical figure, as it is described in the strongest lines by our Lord, and we can clearly discern how far the "Pharisee" may reappear among our Lord's own disciples, then shall we be able to see the milder force of the not undesigned *comparative* expression.[1] If a δεδικαιωμένος again *begins* to trust in his righteousness (Ezek. xxxiii. 13, πέποιθεν), the consciousness and the possession of justification begin to depart from him; and he recedes in comparison with the Publican who comes first before God. Therefore despise not such, and never forget that the same grace which ye have received is ready to be offered to the very first and faintest ἱλάσθητι of the most abandoned reprobate, with the same fulness of love which ye yourselves have experienced.

The contrast and conflict of the two great parties which our Lord so truly describes, goes on through all ages of the church and people of God:—the trusting in *works* and personal merit down to its most subtle forms, and the appeal to free, unconditional *grace*. Most assuredly our Lord takes one side in His decisive word; and as it respects the great demarcation of character before God, this alternative holds good in all its rigour. But we must be on our guard against perverting the parable, and ourselves distributing all men dogmatically, as they are actually found in various degrees of progress towards that great final demarcation, into the two classes, whose extremes stand here before us in their two exemplars! The young man, for example, who comes forward a few verses further on in the same chapter, who had kept the commandments, and to whom, nevertheless, something is lacking, is in truth neither like this Pharisee nor like this Publican, but his character is conceived as in the intermediate transition. Finally, in its deepest principle we think that they are not always "*two* different men" who thus "move onwards to the courts of the common temple;"[2]—but they oftentimes come together in one and the same man, so that the Pharisee and the Publican put up together one marvellous prayer. Not merely as Westermeier has it, "The mouth

[1] Which Tertullian reproduces—justificatior Pharisæo. Cyprian—magis quam ille.

[2] To use the language of a miserable hymn, which has been fabricated upon the words of our text.

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often says—God I thank Thee! but the self-seeking heart turns round and gives itself the glory. The confession is—We are all sinners! at bottom, however, *all* are indeed sinners, but *ourselves* not." But in the poor *heart* itself the two voices conflict with one another long after regeneration, like the accusing and excusing in the natural conscience. And it is the masterpiece of the Divine grace to consummate at length the great distinction between the two: His μακροθυμία bears, forgives, and heals, even when as yet it does not find τὴν πίστιν, the pure trust and reliance upon the foundation of grace without any pharisaical corruption. It is *this* which the great utterance at the close is designed to teach us, concerning the being exalted and the being abased, which we have already expounded upon Matt. xxiii. 12, and Luke xiv. 11. In Luke xiv. it proceeded from the *expression* of pride or humility, but here their internal principle and *root* is disclosed; Matt. xxiii., however, shows for the warning of the disciples themselves, that the exaltation and abasement embraces a long process, and many various degrees, before the end of either is attained.

Another feature there is which must not be overlooked. The Publican *went down to his house*:—this is not intended simply to round off the narrative which commenced with their going up to the temple; but has a significance of its own. And, first of all, the Lord thereby commends, by a silent antithesis, the Publican's having sought God's consecrated *place* of prayer, and not having hastily sent up his prayer at his receipt of custom, or in his chamber. Or if the reader thinks commendation here too much, He does not blame him for it. Further, this κατέβη in its strait connection with δεδικαιωμένος indicates that the Lord refers to the *consciousness* of both, *in which* the one experiences and is sure of his justification, the other not. Thus the Pharisee goes down as he came, without having silenced that evil conscience which, in spite of all his candid pride, secretly troubled his peace; indeed there impends over his head, while he thus continues to exalt himself, a fearful humiliating blow which will finally alight upon his head, and crush him into the dust. But the Publican, although he returns to his old dwelling (that is, as a bye-thought, although he remains a *Publican*), goes on his way as a new man, no more a sinner! Justified at first, he is

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therein, and it will be soon manifestly seen, sanctified also; furnished and ready now to say—God, I thank Thee, that Thou art merciful to me! In this gratitude he performs all good works, of which he had *promised* nothing, for grace now begins and goes on to exalt him. He gives to his God not a tenth merely, but all that he has, all the pleasant fruits which now grow in his new paradise. (Cant. iv. 17.)

THE TARRYING WITH ZACCHÆUS.

(Luke xix. 5, 9, 10.)

According to His design, the Lord had only passed through Jericho, as the διήρχετο of St Luke intimates at the beginning, thus harmonising the accounts of the *two* blind men whom He met on entering and on departing from the city,—see our remarks in Vol. ii. But, always seeking souls, a sinner suddenly arrests Him in His way; and in order to ensure the finding of this soul He very gladly interrupts His διέρχεσθαι to interpose His δεῖ με μεῖναι. And behold there was a man, ἀνήρ and not ἄνθρωπος, that is, a man of consequence, for he was a *chief among the Publicans*.[1] And the same man (Erasmus: et idem, in addition) was, as it appeared, *rich*—yet did he desire to see Jesus; and that not with Herod's curiosity, but with a longing after salvation which places him by the side of the Greeks in Jno. xii. 21. He was nearer to Jesus than those poor strangers at the feast, but has been long in beginning to concern himself

[1] We may leave it without damage uncertain, whether an actual farmer of the revenue, a *publicanus*, or only a chief receiver of the revenue (a comptroller who received the dues from the *portitoribus* and rendered them to the general-farmer). Although, according to the rule of the Romans, only a Roman Eques was generally a farmer of the revenue, yet we find in Josephus that Jews sometimes attained to that dignity—hence it was quite possible in the case of Zacchæus. (The Jewish name is found 2 Macc. x. 19; Ezra ii. 9; Nehem. vii. 14.) For the rest, Jericho, as a great mart and place of transport, and then on account of its dates and balsam (on which there was a special impost), might well be the seat of a general office of the Publicans.

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about Jesus; his time, however, is now full come. It is strange that he had never yet become acquainted with the person of this friend of publicans, whose passage through that country so near to Jerusalem, must have been frequent; but we find that he would see τίς ἐστι, though the sequel shows that he was influenced by a deeper feeling than merely that. He is not poor, and not needing the Lord's help like the blind and the lame who fly to the Son of David for compassion; but his soul is the seat of that penitence of the publican which impels him to seek for grace. He must have *heard* much of the kindness and the strictness of this Jesus, who had not long before called Lazarus out of his grave;—but now he will and he must *see* Him for himself. And what then? The excellent Schubert (in the history of Jacob Häufer) does him injustice when he says that the desire of Zacchæus was to have a good view of Jesus. Probably it was his design afterwards to venture on such an approach as that of Nicodemus, or in some other such way as might suit him; what might follow was indistinct to his mind, *for the present* he would not intermingle with the company of His followers, certainly not press forward into the immediate presence of Jesus, for he does not presume to think of detaining the Lord who is passing through, by publicly and pressingly obtruding his own heart's need. Thus there is a befitting humility in this eminent man, who deems that an invitation to his house would not be honour enough for the Lord; a kind of diffidence of the right sort, the first commencement of a coming like Nicodemus from afar. At the beginning of His official career Nicodemus comes to the Lord from the high council, at the end of it Zacchæus comes from among the publicans. Zacchæus has *less* in him than Nicodemus, for he will merely at the first see, and not approach—so it *would seem;* nevertheless he has at the same time *more* than Nicodemus, and is more easily entirely won. The publicans enter before the pharisees, sinners before the righteous, and this is once more seen here! As a token of his inward earnestness, *better* than *Nicodemus*, Zacchæus comes in open day, in the middle of the town; although not in the presence of all the people (for he runs before), yet not without spectators, for the high official is not above climbing into a tree as one of the curious, sight-seeing multitude. As he was

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little of stature, he thought that among the people (ἀπό like ב instead of ἕνεκα) he could not attain his end;[1] there was no stone, no block, to help (as Pfenninger expresses himself), nor was it necessary, for there grew the sycamore tree just at hand.[2] He hastens to climb up, that he may have a secure place before the crowd comes; and thus behold Jesus, unmarked either by Him or by the multitude.

But he *is seen* by Him, who also beheld a Nathanael under the fig-tree. When Jesus came to the place, *He looked up*—why did He this, for there was no imaginable occasion to do so? *He was sensible of his presence there*—as Luther's translation has it, but the εἶδεν (like the ἰδών, ver. 41) includes a *looking* before the descrying. The Lord perceives the man who was as much as possible concealed, penetrates the secret of his heart, calls him by name, invites Himself to his house:—now the Lord was not accustomed in such journeyings to look up into all the trees, or to offer His visits to those who were wont to gaze at Him from their branches. Thus it is not "petty and foolish, to seek anything wonderful in all this" (as Schleiermacher scrupled not before his auditory to say); but there is in it a real wonder of grace, the guiding providence of the Father guiding a soul to His seeking Son. The Lord might indeed in the ordinary way have known the *name* of this chief among the publicans, and might indeed have seen and remarked the man who nevertheless knew Him not;[3] but that He should now look up, and find him in the tree, still more that He should penetrate his heart in order

[1] How often does the multitude hide from us the person of Christ! The multitude of the indifferent, the followers without earnestness, the watching enemies! These are the true *little of stature*, however lofty and great, who are so "petty of spirit, that they cannot even leave the crowd, in order to see and to seek the Lord." (Gossner.)

[2] The sycamores are not very high (that would have been unsuitable in this case), and therefore all the easier to ascend; hence travellers report that they are often resorted to for pleasure, and beds hung among their leaves. Gossner says further—"Little soul, is there then no tree grown for thee, which thou mayest ascend, and thine eyes behold Him who bringeth *salvation* to thine heart?"

[3] That he acquired the man's name (as Neander thinks possible) from the people standing round, having observed him casually, is not to be supposed:—any such interposed question cannot be conceived of in the account,

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in so extraordinary a manner to offer him salvation, surpasses most assuredly what is purely natural. *Zacchæus!* Thus He calleth one of His sheep by name, crying into his inmost heart —I *know* thee, I know what thou desirest! Thus does He summon the diffident man with wholesome promptitude to announce his decision before all the people; and overpowering his fear, *invites Himself* to the house to which He had not been invited, thus anticipating in His grace the desire of the man who had not dared even to draw near![1] *Make haste*, and come down. Not altogether without a gracious though slight blame of the strange method which he had taken; we may indeed symbolically generalise the words:—"Leave all thy own inventions and devices in thy fearful coming—*I come Myself to thee!*" Climbing up and coming down, everything has its time! Zacchæus had gone before in haste, but the Lord is more in haste than he; for there would be no time for any later visit, this was the last passing through Jericho, and now was the time for one last testimony before His entrance into Jerusalem, one final public testimony to all the people before His passion, in the conversion of a publican. I will come to thee *at thy house*, where thou wilt better see Me and hear Me; I will *tarry*, and interrupt My journey by resorting to thy dwelling! (Μεῖναι, equivalent to καταλῦσαι, ver. 7.) Not merely I *will*, but *I must*. What *dignity* in answer to every objection of precipitation and surprise in this σπεύσας and δεῖ; and at the same time what an impulse of *love*, which testifies that it must be so, that it is bound thus to tarry in the way! For it is in the Lord's commission to act thus, as it is stated afterwards in ver. 10.

Zacchæus is not terrified, protests nothing good or evil, is no longer ashamed; but he is instantly won, and with *joy* receives his high guest, whom he may lead to his home. Each had found what each sought—the Saviour and the sinner. But that the Good Shepherd has found a stray lamb, that the Merciful One should now begin again to exhibit His mercy, excites new mur-

which gives the looking, the seeing, and the address, simply. Any such, "What is that man's name?" would be altogether inconsistent with the dignity of the everywhere typical conduct of our Lord.

[1] The only case in which we *read* this, but not, probably, the only instance in which it so occurred.

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muring among all the beholders of this remarkable scene; that is, of course, only among that *all* which was composed of mere beholders, those who were accompanying Him, ch. xviii. 39, and the inhabitants of Jericho. "He is gone to be guest with a man that is a *sinner!*" Oh wretched and blind people, to murmur at *that!* An ἀνήρ, but yet an ἁμαρτωλός because a publican, and even a chief among the publicans—there is the deep-seated delusion of the people, condemning the whole class without any respect to the character of the person. On another occasion they might have spoken more respectfully of an ἀρχιτελώνης, but now, as it has to do with Jesus, he is no more to them than a τελώνης καὶ ἁμαρτωλός.

The narrative, which is itself hastening towards Jerusalem, leaves it to be understood that between vers. 7 and 8, we are to interpose the whole time of the καταλῦσαι; for Zacchæus cannot have advanced so far as to speak as he did, before the Lord's visit, and as it were precipitately at the very door. There is more than this presupposed, also, in the εἰσῆλθε, and in ver. 11, just as in ver. 28, the journey is regarded as continuing. Schleiermacher thought, like many before him and after, that the καταλῦσαι must be taken as a tarrying over night (which the people hastily presumed when they spoke); and consequently that it was on the next morning that the proceeding of ver. 8 took place.[1] But the σήμερον, ver. 5, did not stand in such close connection with the μεῖναι as this assumes; rather must we regard the σήμερον, both of ver. 5 and ver. 9, as indicating that one and the same day of grace which had come to Zacchæus and his house, and which was so prominently intimated already in ver. 5.[2] A sojourn through the night would scarcely have been so hastily dismissed in the σταθεὶς δέ; and ver. 28 continues the record of the διήρχετο after the interruption with a definite ἔμπροσθεν.

But what must the Lord have spoken in the house of Zacchæus, whether His visit were for one hour or many! This host certainly acted more like Mary than Martha; for with what confidence of new life does he stand forth, after salvation has come to him! "With one that is a *sinner*—do the people say? Yea, verily I

[1] Many even add that it was the Sabbath, and a day of rest.

[2] This Neander urges against Schleiermacher.

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have been a sinner, but He, whom ye blame for not having despised me, hath taught me righteousness." Thus as a new-born child he justifies the wisdom of God, thus does he bring the quickly matured fruit of a still repentance which had received the blessing of grace, in a public avowal of penitence, of faith, of new-found righteousness. He does not address the mockers—for whose sake, however, now at the close, he speaks these words, not within the house, but outside (ἀκουόντων αὐτῶν ver. 11)—but his new *Lord*, from whom he cannot separate himself, whom he joyfully calls his Lord, and in whose honour, and to whose praise he now makes his vow before the people. In his wealth there is much unrighteous mammon, and much of other men's goods, the restitution of which in the proper place must be ever impossible; his conscience teaches him what the parable which he had not heard had counselled to converted publicans. Not indeed all that he had, but yet the half he gives to the poor: δίδωμι is distinctive; it is as good as if done, for he now assumes an obligation before the whole town, the poor of which will soon claim its fulfilment. And if I have taken anything *by false accusation*,[1] I restore *fourfold!* and for meeting his official responsibilities, as the Lord had not called him from his office, he retains the other half. It is quite clear that the εἴ τινός τι does *not* involve anything like a bold challenge (as 1 Sam. xii. 3), or even express a doubt whether any such could come forward: but, on the other hand, it is equally clear that he is not conscious of overreaching having been his *common* practice, and it is his intention conscientiously to watch against it in such matters as had afforded occasion for it in his earlier thoughtlessness. In every case in which I have overreached, I will make compensation; if I have done it (alas, indeed, sometimes), here let a new righteousness begin! Now, then, he is a righteous man according to Ezek. xxxiii. 15. Now does he voluntarily and joyfully determine to do more than what the law, which grace does not supersede, requires of him.[2]

[1] Συκοφαντεῖν, usual in Sept. for שׁקר, retains here as in chap. iii. 14 the subordinate idea of apparent right; connected with self-interested information or denouncing.

[2] The reference to a Roman lex de furto which prescribed fourfold restitution disturbs the significance of this beautiful saying, and is not strictly

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The Lord answers, as He was addressed,—*πρὸς αὐτόν*, actually speaking to Zacchæus; but with an indirectly expressed testimony to those who are around, He confirms in His good pleasure the confession and vow; rather He crowns it by the fullest assurance which He now gives, putting it upon its right foundation, and at the same time appends a *testimony* to His own *Person*. The new righteousness of the sinner has a good *foundation*—thus must we understand the not unmeaning *ὅτι*.[1] *Salvation* is come, for the Saviour has entered; hence there is joy in the tabernacles of the righteous. (Ps. cxviii. 15.) Again there is almost an open—*I am He!* almost a gracious illustration now in the last days of His life of His *name of Jesus*. *This day*, forsooth, for other days will now soon come; at the same time, *now first to-day* the day of grace hath dawned upon this man and his house! It was before—To-day I must abide *in thy house;* this is not all that the expression now involves, but it gives an intimation to Zacchæus, that he must henceforth guide his whole house to salvation and peace; comp. ch. x. 5, 6, and what was said upon Matt. x. 13, 14, in Vol. ii. The reference to the *house* as the foundation, as of human, so of political life generally, and of the *church* to be raised up, begins thus early to occur in the Lord's discourses, and then runs through the entire New Testament. Do ye despise him as a publican? But I say unto you —*he was yet a lost sheep* of the house of *Israel*, though given up by you in your loveless bigotry, having his own claim to the Messiah, the Shepherd:[2] and now he *is* in truth through faith a *recovered*, renewed, and genuine *son of Abraham*. (Comp. ch. xiii. 16.)[3] The Son of man is come for Israel, and indeed for

pertinent, since there was a lex de publicanis which was content with the restitution of the simplum, after the expiration of a year. The law of Moses (Ex. xxii.) requires only in a special case, ver. 1, fivefold and fourfold restitution (hence 2 Sam. xii. 6); else, as in vers. 4, 9, only a doubling was required in compensation, just as was customary in Athens. This Zacchæus goes beyond, and doubles again.

[1] "*Just because* this day salvation has come to this house!" Lange.

[2] I have not gone in to a *Gentile!*

[3] This view of the losing and finding again justifies the *second* sense, without any necessity for a *γίγονε* having been used. Most strangely did Erasmus refer the *αὐτός* (in which the *ἁμαρτωλὸς ἀνήρ* of ver. 7 is evidently made prominent) to *οἶκῳ*, translating—eo quod et ipsa (domus) filia sit Abrahæ!

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the world at large, not only to *save the lost* sinners generally as ye all are, and those given up as lost by yourselves (as this publican was), but also to *seek* them, to enter in unto them before they can invite Him or *receive* Him. Thus we may dogmatically say, in a sense not to be unconditionally exaggerated, that "compassionate love effects as well the beginning of the higher life as its full consummation, so that all is its work." But we have already declared in relation to this utterance, and now freely repeat it, that God *seeks* in man something which comes to meet His eternal love with the susceptibility of receiving it, and with all His seeking is far from always finding it, and consequently that it is not always produced by Him.[1]

PARABLE OF THE SERVANTS OF THE NOBLEMAN WHO GOES AWAY TO RECEIVE A KINGDOM.

(Ch. xix. 12–27 [Matt. xxv. 14–30.]).

The disciples themselves were involved in the erroneous ideas of ver. 11; and that notwithstanding all the Lord's declarations concerning His impending passion: see ch. xviii. 34. The Lord

[1] We may be permitted in a note to remark upon the wise and comprehensive discrimination which selected the history of Zacchæus for the Gospel of Consecration-day, in connection with the Epistle, Rev. xxi. 1–5. In the latter we have the consummation of salvation in the new world, the tabernacle of God, of which all houses of God typically prophesy; in the former, the gentle commencement of salvation in the individual, in the midst of the confusion of the old world, in the hastening of the Redeemer to His cross. There all is new and openly revealed, here we have the new heart with its first confession wrought by secret grace. There is the tabernacle of God, here our own house, whose best guest is the Son of man abiding in it. There we have the word of preparation for the bride's throne, here the first call of the Saviour for the seeking of the lost. What would be this salvation, if it did not come to me and my house? This is the beginning to that end—behold the tabernacle of God among men! Hence also the intimation to press through the interposing tumult of the people, to press forward to Jesus Himself; the exhortation to charity to the poor; the mention of external sonship, the priority of the seed of Abraham; and finally, in the background, the warning of judgment against the *old* Jerusalem. Two exhaustive ecclesiastical Pericopæ!

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therefore adds a public and plain parable in connection with His public departure from Zacchæus; not the only instance of eschatological discourses, first pronounced in a wider circle, and then reiterated to the disciples: see Lu. xii. 36–46. Jesus has just testified (not in the house of Zacchæus, but at his door, where the people, not having dispersed when He entered in, were awaiting His egress, comp. ver. 28) for what purpose He had come, and what was the true σωτηρία for the children of Abraham. And as they heard *such things*, so contradictory to all their expectations of the Messiah, He appends to this utterance before the people a parable, which should be also an appendix to all the previous announcements of His passion and departure which the disciples had heard. *This* is the meaning of προσθεὶς εἶπε and ταῦτα; the latter is not intended to indicate that He had previously continued to speak on the subject. The excitement of expectation is strained to the utmost by His public approach to Jerusalem, where His avowed enemies were gathered to wait for Him; and He speaks of His coming death but as a setting out on a journey from which He will return. Thus He shows how this first coming of the Son of man to seek the lost, this coming of salvation into the hearts and houses of penitent sinners, is related to the expected *kingdom* of Him who was to come. He gives, further, to the converted Zacchæus, an admonition similar to that which He had given to the converted publicans in the parable of the steward; only that as his conversion had been a deeper fact, and he had already, by anticipation, dealt rightly before all men with his unrighteous mammon, the Lord at once passes over to the administration of spiritual goods, which in that parable (ch. xvi. 10–12) had only been hinted at. The ἐν ἐλαχίστῳ πιστός here, ver. 17, is intended to recall that discourse; just as we have the *cities* here instead of the habitations or tents there.

When in Matt. xxv., after a short interval only, the Lord repeats what is here said to His Apostles, we must understand Him as impressively intimating:—It still holds good, and ye must not forget what I said before in Jericho to all the people and yourselves! And in St Matthew the delivery to the servants on occasion of the setting out becomes an actual fact, while here it is a prophecy. This relation of the two discourses,

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as well as all the fundamental ideas of the essentially similar parables, we have already discussed upon St Matthew. The side-glance at the punishment of the citizens who protested against His dominion, as well as His entrance upon His kingdom, is there omitted; and these, with the other variations of the parable, have their profound significance, as we have already shown.

Ver. 12. Is Εὐγενής, private man of eminent lineage, not a βασιλεύς by birth, and his βασιλεία therefore a subordinate jurisdiction? Assuredly not, but the word contains a concealed μείωσις with reference to His heavenly origin. The kingdom here spoken of belongs to the Son of God, a born King, as an Allodium; it is, on the other hand, a Feudum which the *Son of man* is to receive: there remains the testimony, too, that in the person of this Son of man these δοκοῦντες (ver. 11) have actually before them their future King. Nothing is said here of a going away to receive a kingdom *in another place*, in heaven (as Roos mistakes); but it is a departure in order to receive the crown and return. The groundwork of this part of the parable is derived from the political relations between the power of the house of Herod and the superior authority of Rome. Herod, under the government of Antigonus, journeyed to Rome, primarily and ostensibly seeking the βασιλεία for Aristobulus, but was himself consecrated king in the Capitol (amid idolatrous rites!), and after three years of troubled war, obtained possession of the kingly authority with which he had been invested—an exceptional instance—as no more than a private εὐγενής. And, more to the point, his son Archelaus, mentioned in his will, went first to Rome, where the emperor adjudicated between his claims and the claims of Antipas, mentioned in a previous will. But the Lord's kingdom is confirmed before the highest throne on manifold grounds of right:—as the Son of man He is invested or rewarded with the crown, for His worthiness' sake; as the Son of David He receives the patrimonial heritage, which belonged to Him from eternity as the Son of God by right of eternal birth. The going away to heaven, to the Father, is a πορεύεσθαι εἰς χώραν μακράν; for that world is an actual region opposed to this, and we cannot but think of ch. xv. 13, where the departure of the son from his father's

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house into the world is similarly described. Not merely is "heaven, to many confessors of Christ, a *far*, unknown, indifferent land" (as Lisco here preaches); but Christ Himself anticipated the hard journey of *death* through the rent veil of His flesh.

Ver. 13. It has been already remarked that the ten of *His* (collective) servants is equivalent to the article in Matt. xxv. 14, and has the same meaning, as also in the case of the ten virgins; Schleiermacher incorrectly supposes that these servants might not be the highest, and not the only ones. Every one who adheres, in fidelity and obedience, to the future King, and thus is distinguished from the opposing citizens, is in the widest sense His servant and true minister; and is entrusted with office and work in the preparation of His kingdom. Hence it is not the Twelve whom the Lord mentions; for then the people would have thought of the Apostles, and Zacchæus would have deemed himself excluded. In the meantime the departing Lord puts into the hands of His adherents a little authority and a slight gift, *as the test of fidelity;* and this appears under the *figure* (almost like a parable within a parable) of a sum of money to be traded with.[1] The question may arise whether the *μνᾶ* is the Hebrew mina of a hundred shekels, or the Attic of a hundred drachms (about £3 of our money); but the parallel of the talents, and the general selection in the parables of money then current, are in favour of the latter. In relation to the Lord and *κατὰ τὴν ἰδίαν δύναμιν* every one received alike; in relation to others there is a difference in each case:—and this is indicated by the variation in the parable as repeated. "Occupy, trade till I *come*—in power, judgment, and recompense;" emphatically said in contradistinction from—*till I return.* So at least in the common reading; more properly it is, perhaps, *ἐν ᾧ ἔρχωμαι*—*While* I am departing and returning, while I am on my journey.

Ver. 14. These lesser gifts, to be used in calm diligence, the

[1] *Πραγματεύεσθαι* is found as the peculiar expression for commerce in the Rabbinical פְּרַגְמַטְיָא, *πραγματεία* (even Eccles. v. 9, etc., in the Targum), פְּרַגְמַטִּיס, *πραγματεύς*, פְּרַגְמַטּוֹטוֹס, *πραγματευτής*, etc. The conjecture of Michaelis, who detects an error in the translation for מָנוֹת portiones, is refuted by vers. 16 and 18.

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King has apportioned to His faithful ones; instead of *weapons*, against the rebellious people, who will not bear His dominion, and whom He bears with for a long time, till His return. Sincerus Bibliophilus (Die Leipziger Religionsfrage: Wie dünket euch um die Höllensfahrt Christi? Magdeburg 1844) finds *here* the descensus ad inferos intimated, and understands by the far country the region of the dead—but this is a well-meaning error. The above is the only view which suits the *receiving* of the βασιλεία, the establishment of which is regarded as upon earth. Elsewhere the Lord has hinted at the descent into hell, as in Matt. xii. 40, and most plainly in ver. 29. The confused state of the Jewish land, split up into factions, and vexed with partizanship, had led to a deputation of fifty persons being sent to Augustus to complain, though vainly, against Archelaus—(who had restored the country wasted in war, especially round Jericho, where he had built himself a stately palace): and thus does the Lord illustrate the enmity of His people, of the πολῖται of His βασιλεία, as being a solemn and formal protest sent against Himself to the throne of God! There was in ver. 7 an outbreak of this enmity, which would not have the *Saviour of sinners* (οὗτος, ch. xv. 2) for the Messiah; but here the Lord signifies the utmost daring of their contradiction after His own death (ὀπίσω αὐτοῦ), the opposition of Jerusalem especially to the apostolical witness:—this reaches the presence of God,[1] and is regarded by Him as a πρεσβεία, is received at once, and rejected. We must note the scornful τοῦτον, and the οὐ θέλομεν which gives no reason for their complaint—"He is contrary to us, he is not a persona grata, we *hate* him, for all his love!"

Vers. 15–19. See upon St Matthew the notes upon what recurs there. The ἐπανελθεῖν καί involves in itself an obvious ἐγένετο, for the supreme liege Lord, the Father of the Son, receives not, like Pilate, the protest of those who hate His Son. But He having received the kingdom, does not at once return in all His authority to take vengeance upon His enemies; but graciously judges and rewards first His own especial servants, dependents, and confessors. Oh that He had only to praise and

[1] This feature in the parable refutes the exegesis of the little book before mentioned—which in itself may be highly recommended. What would be a protest sent to Hades?

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reward! The διαπραγματεύεσθαι, which only occurs here in the New Testament, means elsewhere—to propose, undertake, arrange, and execute a plan, but passed naturally like *negotiari* into the meaning of *negotiando lucrari*; just as we might say—what *business* each had carried on. And, with reference to the verbum simplex in ver. 13, we might attribute to the διά the additional idea—what each had carried on *in the meanwhile*, through the whole intervening time. The faithful servants humbly and rightly ascribe the increase, not to themselves, but to the Lord's pound—προσειργάσατο, "See what Thy seed has grown to!" But the Lord did not seek the τόκος for Himself, as He might seem to do by His accommodating Himself to the delusion of the slothful one (ver. 23); but the diligent retain their acquisition, and receive a great reward besides. (Let the designedly striking τὸ ἀργύριον of ver. 15 be rightly understood, and further the ἵνα γνῷ—that He might know how each had acted therewith.) In St Matthew the first dispensation of gifts is various, and the reward of increase the same in all; here, on the contrary, the pounds are the same in the case of all the ten, but the reward is different. And this is a significant variation for the two sides of the question, according as the difference of the result depends upon more or less diligence, or otherwise springs from equal diligence in the use of differing gifts. The *former* is made prominent here, and therefore the second does not receive, as in Matt. xxv. 21, 23, similar commendation with the first, but merely a brief καὶ σὺ γίνου. That which is elsewhere promised generally to the ὑπομένοντες as a συμβασιλεύειν (2 Tim. ii. 12), appears here as a manifold gradation of dignity, for the more mediate future of the kingdom is here spoken of.[1] The *cities*, the government, the administration of which the King now distributes to His tested and approved servants (much more than the receiving into habitations), are indeed in the territory of the rebels which has nevertheless become His kingdom; and consequently indicate a further continuance of their active service, in the analogy of their former service, in the established and manifested kingdom. On the one hand, this distinguishes it

[1] "Ten mine would scarcely purchase a house; and the superabundant recompense of grace is ten cities!" (V. Gerlach.)

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from the final consummation of all in equal glory; but, on the other, it may not be said that even now "the servants are appointed to rule over the hosts of the enemies of Christ." For the enemies are already destroyed, rooted out of the land; there remains between them and the servants only the great middle-class of the undecided, hitherto not led to salvation; among whom the true "vicegerents of Christ" will have enough to do, while they are spreading the holy land over all the earth. Rev. ii. 26, xx. 4 (Ps. cxlix. 6–9, in a *good* sense). It will be easy, peaceful, and blessed work with them, to rule, and feed, and guide home the remaining sheep, when the wolf is gone, and Satan is bound!

Vers. 20–26. References to wrapping up and depositing money or other precious things in handkerchiefs are frequent enough; what *might* be subordinately hinted at, over and above this use, in the σουδάριον, we have mentioned already in Vol. iii.; though the word, its etymology being forgotten, designates a handkerchief of any kind. J. v. Müller's note "this is the body"—may be regarded as trifling, just as is Chrysostom's interpretation of the earth in Matt. xxv., as the earthly sensual heart. The indolent leaving unused, the foolish hiding up, is the gist of the figure. The judging of the wicked servant out of his own mouth and confession, generally a common principle of justice (Job xv. 6; 2 Sam. i. 16), has an application here different from that of Matt. xii. 37; for here it is the mildest judgment, which, accommodating itself to the position of the defence, finds the crimination even in that. The παρεστῶτες are essentially ministers of the King distinct from these servants, who execute His commandments, and who are brought with Him; that these venture the objection—Lord, he hath already ten pounds (and ten cities besides!), is not to be attributed to oblique envy, but to mere astonishment at the strangeness of the judgment. Thereby the great distinguishing principle which follows in ver. 26 is only prepared for and made prominent; and in such a manner that the Lord Jesus makes a sudden transition, in the interpretation of all, to Himself as the βασιλεύς.

Ver. 27. *Thus, in His own person*, majestically making the prediction present, He pronounces now this judicial sentence upon His enemies; instead of which we significantly find, on the

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repetition of the parable in the circle of the disciples, the (here presupposed) casting out of the unprofitable servant. "*My* enemies, citizens who should be My subjects, who consequently are rebels against My βασιλεία—My hand now findeth them out! (Ps. xxi. 9.) They *would not* My dominion unto their *salvation* —I judge them out of their own mouth." (Chap. xiii. 34.) But this involves a most fearful irony, for there is another βασιλεῦσαι which they must endure! "Since they would not have the Lamb, the Lion will tear them."

And when *He had thus spoken*, had thus judicially in His own revealed royal person decreed the destruction of His foes—He went onward to Jerusalem, there to deliver Himself up as the paschal Lamb into their hands!

THE ENTRANCE INTO JERUSALEM: THE STONES CRYING OUT. THE GREAT DESTRUCTION.

(Luke xix. 40, 42–44.)

We have already explained upon Matt. xxi. 2, 3, and must here assume as known, the design and significance of the Lord's kingly entrance into Jerusalem, this first and last public and festal proclamation of His coming and honour;—as partly intentional on His own part, and partly permitted with regard to others. Some, the most audacious, of the Pharisees, although they do not venture themselves to suppress the voices of the multitude of His disciples, reinforced by the multitudes of the people, yet appeal to Himself and require Him—not to permit such impropriety! Not so much that "they were filled with anxiety, lest the great outbreak should take place at once," but with infatuated, scornful bitterness:—"Suffer not thyself to be called that which thou art not! Take heed to thyself, we warn thee of the shame and the punishment which the beginning will involve!" For all this He has the right answer at hand. "Should *these* whom ye call My disciples, but all of whom I do not reckon as such, as they now encompass Me with shouts—keep silence? I say *unto you*,—you who not only hold your peace, but even protest—it is nevertheless the voice of truth in

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their mouth, this loud testimony, so hateful to you, is decreed for this time, it must be so and for your sakes! This blind people—Oh that they were all My true disciples and subjects! —know not what they cry,[1] but are constrained to bear their witness this day. Therefore, I tell you—lacking them the stones *must* cry out, would proclaim in your stead and in theirs, what the great question is between Me and Jerusalem!"[2] This is, primarily, a common proverbial expression, similarly humiliating as in Matt. iii. 9; comp. 2 Pet. ii. 16. "Are *ye* then of stone, that ye feel not the truth, and harmonise not with it?" Yet we are not to understand in the λίθοις, "even the most obtuse" (according to Neander), stony hearts to be aroused; still less (according to v. Gerlach) that God, if humanity remained insensible, would give to inanimate nature hearts and voices for His praise; or, as Hess puts it in the strongest way, "these stones around, which have witnessed so many of My deeds, echo of themselves My honour and My praise!" But the indication, immediately following, of the *stones* of the temple and of Jerusalem to be destroyed, ver. 44, gives us the right clue to our Lord's meaning when He uses the prophetic future:—"*These* will soon cease with their *Hosanna*, without any injunction of Mine, they will soon exchange it for *Crucify Him!* fulfilling your desire, and obviating the danger you fear—but *then* will there arise a very different witness to My kingly power, which will cry out very differently against your unbelief!" For in the background of this proverb there lies a hint of a saying in the Scripture, which we must consult in connection with this passage.

The prophet Habakkuk, after he has announced, in ch. ii. 4, life to the just by faith, and the opposite to all proud opposers, when *He that cometh* will come without delay,[3] turns in ver. 5 to

[1] Not "seized by a *sacred* inspiration," else we should have to understand this word as a prophecy from Divine impulse.

[2] The Fut. 3. Pass. κεκράξονται is in this verb the usual form instead of the unused regular form; as in other cases, when the Perf. acquires the signification of the Present, it is also used,—formed from the dor. verb. κεκράγω. Hence it is not necessary or proper to refer to the Attic signification of this paullo-post future—it should and it must so be. (Erasmus: mox clamabunt.)

[3] See my exposition of this passage, as cited in Heb. x. 37, 38, in the Hebräerbrief, ii. 74.

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the prediction of judgment upon Babylon, yet in such a manner as to include in his far-reaching threatenings a denunciation of similar doom upon unbelieving and unjust Israel. What woe should then break in upon the empire of robbery, upon the magnificence founded upon spoil; how should then the fearful account be demanded! For עֲבָטִים, ver. 6, is not thick clay or mud, according to the Syr. and Vulg. (as also it is rendered עב של טיט in the Rabbin. Commentaries), but as the Targumist rightly expresses it—חִשּׁוּף חוּבִין pigneratio, copia æris alieni quod quis contraxit. Now must the spoil be rendered back; suddenly rise up נֹשְׁכֶיךָ, that is, with prophetical double-meaning—those who bite thee, and thy creditors! Thou shalt be robbed of that which thou hast robbed—in righteous recompense. The nest on high is not secure enough. Ver. 10 says—Thou hast consulted shame to thine house, brought disgrace wilfully upon thyself, by cutting off many people; thou hast thereby *sinned against thy soul* (comp. Prov. viii. 36), or, thine own soul, thou thyself hast sinned, and incurred this penalty—which better suits vers. 4 and 5. And now for the words of ver. 11: For the stone (each one) shall cry out of the wall, and the crossbeams of the woodwork shall answer it, agreeing to testify against thee! These are not the stones and the beams of the cities laid waste by Babylon, which complain against the destroyer (as in Sallust the devastated walls, and burnt beams of Saguntum *manus Punicas ostentabant*), but the firm and well-built stones and beams of the house, vers. 9, 10, built in wickedness, of the city, ver. 13, established in vanity and bloodguiltiness,—"proclaim the guilt and shame of their original." They should cry out and witness (comp. ch. i. 2); and that not merely as poscentes justitiam a Deo ut suo loco restituantur (as Burk quotes), but in the laying waste of their bootless labour (ver. 13), when the individual stone comes out מִקִּיר, and every beam מֵעֵץ, they will cry out; and the doom will bear witness of the guilt! But the Lord will then appear in His holy temple, that all the earth may keep silence before Him! ver. 20. Let it be observed, then, with what profound significance the Lord uses this expression to indicate the destruction of this Jerusalem, transformed as it were into *Babylon;* how in this preliminary word He already announces the judgment which presently comes distinctly before His contemplation.

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The jubilant cry had begun when the procession reached the *καταβασις* of the Mount of Olives; the Lord comes now nearer and nearer to the *city*, as it is here termed not without emphasis, the holy city, the city of God in its external glory. He beholds it from that very position where afterwards it was beleaguered by its enemies, at a similar paschal feast. His eyes, which everywhere look for faith, which had looked through its streets and into its sanctuary for faith in vain, now *behold* the city near, and in its *naked reality*. No external appearances of glory, where the way of *peace* is not known, can deceive Him; no Hosanna of His disciples can give Him joy, for thus cometh He not and the kingdom of God. In the midst of the acclamations, which He does not repress, *His* heart breaks out in lamentation over the people of this city and the city of this people—Have I been so long with you and ye have not known Me! Do ye thus surround Me with Hosannas, who will so soon crucify Me? Not that a "silent flow of sorrowful tears mingles with the general festivity;" not merely that He *ἐδάκρυσεν*, as in Jno. xi. 35; but much more than that, He *ἔκλαυσεν*, *weeping* with the lamentation of consummate sorrow, and *ἐπ' αὐτήν*! It is said in the letter of Lentulus that Christ never *laughed*, and we could believe that; *weep* indeed He did, much oftener than we know of. At the grave of Lazarus the Lord saw Mary weeping, and the Jews who were with her weeping too; but here He alone is the weeper amid the universal joy. But now, as then, He thinks not of His own honour or of His own sorrow; the tears of the sympathising High Priest even now, before Gethsemane, concern our sins, which are His sorrow and His heart's deepest woe. "The man of God wept"—that was a great thing as said of Elisha, when he beheld in spirit the evil which Hazael would inflict upon Israel. (2 Kings viii. 11.) The Son of God wept over the guilt and doom of Jerusalem and her children—and that is infinitely greater, a *μυστήριον προφορικόν*, to which corresponds an *ἐνδιάθετον* in the depths of the *σπλάγχνα οἰκτιρμῶν τοῦ θεοῦ*. Love, after doing all in vain, can only weep; were God to become man, He could but do this; rather God is man here and therefore weeps.[1] In what multitudes of His members

[1] Compare the beautiful observation of v. Gerlach, against the error of universal restoration, as against the other error of predestination. Jesus

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upon earth have these tears since continued to flow! And "how many have been converted by these tears of our Lord, in the place of those who would not then convert!"

Ver. 42. Passion permits no parable, as Hess remarks, and mighty indeed is the passion which seizes the Lord's heart, when He first looks upon the scene of the events which were then to transpire. But the first, and the predominant question, is *lamentation;* just as in Matt. xxiii. the undertone of lamenting love is heard even amidst the predominant anger against those who would not be saved. The construction of the former clause with ὅτι and εἰ together is to be narrowly observed. The ὅτι, coming first, gives, as it were, an answer to the astonishment of those who saw and heard Him weep:—*Therefore* I weep, *that* is the cause of my tears! The εἰ is evidently equivalent to *utinam*, as in the Sept. for לוּ, and as in Lu. xii. 49, xxii. 42. Luther's translation by *wenn* (if) involves the easily perverted, and often abused idea, that apology, and not accusation, is to be sought here. In truth, this is a lamentation, the bitterness of which is its accusation. Nor is it right to say that our Lord *here* regards their guilt "in its mildest form as ignorance," for He has already spoken in ver. 27 of their *not willing* and their refusal; consequently He here means no other than wilful, self-condemned ignorance—else wherefore the terrific judgment? Ah *if* thou hadst known—only then wouldst thou have escaped the judgment—then could I have saved thee from it! *Even thou* entire Jerusalem—is this in contrast with the multitudes of disciples who were greeting Him as their King?[1] Scarcely: for even these Hosannas were not the result of a real *knowledge*, and it is this word which has here the emphasis. Or does the Lord oppose the preeminently corrupt inhabitants of the metropolis (as Hess thought), to the Israelites who followed Him from Galilee and the land generally? We think not, for to us this καί involves no such comparison. The Lord is thinking altogether and only of the *city* over which He weeps, as the elect

did not weep through "shortsighted grief," instead of contemplating the ultimate disappearance of all sin and all misery. Rather does He give expression to God's sorrow over the lost!

[1] Or—Thou also, as thy King. (So Lange, though far-fetched and confused on the whole passage.)

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metropolis and nevertheless the murderess of the prophets, about to reject and slay the Messiah Himself. The first *καὶ* consequently signifies—O that thou *especially*, whom it concerns and who needed it so much! (for even *thou*, or it is no other than thou who art blind!) The following *καίγε* then adds—And *truly*, or even now *at least* in this day of final invitation! In this *thy day*. To interpret *ἡμέρα* as merely *time*, is also inexact; for although all the *ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρώπου* constituted one great time of grace "for which two thousand years had been preparing" (Tholuck), a *καιρὸς τῆς ἐπισκοπῆς* as afterwards more generally embraced in ver. 44, yet the Lord had now in His soul this one last day of gracious offer, the day of His entrance into Jerusalem as a King into His own city—not without allusion to Ps. cxviii. 24. This was *thy* day; then came thy King to thee yet once more in meekness, as the Prince of peace, offering peace to thee:—and yet thou remainedst in thy enmity, discernedst not *τὰ πρὸς εἰρήνην σου*, and knewest not to be the true Salem of thy Melchizedek![1] Oh what could not the Lord have done, what achievements wrought, with this excited people, had He only become, but not in righteousness, *their* King and their Messiah! But it was not this which would subserve their peace—this He *knows*, but not they! Therefore they plunge themselves into ruin through their foes, instead of receiving His peace. This last and vainly obtesting lamentation repeats now at the end what Moses in the beginning (Deut. xxxii. 28, 29) had proclaimed and denounced against this people. But now it is hidden from thine *eyes*—although thou seest with thine eyes "thy King riding upon an ass"—although thine eyes have seen the wonderful works which are praised (ver. 37), and among them the resurrection of Lazarus! (Jno. xi. 18, 19.) It is *hid* through thine own fault, according to the righteous judgment of the Father, who can make His revelations only to babes. (Matt. xi. 25.) Hidden from thee is thy sin, My salvation and My peace, hidden from thee the word of prophecy in thine hands; hidden therefore is the swiftly coming judgment. For this

[1] Not only Sepp, but Wetstein also, recognises the profound allusion to the name of the primitive, holy *city of peace*:—Utinam quæ diceris Jerusalem re ipsâ esses Jerusalem, ac *videres* ea, quæ *pacem* tibi præstare possent!

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latter is not to be excluded, as the continuous ὅτι of the following verse shows. The Lord takes this last expression from Isa. xxix. 9–12; a chapter to which His ensuing announcements point our attention.

Vers. 43, 44. "Because thou hast neglected thy day, the day of peace, days of conflict, tumult, and abasement will come (as ch. xxiii. 29)—they will break in with frightful horror upon thy blind security," as is expressed in the additional ἐπί σε. Now comes the plain and undisguised description of those days, as they are even now before *His* eyes; the tres gradus angustiarum in living presentation, as they lead to that final consummation—not one stone upon another! *Thine enemies*—thus does He plainly designate the Romans, whose Cæsar they vainly prefer to their own King (Jno. xix. 15): for they must be understood in these words by every reader. Yet should it not be alleged against Him that He does not at once *name* them, since it is very far from His design to summon the people to a conflict with that power to which He assigns the final victory. They will cast a χάραξ about thee, an encampment, a line of circumvallation, most firmly fortified;—not always the case in sieges, but predicted here in expressions which have a typical meaning, even as they were literally fulfilled in due time. Let Isa. xxix. be consulted (on the prophetic reference of which see Vol. iii.), where Ariel is threatened, the city where David dwelt, in which year is added to year of vain revolutions of feasts. Note there the "multitude of *thy strangers*," ver. 5); and (ver. 3) וְצַרְתִּי עָלַיִךְ סָבִיב, Sept., καὶ βαλῶ περὶ σὲ χάρακα—which in its first fulfilment, is again expressly remarked in Ezek. xxi. 22. And from this verse is taken the περικυκλώσουσι, which is carried on in the συνέξουσί σε πάντοθεν, see there בְּדוּד. But it gives also an echo of the old denunciation of Moses, וְהֵצַר לְךָ בְּכֹל שְׁעָרֶיךָ, Deut. xxviii. 52. The συνέξειν implies an entire inclosure and shutting in, thus anguish being added to anguish and without hope of salvation; and Titus, as we know, caused the entire city to be surrounded by a *wall* of thirty-nine stadia when the materials of the ramparts failed him. Καὶ ἐδαφιοῦσί σε—such is the end of all thy proud magnificence! Ἐδαφίζειν is generally to cast down to the ground, and is then used of demolished cities—to make them even with the ground, ἄνω κάτω στρέφειν. See

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Isa. xxix. 4, πρὸς τὸ ἔδαφος, and Deut. xxviii. 52, עַד רָדָת. The same word applies, in another sense, to the inhabitants put to the sword, and in its most fearful meaning, to the little ones of Jerusalem dashed on the ground—see Ps. cxxxvii. 9; Isa. iii. 25; Ezek. xxxi. 12; Hos. x. 14, xiii. 16, Sept. A spurious reading referred the τέκνα σου ἐν σοί back to ver. 43, not being able to connect with them the ἐδαφίζειν. The Lord, who here, as everywhere, utters the language of earlier prophetic contemplation, concentrating all aspects in one human view, embraces in τέκνοις a comprehensive meaning: first, by a usual expression, the inhabitants of the city; then the other children of the land gathered together in one at the feast (at the fulfilment nearly two millions in all) in the metropolis, as the ἐν σοί indicates; and finally, the actual children of this present generation, as appears in ch. xxiii. 28, 29, and as was frightfully realised in their ἐδαφίζειν after the typical judgment denounced upon Babylon. (Ps. cxxxvii.) Last of all, not one stone remains upon another—and of this we have already spoken on Matt. xxiv. 2. *Then* indeed will the stones cry out; then will each one of them bear witness—I also am from the walls of desolated glory, am a witness that He whom this city rejected was and still is her King.[1]

The close of the prophecy returns back into the commencement of the *lamentation;* but now with the wrathful judicial word instead of the fruitless wish of love. "Ah, hadst thou known! Therefore, because thou *hast not* known! Because of that, and not because of all thy sin and transgression! If this day thou wouldst receive Me, all would be atoned and forgiven." But the Lord knows that this will not be, and therefore speaks of the future as if it were the past: He embraces the whole time preceding the judgment as the time of gracious visitation, although He especially means the days of His manifestation. There are for every land and every people, and even for every soul, definite times of visitation, of which one must be the last: —hence it concerns all to *know*, as well the grace of the visitation, as also that that grace has only its appointed *time*. Jerusalem knew neither, and was hurled to the dust—but her King

[1] When Frederic the Great asked Professor Gellert—What he thought of *Christ?* he replied—What thinks your majesty of the destruction of the city of Jerusalem?

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and her Saviour *wept* over her! With what joy will He, whose love wept over the impending downfall of the old Jerusalem, glory in the new Jerusalem perfected at last! (Isa. lxv. 19.) Thus speaks Baxter; but better still will Bengel's exclamation on ver. 27 of the same chapter harmonise with our thoughts—"O meek and gracious King! But who will be able to endure the sword of His mouth, when He shall be seen upon the white horse (Rev. xix. 11)!"

We conclude with the admonition which the mercy of these *tears* of the Lord Jesus, sealing the *grace* and the *truth* of all His sayings, urges upon many who will read this book. Know thou the day of thy visitation, that so *thine enemies*, to whom thou mayest now be betraying thy King, may not, in the judicial anguish of death, encompass and hem thee in on every side, tormenting thee till thou art cast down into the abyss!

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THE

GOSPEL OF ST JOHN.

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PREFACE.

I NOW advance with my readers, in this volume, which is issued in a second edition, to the exposition of the most profound, sublime, and distinctive *discourses of the Lord Jesus*, as they have been preserved for us by His Spirit in this "the only true, and gracious fundamental Gospel." The Lord is my witness, and I take comfort in once more repeating it, that in entering this innermost sanctuary, at the threshold of which we paused in awe, I am conscious of a deep and becoming dread *in the presence of Him who speaks*, which throws its restraint upon all that I write concerning His words. The Lord also knows that the seemingly unmeasured severity with which I am constrained to oppose many in this age, springs from a conscientious and lowly subjection to Him, who Himself must alone vindicate His own words.

It is, indeed, a lofty design, to expound the Gospel of that Evangelist who, *initiatissimus mente et tenacissimus verborum Christi*, has the special prerogative to enshrine in Scripture all that the Logos made flesh, the only begotten of the Father, testified to the world concerning the mysteries of His person and redeeming work; as well as all that He finally poured out of the depths of His own heart into the amazed hearts of His first disciples, for the future interpretation of the Spirit of truth when He should bring His words to their remembrance. In a manner different from the synoptical Gospels, the Word itself in this passes out of the original letter into spirit, and is so raised and glorified that the Word suffers, and lives before our eyes. In a measure beyond theirs, the presentation, according to the Apostle's

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mind, and the immediate outgoing of the Lord's own Spirit, are blended together: in this Gospel, indeed, they melt perfectly into one. Whosoever is of the truth must everywhere feel the breath of the Lord, who is the Spirit, and hear His voice crying —Thus have I spoken, thus I speak; and with all such this has its full force.[1] We have not merely (as de Wette says) "certain discourses of Jesus, which beam forth more than an earthly brilliance," but from beginning to end it is the heavenly light of the testimony of Jesus to Himself, pure and unsullied as the Spirit's influence through mortal mediation could give it. He who shall fix his thought upon that special miracle of inspiration, by which St John in his old age was enabled to present so luminous and objective and living an exhibition of this dramatic Gospel, will more and more unlearn and reject the indiscriminate use of the expression, "Johannæan representation." On this account one would be rather inclined to read with attentive mind only for himself, and to beseech every other in the words—*Tolle, lege!* Yet the dispensation of Christ's kingdom requires that they be expounded in human words by one man to another, so that the gifts of the Spirit in all may be mutually furthered and completed.

But where shall such exposition of such a word begin, and where shall it end; especially in a time like this, and amid theology such as that which now surrounds us? How shall we win an entrance for the Spirit's testimony into the minds of men such as we for the most part now find them, in their cloudy confusion, or in their contemptuous self-defences? All things in the Lord's word are spoken to the conscience in order to faith, piercing and convincing in order to life; but the guides of our schools, and not only they but those whom they have indoctrinated and spoiled, resent it with indignity if the expositor speaks in the spirit of the words which he expounds. What they want is a mere grammatical, historical exposition which shall avoid all

[1] Not, by any means, that in this Gospel John has superseded Christ; no longer a disciple but founding a sect of his own; going beyond the Christ of whom he writes! (Lange, Leben Jesu i. 101.) But Christ bears witness to Himself through John, and gives to His servant the pen of a marvellous writer, and the power to sink deep into His Lord's word, and work, and life, and person, and heart.

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interference with themselves, and leave their own hearts alone. One must preserve, forsooth, the decent gravity of the teaching tone; and carefully eschew all "preaching," while every word that he handles is preaching most mightily and loud! Again, these words are in themselves so pregnant, profound, inexhaustible, and mystically deep, that the beams of the light of the world create in our sight, and to our blinded eyes, only the light of the moon, and we have to wait for the eagle eye of St John's final church before the full light of the Sun will shine. Many readers, however, for whom we would gladly write, do not understand this, and will only be contented with such sure results as are perfectly plain and evident to themselves, with such a translation of the marvellous words into their own ordinary speech as leaves no difficulty behind. We must give one single meaning to every single word, to be measured by the narrow standard of common reasoning, though the all-comprehending Logos is speaking with all the fulness and profundity of His meaning! The poor expositor, aiming with as much precision and plainness as possible to indicate the rich contents of one brief saying, finds himself involuntarily drawn out into a manifold amplitude of thoughts and words: but this offends our age; the day of modest folios upon the sacred text is long gone by, and the impatience of the present day must have everything swiftly adapted to pocket use! Books are so much multiplied that there is no time to read, to study any one in particular. Every author speaks into the tumult of the market-place; and loses the attention of that better class which he would address, because even these innocently think it their duty to expand the range of their knowledge, rather than explore its depths. Once more, the plain sayings which issue from the lips of Eternal Wisdom contain the answer to all the questionings of speculation, the province of which is essentially only to *question;* they contain all the treasures of that Theosophy which is conversant with the mysteries of God the Father and Christ. But even the best speculation of our day is, with few exceptions, deeply tinctured with a pantheistic, deistic, or rather spiritualist infusion; entertains a kind of horror *vacui* (scilicet *pleni*) for all that is mystic and theosophic; and is thereby rendered quite unsusceptible to the true perception of the innermost *realities* of the words of

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Christ in St John! In all these cases we cannot fail to give offence at first, rather than assistance: we must not only be prepared for this in many instances, but, however desirous that it were otherwise, must make it our purpose and aim.

Feeling, as I did, that in dealing with this Gospel the method and style must necessarily be somewhat different from that which was appropriate to the more obviously intelligible first Evangelists, I long wavered, in the first edition, between two plans. I must either decline, to a greater extent than was thought proper in the former volumes,[1] all reference to ancient and modern expositors, and thus allow the Word itself to evolve its own independent meaning, and exert its own unqualified influence upon the whole being of the reader in the words of exposition; *or*, yielding to necessity, must enter more fully than formerly into current exegetical systems, and conduct my own with still more reference to the names and words of other men. It will be found that I have decided on the latter course, though it has been with much personal reluctance; deeply conscious, withal, how feeble has been my endeavour to realize the ideal of an exposition of the Gospel of St John, such as it floats before my mind; an exposition which should objectively exhibit its contents and unfold them with the highest artistic arrangement and language. I may hope that I thus conciliate that class of readers which would throw aside an exposition of St John similar to my Epistle to the Hebrews, as being mere "harmonizing;"[2] yet it is equally my desire that that other class of practical people, unversed in the learning of the schools, whom it is my special desire to keep in view, may not find too much extraneous matter.

Meanwhile, I can still conscientiously avow, after seven years, that I have to the best of my ability taken the Lord Himself as my pattern. We see Him, especially in this Gospel, condescending to contend with the most alienated opponents, but yet elevated above all the strife of controversy; maintaining the truth, and pursuing His inferences with the most imperturbable and absolute

[1] The second edition, however, even of the earlier volumes, has extended this kind of reference, in order to prepare a uniformity of character in the work as a whole.

[2] Who, to this day, decline to receive my "Epistle to the Hebrews" as a commentary.

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utterance of His own ἀμὴν ἀμὴν. He who cannot in some degree imitate that model, under the sanction of the Lord's name and commission, had better refrain from employing his pen upon those words which St John has delivered ἐκ μαρτυρίας εἰς μαρτυρίαν. If there are any who cannot tolerate this witnessing positiveness in the exposition of the Divine testimony, who think the controversies of man about the words of the Son of God, however perverse, less presumptuous than the boldness of that believing apprehension which sinks deep into their meaning,—I can only say that I write not for them; for, being emancipated by the grace of God from bondage to a proud and contentious school-theology, my only ambition is to be a listening disciple, and speaking witness, of my one and only Master.

I may venture to make some remarks upon the position which my own insignificant person occupies in the books of others; constrained to do so by its anomalous character. Indeed, the exposition of St John which I now send forth seems to require the accompaniment of an open and explicit avowal of my relation to that theology of the schools, and theological science of the learned, with which the longer I study it the less I can agree. I utter this as my frank *confession*, partly of what I believe, or rather what in believing I know; partly, of the distressing observations which I cannot but make of my contemporaries. As to the former, it abides firm in the sight of God, in the light and life of His Spirit: as to the latter, how gladly should I think myself deceived!

I hope to have already shown that I neither fanatically despise, or wilfully neglect, scientific and learned investigation: that I do industriously seek out, and frankly accept, whatever truth is discerned and uttered by others; and that I am very far removed from a bigoted limitation to the narrow range of my own vision, or a foolish contempt for external auxiliary apparatus. No one, not enjoying the leisure of academical life, could reasonably be expected to have done more than I have done in reading, studying, comparing, and collecting.[1] It only remains for me to protest, once for all, that my opinion never was what Dr

[1] Since then other writings have proved, and with some effect, that I may be trusted even among the scientific and learned, though my aim is to represent and sustain a much higher cause than theirs.

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Dorner,[1] with a preconceived distrust, seems to suppose; and do honestly admit, that "renuente philologia in Scriptura S. nil audendum."[2] But while I do so, I must in two brief positions give my estimate of a certain "Science," which lords it so despotically just now in the domain of theology.

First: Science, as science, does not bring salvation, any more than man can be justified and regenerate through mere learning. But, to save themselves, and if they are true divines to save others, must ever be the fundamental matter, even for divines, being themselves but sinful men. This is the standard by which I value science; as far as it subserves that end, I

[1] In the treatise de oratione Christi eschatologica, p. 85, a very comprehensive tract, though it does not acknowledge the hermeneutical principle of a typical perspective in all prophecy.

[2] The protest thus formerly given may still stand on account of many others. What was declared in the first edition of Vol. ii. to be "so rigorously philological," meant only "incorrectly inferred," since the philological argument was conducted by the help of *biblical* phraseology. In opposition to him, I termed *philological* the useless reference to *profane Greek in cases where the Scripture has impressed its own peculiar stamp upon the words.* Even if Dorner, better versed in profane literature than I am, should be able to establish the contested translation of γενεά by classical authorities, yet I maintain that I have *decisively*, and in a manner more conformably to the passage, established it from the *Scriptural* דור to be a generation continuously propagating itself. (In the second edition I strive to make this quite clear.) I had asserted, Vol. iii. p. 291, that the biblical signification, and the *etymon* of the Greek verb, could not be at variance, when I said—"a meaning which, independently of this, may properly belong to γενεά." Dr Umbreit, in his otherwise favourable review of my "Psalms" (Stud. u. Krit. 1836 s. 555), blames me for "not seldom, against my own will, violating the laws of *grammatical-historical* interpretation." But if examples had been adduced, it would probably have appeared that the general acceptation of what is grammatical-historical in the *domain of the Bible*, itself needs amendment; that *there* the grammatical-historical exposition must necessarily become a spiritual-symbolical, and thus again a mystical-typical; and that thus only we arrive at the genuine spiritual-grammar of the Holy Ghost. I may be allowed to refer to the development of my hermeneutical principles in Tholuck's litt. Anzeiger, 1836, Nr. 57–60. My critics have been free enough to condemn me, but I have seen no evidence of errors, either philological or historical, in this department. Even de Wette, in his severe polemical attack upon me (Ueber die erbauliche Erklarung der Psalmen), has not undertaken to allege against me any errors in the criticism of the language.

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esteem and use it: and by this standard I condemn it, when useless or hurtful.

Secondly: *Science does not create faith, but faith creates science.*[1] This thesis, which belongs to the essential preparation for a καθέδρα Χριστοῦ, must not be disputed about, though it may be opposed. If there be found one who can in earnest do the latter, to him the true church of believers and saints in all ages cries, as he approaches the threshold—'Αγεωμέτρητος μὴ εἰσίτω!

By the grace of God, and through a confirmed faith in the Holy Scripture,—a faith which, when I began to write in 1824, was as fixed in its principle as it has ever since been—I am altogether free from those shackles which too great a fear of their fellows has imposed upon most of the learned, permitting them only to proceed in the track which the contemporaneous Areopagus of science prescribes and sanctions.[2] I have a thousand times observed, during my continuous study, and have deeply deplored, how often the most learned and acute of them fall into the commission of the greatest "follies in Israel," simply from their deferring to their own or others' fallible authority, instead of bowing down their hearts and consciences before the sole Word of God; and this has perpetually strengthened my determination to renounce all learning and teaching but that which proceeds ἐκ πίστεως εἰς πίστιν. I had rather keep silence altogether, excepting in my pulpit and ministry, than fall in with the practice of the learned, which still, though perhaps more latently, predominates—that of *subjecting* faith in the Word to the conclusions of science.

I cannot prevail upon myself to exhibit ostentatiously, and at the expense of usefulness, any such "learned material" as I may have, and by which, doubtless, the "operation behind the scene is better brought to perfection." I would rather use it with all industry, in paying attention to books which, within the schools,

[1] This means much more than Bacon's aphorism of religion being the aroma which preserves science. The assertion of Thiersch agrees with it—that times when the fervour of religious testimony fails are generally marked by a decline of *theological* erudition. But our position goes even further than this.

[2] So that many divines take different forms in their revised works, just as science is changing around them.

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may be scarcely or not at all noticed. For it is, indeed, the great error of many theologians, and an error which heavily avenges itself, to read and regard everything theological merely ex professo, shutting themselves up from the testimony which comes from any other faculty than their own, however harmonious and co-operant it may be.

With regard to the unbelievers of this age, I regard it as my vocation, without dictating to others their duties, to set forth a *positive exhibition* of the spiritual and *believing apprehension* of Holy Writ. There lies, in my opinion, much more apologetic and vindicating power in this spiritual interpretation, than in the diffident criticism which is ever seeking to find a groundless "standing point;" and which, with its godless, heathenish exegesis, stands nowhere but is always falling deeper, just denying the faith which it professes to maintain. As it regards the orthodox of this age, I feel myself called to be the exponent of the *essential unity and integrity* of believing exposition, in which the γραφή and γέγραπται remains ever firm.[1] It is with great pain of mind that, after seeking long, I find scarce any of this;[2] hence it is my sad lot to find myself in opposition to both sides, the orthodox as well as the other. But what remains for me to do? I confess it to be the one necessity of my life, and he would be my true comforter who should, by the judgment and testimony of truth, release me from it. But I cannot, out of regard to my contemporaries, take any other ground than that which I occupy in God's sight: and that I cannot I humbly say—thank God!

I say what I have to say without any desire to conciliate respect, or win praise for my own poor self: on the contrary, desiring from my very heart such controversy as would be profitable both to my cause and myself, I never sang for academical

[1] To awaken attention to what the title of Bengel's Gnomon (containing in itself more than many an entire commentary) expresses: the simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium. Note well the *profunditas* joined to the simplicitas, and similarly, instead of the *practical* the salubritas. Finally, the condition is presupposed, to derive all this *ex nativâ verborum vi.*

[2] On that side, where it should first of all be sought for, we find it not, but ecclesiastical authority introduced in spite of a boasted bowing to the authority of God's Word; and thus in the strongest manner are the principles of the evangelical church denied.

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laurels: the melody would have been but poor for that.[1] Customary compliments are easily dispensed with, when one aims at nothing of the kind for himself; it seems as unsuitable for the books, as for the pulpits, of "the ministers of the Word of God. The author of a certain book closes a preface which begins and continues with the emphatic I, by assuring us, "that he would not place himself in opposition to any man whom he could not respectfully shake by the hand, though an enemy," but such gentle controversy in the domain of God's saving truth has no charm for me. Preserving my sole reverence for the Highest, my courtesy is such as is taught in His supreme court; and with regard to other men, it consists in this—to state my acceptance of their views with all simplicity of speech, or to oppose and rebuke them by name, as cause is given for the one or the other.

As it regards that latest *criticism* of the Gospels—which in the preface of the first volume I termed *criticism run mad*, and know no better name—such as myself need not meddle with it, more especially as it finds answer enough in other quarters. It

[1] This expression was enforced from me by one of my critics, who, with evidently good intention, uttered his *captatio benevolentiæ* by wishing me "such a mark of acknowledgment." Considering the tendency of my uniform hostility to the mere learning of the schools, evidenced uniformly from the time of the preface to the first issue of my "Andeutungen," this was, to say the least, inappropriate, and essentially uncourteous. I have every respect for that truly honourable dignity (the highest in evangelical Christendom), which formerly through its pressure upon the conscience provoked the hostility of the Reformers against the triple crown. But the possessors of this dignity will admit that it does not weigh so heavily now, but is supported with the old Erasmian propriety. But seeing that it is distributed generally in deference to position and place, and attached promiscuously to every high office in the church as a mere badge of honour; seeing that it is too often prostituted, as many deplore with myself, upon objects most unworthy (an example of which, instar omnium, the "affentheologie" of a truly profane Philologist, who could not, indeed, read the word κατὰ ἀποκάλυψιν, reminds us of); it may cease to be an unpardonable thing that those who are running the race, which all should run, with their eyes fixed upon a higher βραβεῖον, should attach no importance, either for themselves or others, to a mark of honour so doubtful, except in its own appropriate sphere.—I thus wrote formerly; and although shortly afterwards constrained to receive myself this badge of honour, it may stand as the permanent expression of my mind.

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flatters itself, in its arrogance,[1] that it has undermined to its very fall the Gospel of St John, a book which has, beyond almost every other in the world, or even in Scripture, the double seal of *external* and *internal* authentication: and because I have passed it by unregarded, the little contribution which I have offered meets the reprisal of contempt. For my own part, I have something better to do than to engage in the task assigned to others, and which they are discharging—the task, namely, of dealing with those whose *infatuation* would reduce the Lord of glory, on whose breast St John lay, to a legendary myth born of the mists of a later time; His words the mere historical and symbolical substratum of Gnostic systems. Oh that those, however, who do meet these adversaries, would meet them *always* in the authority of that truth which is like the sun in heaven, and in the full assurance of that faith which dictated the postscript—Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν, ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. Would that these bold champions would anxiously take care lest they themselves be guilty of construing the Word too "scientifically," and lest they yield to the temptation of meeting their adversaries on common ground![2]

Those who believe and see show too much sympathy with the herd of the blind. Not thoroughly rejoicing themselves in the self-evidencing light, and not industriously availing themselves of their own privilege, they seek to bring them to see by mere "scientific disquisition," whereas the only method of helping them is to utter from the heart and experience the rudiments of instruction which are laid down in Heb. vi. 1. This is a heavy drag to the prosperous progress of an orthodox theology, and a penetrating insight into the meaning of Scripture. For as there is no knowledge which is indifferent as it regards faith and unbelief,

[1] Which Hilgenfeld has since raised to its highest pitch.

[2] As Thiersch still does,—the first edition said. Luthardt himself lays himself somewhat open to my complaint, and I may use to him his own words: "If a man stumbles at the great reality itself, there is an end of discussion: for these great universal views are diametrically opposed." Even this saying would sound better, if relieved of its learned tone:—If a man stumbles at the person of Christ, then do Faith and Unbelief come in direct conflict.

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so there is no merely scientific method of leading the obstinately unbelieving to faith. It were a happy hour for them if, instead of books of scientific polemics for their benefit, the Preacher of repentance would apply his remedy. But there are evil ones whose case should be met otherwise even than by the preaching of repentance. A time will come when, if our books survive, it will appear utterly incomprehensible that *Christian* learned men of this age could deal so mildly, tamely, and respectfully with the *children of Satan*, provided they were only clothed in the garments of learning, instead of rending their slight rags and casting them into the grinning faces of such as mock their Lord.[1]

It is no part of *my* vocation to contend about the authenticity and authority of that Word, which has ever, in all ages since it was written, most mightily sustained its own claims in the congregation of believers, through the Holy Ghost. Its "inspiration" is to me a truth and a reality, in which I live, and from which I speak, according to 2 Cor. iv. 13. Though not conscious of being naturally unsystematic, and in the fundamental matters of faith especially being devoted to unity and simplicity; yet I do think that the necessities of this age are better subserved by an exegesis which exhibits the living spirit in the Word, than by newly devised systems and formularies. Were I to enter upon the latter, the word "Inspiration" itself, which must be used for preliminary explanation, would not hold its ground. Then must the marvellous mystery of the γραφὴ θεόπνευστος be explored, which, with its infinite variety of degree, and perfectly harmonious organism, must be sought in the central midst of Scripture itself and its own self-evidencing testimony; in a manner very different from that to which the Schools have been wont.[2] The time does not seem come for me or for others to

[1] Such facile antagonists force one to think of the variously told legend of the hermit who would convert the devil. To say the least, the fundamental principle of that extreme anxiety for adjusting and negotiating with such men, is a deep denial of that great and awful *contrast* which the last judgment will bring out for ever. Anton Günther utters it:—"Christianity is only one great Fact, which cries from heaven: just as all history is only one great Fact, which however cries to heaven." Vorschule zur spek. Theol. I. 84.

[2] And to that of *Gaussen* also, whose forced and violent defence of Theopneustia provokes opposition, without any true insight into the thing

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construct such a new and sufficing system of inspiration, which would be like a new confession rising out of that spiritual interpretation of the holy Word which has been ripened and confirmed by long experience. The faith which is to be presupposed, and which rightly appeals to the substance of the old creeds, may suffice to establish the Scripture as such in the belief: to perceive the full meaning of that Word, and embrace the idea of Scripture in all its comprehensiveness, is not the beginning or a condition to be pre-established, it is the last result and precious fruit of its living appropriation to our own souls. The other method presents us, like most systematic theology in general, the curious conclusions of human impatience: we must be content with negation and defence for a while; we take simply these two negative positions, that the true theory of inspiration neither abstracts and separates "the inspiration of Scripture from the inspiration of the life" in the Talmudical manner (as Lange says); nor does it create a mere inspiration of persons and official-life out of a specific inspiration of *Scripture*.—I have not neglected, in fine, to give here and there explanations which indicate the true way and strive to pursue it; for example, in the Excursus, Vol. iii. p. 192, comp. p. 160.[1]

The review already mentioned[2] says that "the subjective Christian life and thinking of the author, and of the extant church of the awakened, is the primary factor" of my exposition. Now I enter my protest, first against the merely *extant* church as coupled with the strange and almost pietist addition of the "*awakened*,"

itself. It is not necessary for the actual *readers* of my writings that I should repeat a request which has been made elsewhere (Deutsch. Zeitschr. 1851), that I may not be confounded with him, or such views confounded with mine. But there are some mere preface-readers, for whom I may mention it here.

[1] To a correspondent, who requested it, I gave a more full reference to passages in my works, bearing upon this point:—Andeutungen, 2 Samuel. s. 452–485. Keryktik § 30. Psalmen, Einleitung. Reden Jesu vi. bei Luc. xxiv. 27. Der Weise ein König p. 8. Jesaias s. iv.–xviii.

[2] In Tholuck's litt. Anzeiger 1844. Nr. 68–70, to the expressions of which this preface particularly refers, because it contains the most express characteristics of that school theology which protests against me, as I protest against it. No personal opposition to the critic as such will be discovered; but a general defence called forth by a particular occasion.

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and then especially against the *primary* factor. *This last* is no other than the exegetical development of the meaning from the Word itself, into which it is my object to sink deep with my readers. If any man does not find this "*genetic*" development of the spirit in the book as a whole (allowing for the admitted errors which the personal prejudgment of every uninspired man may occasion), I cannot forbear from expressing my fear that the fault is in his own eye, or the spectacles with which he reads.[1] As far as regards his "*subjective*," let me ask whether any one has ever discovered the art of altogether going out of himself; and whether this high-sounding declamation about unprejudicedness, freedom from bias, objectivity and so forth, is not often merely the lamentation over its own emptiness, of a subject which is entirely shut up to the object, and has nothing in itself at all. And does not the best-aimed method of teaching, which would most go out of itself, and is most universally susceptible to everything external, necessarily *impart* only that which the subject possesses in its own knowledge and experience? Just as, and *in as far as*, we have the word *dwelling in us* (Jno. v. 38), are we able to understand it ourselves, and expound it to others. The expositor who cannot comprehend this limitation might as well lose all idea that he remains a distinct and individual personality. Now it is to indicate this that the name is set down upon the title with "expounded by" before it, and not "revealed through" as in the case of Swedenborg. But as it respects *the Church*, I would ask my beloved Critic, both as a fellow-believer in Christ, and as the representative of a not unorthodox theology, whether he would seriously desire that his theology or exegesis should be fundamentally independent of the Church of the believers of all times? This more or less manifest separation of the Schools from the Church, we (for I may here confidently say *we*) hold as a most deplorable mischief of the pseudo-scientific tendency; inasmuch as many a precious gift of the Spirit in the body of Christ is lost to it through the limits of what is to be received as true interpretation being so cramped and restricted. They cannot, or they will not,

[1] While there are many, not measuring according to the common standard, who think they find in my work a strict and rigorous development of the spirit of the Scripture.

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acknowledge *the living tradition of the understanding and interpretation of God's Word in the church of the spiritually taught*, the stream of which flows down from the beginning to our own times, but the existence of which seems to have been unknown to Ernesti in his chapter *de interpretibus eorumque usu*, and has not been taken much account of since. There are those whose knowledge of anything is knowledge only when they have it in a book, or rather when they find it in the book of some learned man. But this is simply narrow-mindedness, for the domain of true science is everywhere, and there especially where the object it would understand is livingly exhibited. And has not the Word of God from the beginning lived *more* in the church than in the schools? Is there not a vast fund of spiritual knowledge and perception among the orthodox intelligent laity of the present day, beyond the region of book-learning, which would be found to be wonderfully harmonious in its results, falling back upon the deep fundamental principles of life and of spirit? It is because this is not acknowledged that we find expositions and principles of exposition, which are universally accepted and admitted among the orthodox laity, quoted with *nonnullus lubet* by even the best and most learned, or as the very noticeable and remarkable view of a certain N. N. Then it happens, as with the Reviewer alluded to, who *marvels* greatly (without weighing my deduction from scriptural usage, and the context of the place) that I should have returned to the exploded view which makes γενεά, Matt. xxiv. 34, the race or people of the Jews: while just at the same time Dr Dorner reestablishes this very view upon fundamental philological principles, and asserts it as "proved."[1] Is it a great injustice, then, on our part, if, without paying too much respect to the "exploded" on the right, and the "proved" on the left, we seek for light in the Word itself first, and then go to the exegetical tradition of believers generally? Be it that this or the other point is given up in the Schools (such, for example, as the personal

[1] We find him also, on his part, saying to others of the learned—*miror*, non ausos esse, *traditioni recentiorum* falsæ aperta fronte contradicere. He even explains how it is that this "error nostra ætate apud Theologos, non philologos frequentissimus" is passed on from one to another in an accumulating tradition.

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reference of the seed of the woman or the Shiloh to Christ, Solomon's authorship of the Ecclesiastes, the ancient composition of the book of Job, the application of Ps. xxii. and other similar subjects in the Old Testament), this would have but little weight. The spiritual perception which the Holy Ghost imparts, and which renders the Church's orthodoxy very much independent of the professors' chairs, grows continually from age to age, and is a perpetual offence to the schools. All true faith will also become knowledge; although as faith it depends not on knowledge, and yields not to it. Did not the first, and most ancient theology of Christianity, stand to the original apostolical faith of the church[1] such as it existed in the ecclesiastical *praedicatio*, in *similar* relations as afterwards Scholasticism to the Catholic faith of the church? And is not this, when rightly understood, the true relation of the living object to the thought and investigation spent upon it?[2]

What says the Word? is the question of the expositor. But that of course means—What says it *to me?* And then follows as a necessary corrective of a narrow subjectivity—What does it say to me, in common with the whole church, of which I am but a member? What has it said to that church through all ages? Though this may point to the path of history, yet the goal of that path is no other than this—What does the Word say thus specially to the church, as it now is, *to the believers of my age*, to whom I would expound it, not as a teacher standing above and independent of them, but as a ministering member of their company?[3] Then should we have the consciousness of

[1] Which regarded new systems of dogma and doctrine, when they were not repelled as heretical, only as τὴν τῆς ἐκκλησίας μυστικὴν ἑρμηνεῦσαι παράδοσιν.

[2] As when, for example, the Missionary Church understands a mission-text, or pastors apply consoling promises, etc.—which *might* possibly be demonstrated to be incorrect, but their application has the first prejudice in its favour, *against* the Schools which are removed from common life and experience.

[3] To *expound* the Word to *unbelievers*, that is, to attempt to bring them to a full understanding and acknowledgment of it before the true criticism which sits in judgment upon itself has paved the way, is no better than a labour of Sisyphus, to which the half-believing condemn themselves in their own folly.

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the present church, so far as it may be rightly discerned by the subjective expositor according to fundamental historical principles, as the *secondary* factor of exposition added to the primary matter of the Word itself. I have a better right to call this "genetic-historical," than others what they so term. *How does the Word speak through me from the church to the church?* That is my exegetical principle, and relying upon that I hope still, as I am thankful I have heretofore, to administer some help to the ministers and preachers of the Word, who often find so little exposition which they can turn to profit in the most learned and critical commentaries, so much which speaks its own condemnation in its *inapplicability to the pulpit.*

From this principle follows of necessity the "*form* selected" with its "peculiar and specific hybrid character." The ancients, as we well know, gave their exegesis, for the most part, the same form, combining contemplation with profit: if it now appears to be a mongrel style, this must be the result of the unhappy separation between the chair and the pulpit. It is with design and on principle[1] that I have abandoned the unhortatory and barren method of the School, which so carefully guards against every warm and heartfelt word. In the treatment of the living Word of God this can never be other than a most unnatural and unseemly method, even in the works which are most preeminently learned. Is it not bad enough, brethren, that speculatists and dealers in antiquity should lead their readers such roundabout ways on barren heaths:—shall we divines also imitate their example?[2]

A truly theological interpreter should, in my conviction, be as rigorous as possible in *bearing his witness* to what God's grace has taught him. With that, he should also be as large-hearted and sympathizing to all sincere seekers as the love which his faith teaches him requires; he should have an answer ready for everything that is συνεχῶς written or spoken. But, as his

[1] Which explanation, though already given, the critic who condemns me takes care to withhold from the public.

[2] It is rather our aim "to expound the Scripture in such a manner that every hearer or reader may feel convinced, that *this applies to himself also* —mutato nomine historia (not here fabula) de te narratur!" Baader, Fermenta cognitionis 2 Heft s. 15.

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principle is ἀληθεύων ἐν ἀγάπῃ, he should oppose the error of by far the most, not merely by setting mind against mind, but by detecting the sources of that error; he should affectionately denounce or sharply rebuke, since his God hath instructed him,[1] those sins of the heart which too often lie at the root of the errors of the head. This was the method of the Lord Himself and His Apostles—and was their method unscientific? That style of theological writing which declines to do this, through consciousness of lacking the διάκρισις πνευμάτων or the ἐξουσία requisite for it, may fall, amid the rude contrasts of this age, into the danger of threshing with much emphatic noise mere empty straw, and of drawing water in the sieve of the Danaides.

With very sincere respect for Dr Ullmann,[2] I cannot but think that his expressions in the matter of Fisher's scandal (Stud. u. Krit. 1845, 3, 666) are very significant—"In this case it is not so much a question of freedom of thought, as of *scientific and academical decorum*, of *dignity*, and *moral feeling* in the domain of science, that is concerned." He shows afterwards that his meaning was not objectionable, and that he did not suppose that Fisher might have said *what* he did, with any dignity of moral sentiment: but I may take occasion, for my own part, to ask whether our academical decorum is justified in presupposing or expecting any moral feeling in a case in which it *could not possibly* exist. It might indeed be strictly decorous to try to cleave the thick heads of those who cling to their stupidity with rough wedges. I think, indeed, that it is quite dignified and fitting, even in the department of scientific teaching, when the Lord's teachers have not mere heads alone before them, always to speak out of a full and earnest conviction and feeling to the convictions and feelings of others. This has been thought in me the presumption of a "parœnetic *schoolmaster*-tone" (it might, at least, have been "preacher-tone"); but I am profoundly convinced that this, in the heart's emotion from which it springs, is far less presumptuous than the school-*master-tone* of the learned republic, which I have avoided, and others have found wanting in me. If any over-sensitive reader should be

[1] See Isa. xxviii. 26; but in the original, or the corrected translation.

[2] Who gave us, for example, that inestimable saying—"the academical teacher has not merely heads before him, but perfect men."

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offended, because I occasionally address him in personal application as a reader of my exposition, or rather as a hearer of the word expounded; and cannot bear the honourable and respectful "second person," which is, indeed, the classical formula dicendi in academical use; I can say no more than that I deplore from my heart all such prudery, and must on that account all the more earnestly assault it by direct application.

There are plenty of books, in which matters are handled in a very dignified, scientific, and fundamental way, as it is termed, and with many names and quotations and exact "investigation" introduced and discussed; but the reader who is truly investigating the deep meaning, and does not admit the presuppositions of their science, is no wiser than before, unless he can meekly repose upon the assurance—Dr N. N. has *thus and thus* decided! In opposition to this so common superficial manifoldness and distraction, I take as my motto, and beg my readers to take, what Hamann[1] says—"one eye closed, if we would see piercingly, with *simplicity*, that is using an eye which is directed to Him who is ever the great reward of that simplicity." It is not in my power to give universally self-evident results, for the collective sharp-sighted ones on the right and on the left. It is in the power of no man,—but I have not from the beginning thought of or attempted it. If I speak with confident boldness from my own conviction, let him contradict still more boldly, whom I do not convince. As to the "purely critical investigations," which are open to every man, a Bauer as well as a Bengel, a Baur[2] equally with a Hengstenberg—but there are many intermediate gradations—I only admit and respect them in the purely indifferent *Externis*. But these are elsewhere amply provided for; the hewers of wood and drawers of water in the sanctuary are much more numerous than the priests, even such as, out of mere pleasure in such service, busy themselves with wood that cannot be burned, and water that cannot be used, from which therefore the sanctuary can derive no advantage. When the Externa are brought into their true relations

[1] His writings by Roth, Th. 1, S. 344.

[2] Whose distinction from the former exhibits, according to Seidel's Zeitgedichten, only the right and left of the polished and the rough—"Linke nennt sich schlechtweg *Bauer*, Rechte vornehm *Baur* ohn'E"

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with the Internis, as in sound theology they must be, then does "criticism" determine either for faith or unbelief. And I regard it as a work of highest necessity, or at least of most beneficial *complementary* value in this age, rather to labour for this separation than to conceal and soften away its necessity.

After these explanations, as sincere as they are explicit, I may ask my dear reader belonging to that most numerous class of the learned which I have described, either to reject me altogether, if they can answer that to their consciences,[1] or, instead of condemning me for exclusiveness and lack of fundamental sympathy with the position of others, to enter graciously themselves into the everywhere manifest principle of my book. I may, with all modesty, beg to deprecate for myself the measuring with their measure, the same against which I protest. But I must heartily greet all other readers whom the Lord may bring to me from among the well-instructed of the church, and pray them to receive the gift which I present according to my best ability, and to extract from it all that which the Spirit of the Lord shall authenticate as truth for their instruction and life. To Him, the King of Truth, whose great words I have dared to expound, and whose lightest sentence outweighs all the books of men, be it commended—to bless that which is true, but to forgive and render harmless its human defects.

It will be found that I have diligently investigated what has appeared in the interval of the two editions, and have otherwise added much. I have only done this, however, so far as it coincided with my plan, which did not include treatises on the genuineness, plan, peculiarities, or systems of this Gospel, by such men as Köstlin, Frommann, Reuss, and Schweizer. However ready to do so, I have found but little to retract or correct, very much rather to maintain and defend.

Only the first part of Luthardt's most excellent work had appeared before the manuscript passed from my hands, a loss which the Postscript will in some measure repair.

[1] For example, my book on the Words of the Lord Jesus has no existence for Meyer and Brückner; there is no such expositor as Stier.

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THE GOSPEL OF ST JOHN.

CONVERSATION WITH NICODEMUS. THE NEW BIRTH: THE GIFT OF THE ONLY-BEGOTTEN SON: BELIEVING AND COMING TO THE LIGHT.

(Ch. iii. 3–21.)

He who was in the beginning, and from the beginning was to come; concerning whom the preacher in the wilderness, baptizing only with water, yet announcing the Spirit, testified that He was preferred before himself, because He was before himself—has now at length *come*. The true Light, which should lighten every man, and which in Israel His own inheritance had been already coming into the world, has now appeared in *human personality*; dwelling in a tabernacle like our own, as the life which had been from the beginning. The *Word* was made *flesh*: the Lord whom they sought, and the Messenger of the Covenant whom they delighted in, had *come* to His temple and to His own. He whom they knew not had appeared among them; He whom they had not apprehended, either in prophecy or fulfilment; whom they had not discerned either in Micah and Isaiah, or in Bethlehem and Nazareth; their *Messiah*, whom they would rather have hailed as the likeness of a Gideon or a Samson. But the strong man came in the form of human weakness, to wage a very different war than that against Midianites and Philistines. John stood and cried, concerning the lowly Nazarene: Behold, this is He! Behold the *Lamb of God!*

To those who listened to him, the Lord Himself gave His own invitation, *Come and see!* and they came and saw; *John*, who

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now bears witness to the glory of the Only-begotten, being the first of all, and with him Andrew, coming before his brother. That other, the son of Jona, then comes; is instantly penetrated by the Lord's eye, and receives that new name which both gave him warning, and expressed his dignity. Jesus Himself then calleth Philip, who again removes the offence of Nathanael in Nazareth by repeating, *Come and see!* From that time they began to come to Him; and all who either came as Israelites indeed, or became such under the piercing and pervading light of His countenance, saw thenceforth the glory which surrounded the Son of God, the King of Israel, saw the heaven opened, and the angels of God ascending and descending upon the Son of man.

Heaven had been once open at the Jordan: the Spirit had descended like a dove upon the spotless Lamb, and without ascending again. The angels had once ministered to the Son of man, who in obedience conquered Satan, for our sakes declining to contend with him as the Son of God. Now began a series of heaven-openings and angel-ministries; not as literal and express as those two calm beginning-wonders; but signs and wonders still, which manifested forth His glory, and declared to every guileless observer—This is the house of God and the very gate of heaven! The *kingdom of God* is at hand, is come!

It was not in festal solemnity at Jerusalem, but in the quiet Galilæan wedding company that the *first* sign was given. He who was supposed to be Joseph's son, but who was to be no longer the son of Mary in the full sense in which He had been such, manifested forth His glory when His hour was come, and with such attractive grace that His new disciples clung to Him with growing confidence. It was the glory of one who was not come to curse but to bless; whose purpose was to baptize with the spirit of power, and thus refresh His disciples with the new wine of everlasting *grace*. And what could He desire more than that it should already flow, although the right hour was as yet far from being come when the fruit of the vine should be drunk new in the kingdom of God.

The glory which was full of grace was now, as ever, full of *truth* and *righteousness*: the kindness and love of God our Saviour, while it brings salvation, fails not to correct and rebuke

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all ungodliness. The wicked works of the Rulers in Israel are not to be tolerated, even as was the saying of the master of the feast in Cana. He who was to baptize with fire had also His fan to purge His floor: and if the salutary fire of the Holy Spirit was repelled as an offence, it must turn to an unquenchable consuming flame. At the passover in the temple at Jerusalem, when His hour was once more come, He showed by His first *act of authority*, accompanied by a *marvellous word*, that He had come for the purification of the sons of Levi. He then publicly manifested forth the majesty of His holiness, just as in the quiet circle at Cana He had manifested forth the holiness or condescending love of His majesty. Alas! they brought not to their Lord their offerings in righteousness; for they had transformed the Father's house into a house of merchandise, and the house of prayer for all nations into a den of thieves. Therefore, as a true zealot, He used the scourge of small cords, drove them out and overthrew the tables—Take *these things hence!* calling God now, in the hearing of the Jews, as He had done eighteen years before in the presence of His parents, His Father! But the Jews at Jerusalem were not like the disciples at the Jordan; they lost the word which He spoke in their resentment of the act which He performed, and desired to have a sign shown to them! And He, who well knew the words which His disciples remembered, themselves already forecasting their meaning while they compared Him whom they had found with the Scriptures concerning Him; He, who not only knew them but comprehended their depth and uttermost meaning, that the pure zeal of God's house must consume Himself among His brethren to whom He was a stranger, and His mother's children to whom He was an alien, in order that the new and living temple might rise to life out of His own death; He gave them that sign of signs, which has been, is, and will still be the seal of all former revelations, till the new temple has risen in all the proportions in which St John beheld it. But they could not understand, because they would not, that mysterious word which pointed from the shadow to the substance; in their stiff-necked resentment they would neither humbly receive it then, nor reflect upon it afterwards; they gave a petulant and perverse answer to the mild rebuke of the patient Lord; and, not daring to lay hands

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on Him, they left Him with the contemptuous words of their own wilful offence.

But Jesus tarried longer at the feast, and performed, as the men of this generation desired, more than one miracle; so that many who beheld believed on His name. But their faith was, for the most part, not a recipient faith, which discerned in the miracles the glory of His grace and truth, not such as would give them power to become the sons of God; but a Jewish, Galilæan faith, living on signs. Therefore did Jesus put no faith in their faith: therefore He did not entrust Himself, and the mysteries of His person, temple, and kingdom, to all those who were disposed to entrust themselves for a season to His guidance as a teacher sent from God. For He knew them all, and the guile which was in them, just as He had known Nathanael in whom there was none: He needed not that any should testify concerning individual man, because He knew what was in man generally. He who was appealed to after His ascension as knowing all hearts, already in His humiliation knew, in the pure and perfect wisdom of the Son of man, the evil imaginations which lodged in the treacherous and deceitful hearts of the sons of men. He desired more than that faith in *His name* which might assume it as a merely useless badge; the trust He sought for was such as would bring soundness to the diseased, salvation and blessedness to the sinner. For He came not to be ministered unto, but to minister.

But he likewise discerned and watched for the most concealed spark of the glimmering flax in the heart of man: not only not to quench it, but by the modulated breath of His Spirit, blowing according to the wisdom of His love, to fan it into the glowing flame which consumes all evil. As, on the one hand, therefore, He did not commit Himself unto many who might appear to others possessed of all the essentials of faith, knowing the evil thoughts of their hearts; so, on the other hand, He committed Himself, and the mysteries of His kingdom, to many in whom faith and unbelief were so strangely blended as to baffle the judgment of any merely human skill, because He discerned amid the ashes in their hearts that faint glimmer which needed only the penetrating breath of the Spirit to enkindle it. Knowing thus, not only what was in man, but what had been and should

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be again in human nature, with the process of God's method to secure it; all men who came were alike to this Master of masters, to this Teacher who had come down from Heaven, and was more than any mortal teacher. All were on the same level to Him: Jews and Galilæans; Pharisees of the high Council, who understood the testimony of their Scripture sufficiently to come to Him, if they would; and Samaritan women, praying on their fathers' mountain, drinking of their fathers' well, without knowing the God to whom they prayed, and without knowing the gift which God and not their father Jacob had given, how far that gift extended, and to what higher satisfaction it directed the spiritual thirst of man. For the Son of man gave every man his due; and knew how to reveal Himself to every spirit according to its capacity and need.

Such is the central thread of the profound and suggestive connection, which St John takes up and *carries on* when he says, ch. iii. 1,—"But there was *a man* of the Pharisees, Nicodemus by name, a ruler of the Jews: *the same came to Jesus* by night." The well-disposed reader will not only have tolerated and appreciated the preceding introduction as a fit commencement of another volume; but will also allow us to extend it still further by such remarks upon the person and words of Nicodemus as are absolutely necessary for the exposition of the very first words which the Lord addressed to him. We must be permitted to treat this *conversation with Nicodemus*, at the outset, with *more fulness of detail* than what will follow, as being a kind of programme to the discourses of Jesus in His *εὐαγγέλιον πνευματικόν*, this esoteric mount-sermon, night-sermon rather, of the fourth Evangelist.

He who was now come knew what was in man: knowing what was in the men to whom He came, He knew what was in them who came to Him. And now came one such *man* to Him;[1]

[1] For such is the significant connection of this *ἄνθρωπος* with ver. 25 in the preceding chapter: it does not stand, as Klee observes, after the old, rash fashion, in the place of *ἀνήρ τίς*, ישׁ. It is obvious, moreover, that an individual is brought forward out of the collective idea of mankind, and that this idea of the individual is not to be lost sight of: Yet the emphasis is on

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concerning whom we should not find it easy to form an opinion, just because we cannot generally detect the fundamental character common to all men, under the special characteristics that he may assume. Now this was obviously a man of a particular characteristic: he was of the *Pharisees;* of that same proud sect, sanctimonious in good works and high science, from which, being the chief section of the Council, came those who were sent with a question to the Baptist, ch. i. 24. He was of the Pharisees, from whom the Lord, soon after His first appearance, withdrew (ch. iv. 1); whom, with the Sadducees, the Baptist, when he only saw them coming, had called a generation of vipers, classing the hypocrites with the freethinkers; the corrupt trees, which became such and bore the fruit of eternal death, because they would not discern the good fruit of the good tree; whom the mild and gentle Lord more than once denounced by the same name which His severe forerunner had applied to them. Of the Pharisees—against whose leaven the disciples of Christ were at the very first warned, and over whom He at the last pronounced those seven woes, followed by an eighth, which corresponded to the seven benedictions, followed by an eighth, which were pronounced upon the poor in spirit, and made them the salt and the light of the world. Such was the party to which this man belonged. Yet this does not give us absolute information concerning him, for it is only fair to ask the question—Were all the Pharisees rich? Does any particular order, however definitely marked out by its characteristics, preserve its identity in all its individuals? We know, indeed, what not merely the pride of the Jews, but the voice of Jesus Himself, pronounced concerning the publicans and sinners, classing them with the heathen, Matt. xviii. 17; and yet we find a Publican going down from the temple justified (Lu. xviii. 14); a chief of the publicans coming down with joy to receive Him who came to seek that which was lost, and incapable of positive deceit (Lu. xix. 6, 8, 10); yea Matthew himself, who left the seat of custom and became an Apostle! So also was there among the Pharisees a

the idea of *man*, though Luthardt groundlessly opposes me in this. I cannot think that the transition from people in general to the acquisition of this one in particular, is the main element of progress here, simply because Nicodemus himself is the representative of many.

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Saul, who, though a persecutor, scorner, and injurious, did all *ignorantly* in unbelief, with a kind of conscience before God in his sin, directly opposed to the impious wickedness of others of his class (Acts xxiii. 1)—hence we find that to *him* the manifestation of the Rejected One was enough to secure him speedy and great mercy. Between the honest Pharisee Saul, and rich "whited walls" as Annas or Caiaphas, how many degrees of difference intervened! At what point in them stands the man here named Nicodemus?[1] We know not as yet before we read further: the name *Nicodemus* of itself tells us nothing; and the *Pharisee* only indicates it as in the highest degree probable that he did not come to Jesus (according to Dräseke) with an "unprejudiced spirit," but that he was in some degree influenced by the common prejudices and errors of his class; that he was not free from the general error of regarding the external rather than the internal; further, that he was involved in the obscurity of theological theory; and shared in the general contempt of the common people. For all this seems to be intimated by St John; although we might be led to presume, from the connection of his hints, that in this case there came *from among* the Pharisees, *a man*, simply considered as such, into the presence of Jesus.

The superadded title of honour, ἄρχων τῶν Ἰουδαίων, does not give us any more specific information. It does not here stand generally as in Lu. xii. 58; nor is it scil. συναγωγῆς as in Matt. ix. 18, comp. Lu. viii. 41; but it designates a member of the Sanhedrin as in Lu. xxiv. 20; Acts iii. 17, iv. 8 (Jno. vii. 26, 48), for in ch. vii. 50, he is speaking in the midst of them. But when we reflect upon the exasperation of the rulers in consequence of our Lord's rigorous condemnation of their regulations

[1] A Nicodemus, son of Gorion, distinctively named Bonai, appears in the Talmud, an assessor of the high Council, one of the three richest men in Jerusalem (comp. Jno. xix. 39), and who was still living at the destruction of the city, being also a disciple of Jesus. Sanhedr. Fol. xliii. 1. Aboth Rab. Nathan cap. 6. Tract. Gittin Fol. lvi. 1, etc. (See at large in Sepp ii. 200). It is remarkable that Nonnus calls Nicodemus πολυλήϊος ἀνήρ. With all this, however, the *age* does not agree. It has been needlessly sought to make the name a translation of בִּלְעָם, or a Græcism for נִקְדָּם, and the like. Grotius referred to the Greek names which for a long time had been usual among the Jews.

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in the temple, we cannot but feel our wonder increased, and understand the emphasis of the expression :—*This man*, Pharisee and Ruler as he was! came to Jesus (or according to another reading, πρὸς αὐτόν).—Finally, we have some light upon his person and character, and first of all, favourable. Thus he could not have been of the worst, or even the worse kind of Pharisees, for he comes to the bold, mysterious young Rabbi who had cleansed the house of His Father, and had declared His purpose to erect upon the temple destroyed by the Rulers of Israel a new and better temple; and saying and doing other marvellous things. It would not have been unreasonable if he had wished to call this doubtful Rabbi of lofty pretension before himself: but it was to his praise that he voluntarily came to Him, and not for the value of any official inquiry, not for the sake of criminating Him by His own words (the entire narrative disclaims this), but *seeking* on his own account, as an individual, for that instruction which he is desirous to hear. The circumstance that he came *by night*[1] is in favour of this. This is obviously rather a gracious token of deep desire, than a blameable evidence of human fear: at least if we contemplate this man, in relation to his colleagues, with such gentle judgment as becomes ourselves. Herder is not wrong when he says that it is unreasonable, as the circumstances were, that we should impute to him his fear as a charge; and G. Müller observes that the honourable though timid man came with a sincere and conscientious spirit to Jesus; which timidity, again, Olshausen too elaborately justifies when he attributes it to a probable softness of constitution. We have already seen, from our Lord's first gracious reception, that a sincere desire lay in the depth of his heart; and would, therefore, be on our guard against reckoning it as a fault that he did not as entirely and instantly throw away the prejudice of his error against a Nazarene as another Galilæan would have done. Especially would we forbear to speak of him as a despicable time-server;[2] who thought that if nothing came of his interview with this personage he would not be compromised with

[1] The express words of the Evangelist refute the fanciful notion of Tischendorff in his "Nicodemus," that he half-fortuitously and undesignedly found himself at the house of Jesus, on his way over the Mount of Olives.

[2] As Eichhorn termed him.

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the world. For his word and act alike show his true estimate of this worker of miracles; nay, the confiding boldness shown in coming by night itself has some touch of the confidence of faith. But Hezel's remark, on the other hand, is unjustifiable, that "it would have been simple and imprudent to have gone to Jesus by day, thus needlessly hazarding reputation and all. Jesus had indeed wrought miracles, but the question was as to the inner nature of His doctrine, and Nicodemus was right in *privately investigating* that!" This is no gentle judgment, but a warped and crooked idea, itself coming in the dark.[1] Nicodemus is neither a time-server, nor a blameless seeker. It is not to be denied that some slight evil attaches to the coming by night, as is ever the case in matters pertaining to light, and a visit to a teacher come from God was certainly no business of darkness and night. Without referring to our Lord's intimation on this subject when Nicodemus departed, we may notice that the Evangelist twice afterwards refers to his visit by night as dictated by fear (comp. Judg. vi. 27), and in contrast with his subsequent confession. When, by uttering his modest question whether our law judgeth "a man" before it hears him, he drew upon himself the mocking imputation of being a Galilæan, St John describes him as ὁ ἐλθὼν νυκτός (ch. viii. 50); thereby intimating that such a testimony to the "only begotten Son" was still too diffident and too obscure, too much akin to the disciple's denial, "I know not *the man*." But the reproach is rolled away, when, drawn to Himself by Him who was lifted up, Nicodemus comes over to the Galilæans, and in company with that other who was a disciple of Jesus, but *secretly for fear of the Jews*, makes his open confession of allegiance to his King:—he is then described as ὁ ἐλθὼν νυκτὸς τὸ πρῶτον, who came by night *at first*, ch. xix. 39.[2] Hence it is also to be

[1] Still worse is what Bahrdt puts into our Lord's own mouth:—"No apology! I object to no man's concealment of his better views, while he is unable to perceive the evident and preponderating advantage in them."

[2] This variation in the progressive reference to Nicodemus decides us to reject the reading which would insert, as Luthardt does, an obscure πρότερον in the former passage. We hold with Baumgarten-Crusius that "the coming by night is a standing *predicate* of Nicodemus in this gospel. The *repetition* of it implies a contrast with his former fear; hence, according to sound criticism, a πρῶτον stands in the second passage." Schleiermacher

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learned that it less becomes the learned and the rulers than others to come by night, and then, fundamentally instructed, to put such timid questions about "the man." However, if one is yet only in the night, the coming to the light cannot be wrong.

All this, however, gives us a very indefinite view of the true character of Nicodemus: but his first words of introduction and the course of the conversation will disclose the rest. The silent brevity of the Evangelist purposely deters us from seeking, at the first, a full description of his character. The Word of God generally, and each of the gospels in particular, declines for good reasons to delineate to us perfectly the subordinate personages. In the life of Jesus, all besides Himself appear only in the light which is reflected upon them by Him, His words, or His acts. His word—and His act is also His word, even as His word is His act—aims to speak *to us* in this day, and exerts its influence upon us: and, therefore, food is not over-much ministered to our fatal "historical meaning," which sets aside that truth, and would only give heed to the ancient narratives as such. *We*, sirs, we are the Nicodemus, just as far as the Lord's word to him suits ourselves; just as we are the Samaritan woman, the nobleman, the impotent man at Bethesda, and so forth. Only in proportion as we discern, through the application of His words, the Nicodemus whom they aim at in ourselves, shall be understood to any useful purpose what passed with this master in Israel. That is a miserable science which loses self in the thought of him, and forgets (to quote Richter's Hausbibel) "that what Jesus says to this Nicodemus, He is saying to most of our theologians." Not only do the Evangelists set forth all important persons—and such, more or less, are all whom the Spirit deems worthy of mention—as symbolical representatives, spokesmen, and leaders of their own spiritual class; but Jesus

denies the fear, as there had been as yet no expressed sentence either for or against Jesus, and supposes that Nicodemus chose the late hour in order to secure an undisturbed and solitary interview. But this is a thoroughly characteristic notion of its author. We very much doubt, finally, whether the Hirschb. Bibel, and many before it, are right in maintaining that Jesus already spent His nights outside the city (as ch. viii. 1, 2; Lu. xxi. 37), and that this is intimated in Jno. ii. 24.

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further discerned in every individual the type of his kind, and so ordered every one of His eternal words, that they should be adapted, not to the casual peculiarities of the individual before Him, but to the essential characteristics which would perpetually recur in endless examples. To discern this is *exposition:* to fail in the personal acceptance into the soul of what is thus set forth is—the vice of science falsely so-called. This, with much else, St John had hinted at when he said,—He knew what was in man.

Yet we read, finally, in ver. 2, with what words the Nicodemus of our history approached the Lord; they are the same with which many to this day approach Him. *Rabbi!* This introductory salutation has more than the ordinary meaning, and seems to import something of acknowledgment and approximation. He knows not how fittingly to introduce himself to this mysterious One, but chooses, without hesitation, nay with full sincerity, this honourable title, without waiting for the approval of the faculty. To have followed up this title, however, by any expansion of it, or by any mere complimentary greetings, would have been altogether too circuitous for an unbidden guest at night; he must, therefore, introduce himself immediately, and state his purpose. Thus he proceeds,—*we know,* οἴδαμεν.[1] To whom does the *we* refer, in the second sentence, in which, coming alone, he seems to connect others with himself?[2] Much might be said and speculated about this, did not the *know* betray. "We know" is throughout the Gospels the current, proverbial, and characteristic formula of the Pharisees, the pre-eminently wise in Israel. The people, from whom, indeed, they withheld the key of knowledge, knew nothing of the law! (chap. vii. 49). This proud οἴδαμεν was twice thrust in the face of the blind man, who, however, learned how to give it back vigorously enough (chap. ix. 24, 29, 31). The little word was taken up

[1] The conjectural reading οἶδα μέν, has no foundation, and has long been rejected.

[2] Baumgarten-Crusius (like Lightfoot before him) disposes of it by regarding the plural as merely the expression of determinate conviction, as in chap. xxi. 24, and 1 Jno. iii. 2, v. 20. But even in these places one does not speak for himself alone; and in the present chapter vers. 7, 11, 12, in which Jesus uses *ye* and *we*, give a different view.

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by the people, following the fashion of their superiors: the parents of the blind man think this the best way to defend themselves against the wise men (chap. ix. 20); and the inhabitants of the city, while they speak of their rulers, use naturally the same expression (chap. vii. 27). Yet have we here *the Pharisee*, even after he has honoured another by the name of Rabbi! But what is the meaning of the word in this present case? When the Pharisees said—We know, it signified—We Pharisees know: when the Rulers said it, it signified—We Rulers know. What significance does this give to the expression here! The *first* Ruler and Pharisee who comes to the Rabbi who had risen in Jerusalem for instruction and reformation, makes his confession in the name of the whole order and jurisdiction to which he belongs:—We know that Thou art come to us sent with the authority of God; we, the appointed guardians of the temple with whose office Thou didst so boldly interfere, the guardians of the prophetic institutions, whose right it was to ask of every man whom God has sent to Israel—Who art Thou? Verily Nicodemus spoke the truth: they all did know it, at least in the same sense as the Gentiles knew that there was one God (Rom. i. 21); that is, they might have perceived it, if they would, signified plainly in His works. The first commanding word which He had spoken, when in the temple He put forth His authority with the full dignity of perfect right, so keenly penetrated their consciences; and the word which followed it shed forth, notwithstanding its obscurity, such convincing beams, that they dared not actively oppose Him any longer, but could only endeavour to evade His meaning. And the *miracles* which were performed immediately afterwards were as incontrovertible tokens to the Rulership of Israel, long unaccustomed to such things, as to the curious common people. They therefore did know, what one of their number here confessed; had it been otherwise they might have already avenged their insulted official dignity upon the young Galilæan, who must have answered their judicial summons. But instead of this a Ruler comes by night, who has resolved upon uttering this οἴδαμεν as the confession, so to speak, of the *conscience of his order*. The others were so little disposed to such confession, were so much occupied in endeavouring to confirm their own arguments against it, that Nicodemus

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only ventured to come secretly to Jesus. *So far as this goes* he said (as Luthardt remarks) more than was strictly warranted by truth. He knew himself, however, not to be the only one whose conscience was constrained to feel the Divine claims of Jesus, and therefore could speak as he did, thus generally. But was he not more probably the only one who dared to utter his conviction, who was *willing to know* and avow Him? We might have thought of Joseph (Lu. xxiii. 51), but St John notes his secrecy and fear in a yet more decided manner, when *he first came* at the burial, chap. xix. 38. The officers, moreover, are reminded, when they failed to lay hold on Him who spake so mightily, that *not one* of the rulers had believed on Him (chap. vii. 48). We can scarcely think that Nicodemus spoke in the name of many more who were inclined to faith: for he would not have used this *we know!* in common with the mass of people who confessed His claims. After the crucifixion, the followers of Jesus very gradually revealed their confident *we* to a stranger who won their confidence (Lu. xxiv. 21, 22); but at this time it had not reached a point of self-consciousness which would permit its being used to Jesus Himself. The *we* of Nicodemus finds its only imaginable and deep foundation in his official relation, and in the feeling of his order. He thus modestly intimates *his own* rank, and dignity, and title; but also, half from custom, half from design, *retreats behind a community*, to which he would be disposed still to belong, even at the moment when he is taking the first step out of their conventional track. The learned member of the Faculty, and of the order, does not immediately shake himself loose of the proud *we* from which his own I is fast emerging, not even at the moment when he is making an admission with which his order has no sympathy. Even now that he is come to learn and pay homage, there is still the tone of *recognition*—something savouring of favour and protection from the high court, one of whom Nicodemus feels and represents himself to be.

We know! That was the lofty word of the learned. But Nicodemus comes not to Jesus in the spirit of explicit sincerity, as Nathanael did, who, though he comes *with a question*, has made up his mind upon the matter; he comes with a good intention indeed, yet on the other hand retreats under the cover

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of others with whom he is linked, and consequently exposes himself to the anomaly of accosting the *Rabbi*, not in the language of a learner, but of a master, and in language undecided and hollow, which his next words directly contradict. We would do him no injustice when we ask—*What* it is that he knows in common with those who know. Ὅτι ἀπὸ θεοῦ ἐλήλυθας! This would appear to intimate more than the simple meaning of Rabbi with which he commenced, though its emphasis has not been sufficiently estimated in exegesis. *To come*—signified, in the first place, to appear publicly in some official character, or for some great work, as the Lord had just done. The same Lord speaks thus (chap. x. 8) concerning all who had come before Him as shepherds; and thus no very great significance was in the word itself, since every Rabbi who had gone through his probation was said to come into his office, and appear unto Israel. But to come *from God*—that had a known and acknowledged and solemn meaning: a formula which must not be pressed down to mere equality with ἀπεσταλμένος παρὰ θεοῦ, chap. i. 6. It could not have referred to the mere authentication of this mission according to Divine ordinance in Israel, for an apparent violation of that ordinance had just been seen. The expression ἀπὸ θεοῦ must have signified, when used by any Israelite, and more especially Nicodemus, *at least* a man of God, sent from on high to the people with the authority of a prophet over kings, priests, and rulers. But he does not use the established form of speech—*sent* of God, but, *come from God*, which was the form of words exclusively dedicated, through the whole of prophetic Scripture, to that One, *who was to come*.[1] It is only once used with reference to one other, him who prepared the way for the messenger of the covenant, the greatest of the prophets, and the only one concerning whom other prophets

[1] It is inexplicable that nearly all expositors forget this *here*. Schleiermacher, however (Homilien über Ev. Joh.), expresses it simply "He who was promised by all the prophets." My reviewer, Münchmeyer, forgets that I do not lay the stress upon the mere ἐληλυθέναι (though this is not used concerning the prophets in so pregnant a sense), but upon the whole phrase ἀπὸ θεοῦ ἐλήλυθας. Assuredly the word ἐξεληλυθέναι, 1 Jno. iv. 1, is used in another meaning, and with a reference inappropriate to our passage.

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spake. (See Matt. xi. 3, 9, 10, 14, 18, 19.) Now this one *had come*, announcing himself as the forerunner of the Lord who was at hand. If a second *came* after him, who could he be but that One whom the two great utterances in the temple had already almost disclosed to Nicodemus.

The more thoroughly we understand how closely this acknowledgment approximated to the fundamental meaning of the οὗτός ἐστι, on the very border of plainly avowing it, the more sensibly alive shall we be to the remarkable and sudden *descent* of his contradictory words, when he utters the strange διδάσκαλος. I can only attribute it to a lack of living familiarity with biblical language, that no expositor, as far as my knowledge goes, has hitherto discerned and clearly pointed out this. It is like coming down from the elevation of the boldest faith to the most feeble sophistry; it is the most cautious retraction, as it were, after the most public avowal of a testimony. And here we most decidedly detect in Nicodemus something that is ever useless and baneful. He thinks that he has said too much, and has indeed said too much; yea, he can but say too much, let him end his sentence how he may, because he began it with that wrong word—we *know*. Mark this, ye who boast that ye know! Had he set out by declaring—*we believe* (ch. ii. 11, 23), or, as that would not have suited the *we*, by simply saying—*I* believe, or am disposed to believe, how much better would this have been, because more true, and more lowly! But now his Professor-saying—οἴδαμεν, ὅτι ἀπὸ θεοῦ ἐλήλυθας recoils upon himself as soon as it is uttered in all its dignity; for he is now speaking in the presence of One whose eye penetrates his heart, and before whom he is conscious of a feeling of perturbation entirely new. True as was his οἴδαμεν as the expression of his own, and others' conscience; now when it springs from his lips as a personal avowal, he turns quite round! No, he cannot go so far at this first tentative visit; he finds it necessary to warp, and soften his words, to accommodate them to the narrow idea of the schools —ἐλήλυθας διδάσκαλος. This is an altogether unisraelitish and unscriptural *idea* and *expression*—"a teacher come from God" —standing here alone in the whole Bible, as it came to the lips of the Master in Israel when he was suddenly retracting his open avowal. The prophets may indeed be termed sometimes teachers

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in subordinate respects, but we never find this term used as the main designation of one who was sent from God; for, God sends not any one in an extraordinary manner merely to teach, but to foretell, to bear witness, to prophesy, to rebuke, to console. When the Prophets began to cease, Israel had only teachers, as Ezra (Ezra vii. 11) is first so called. But the Scribes and learned men in the time of Christ were not so foolish as our Christians are now, who know nothing but of a teaching Messiah: they expected a kingdom, a new order of things, Divine miracles and gifts of the Spirit. Nicodemus, however, by this unhappy perversion, unwittingly betrayed himself and his fellows, by showing how much they would have to depend upon new knowledge even in the kingdom of the Messiah!

And now, as his introductory words fell into so pharisaical a tone, he must continue in the same, and append to his strangely-extorted *οἴδαμεν* an orderly and fit reason for it, which may solve, if possible, the anomaly in the collocation of "come from God" and "teacher." It is with this object that he adds so formally the otherwise trite conclusion: *for no man can do* these miracles that Thou doest, except—*God be with him!* It sounds almost as if he would justify his previous admission to some one who should follow and contest it. How stiff and pedantic does the veteran Scribe appear in comparison with Nathanael, and the full utterance of his heart—Rabbi, *Thou art* the Son of God! We may supply his meaning thus:—I had almost said too much—but thus much is my stedfast conviction, that Thou art a "Divine teacher," as I have ample grounds for thinking so. *Οὐδεὶς δύναται*—here he speaks more positively, and with a tone of general assertion, which admits no dispute. He goes on first with *ταῦτα*—*these things*, such miracles of healing, testifying in such abundance, and with such dignity, as Thou not only hast done, but art still doing in daily succession. (Ch. iv. 45, xv. 24.) Such was the correct paraphrase of Nonnus—*τάδε πάντα πολύτροπα θαύματα*. But although this working of miracles of itself placed Him who wrought them above all ordinary prophets, he proceeds to add that impotent and almost empty conclusion—*ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ*. This *μετ' αὐτοῦ* is far from being the *ὁ πατὴρ ἐν ἐμοί* of ch. xiv. 10, 11. It is true that St Peter begins his preaching (Acts x. 38) with some such humble pre-

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paratory word adapted to the commencement of faith in his hearers, and was justified in doing so in their case, even as the similar conclusion which the common understanding of the people drew from miracles as a proof of coming from God, Jno. ix. 16, 33, was right; but Nicodemus has not here their justification. His μετά is actually the correction of the ἀπὸ θεοῦ ἐλήλυθας which he had before uttered, and seemed to him better to harmonize with διδάσκαλος; but what he says is essentially no more than what might have been said of every devout Israelite, and consequently his public words are altogether inappropriate to this great worker of miracles. It is (as Lange says) "the unconscious contradiction between the pathos of his first avowal, and the expression of reflection and fear, which played it false."

The address of Nicodemus, therefore, has *two parts*, the turning-point being the ungenuine and too cautious retractation. The outset was sincere and praiseworthy, an avowal of the insurmountable conviction and secret presentiment of his own mind and of the minds of his fellows. But he did not set out with the right word, he did not declare himself as believing, or desirous to believe, as marking or suspecting the truth, but brings into the presence of Him who was come from God his *knowledge* as if issued from the seat of the Scribes; he further kept *himself*, the man, too much in the background, making too prominent the official and dignified *we*;—and thus, while the utterance of his avowal, extorted from his hidden presentiments, skirted the very edge of the name Messiah, it falls back and deplorably sinks from this height to the level of the strange διδάσκαλος. A teacher—who doeth such wonderful miracles that they themselves prove God to be *with* him, simply, that is, with Him who *came from* God![1] In him we have the representative of all the men of knowledge, who have almost unlearned the necessity of a faith which springs from the heart; and even when the force of conviction has pierced their inmost soul, the utterance of their avowal must be disfigured and cramped by fearful reference to

[1] Zeller (Beuggener Monatsblatt 1849, 3) mentions the peasant-boy in Saxony who, on being asked if he had learned anything about Jesus at school, replied, O yes! What then? "That he was a good teacher of the people."

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its various relations; who, instead of yielding themselves up as children and disciples to the influence of the truth, anxiously and apologetically give the reasons why they have come to the resolution of admitting it *to be* truth.[1] Finally it deserves to be noted, that while Nicodemus by so confident a testimony asserts himself to be able to convince all his colleagues, he yet dares only to avow that testimony by night.

The answer which H. Lössel gives to his own question, whether Christ had ever to do with a *Rationalist*, is on the whole correct: "Assuredly He had in His dealings with the Scribes and Pharisees generally; but we will pretermit them, as being wholly turned away from the principle of faith, and fix our eyes upon one only, who acknowledged Jesus,—we mean Nicodemus. His avowal is the same as that of our Rationalists, and if we follow the conversation between him and our Lord, we shall find the entire character of the Ruler delineated." We must, however, complete this by saying that he was inclined to believe, more inclined than he himself knows and says, that he is by no means a "friend of light" *a non lucendo*, but that he was as honourable and sincere as an aged Pharisee and Rationalist could well be. He does come actually to *God* in his soul's strivings, when he seeks out Him who was come from God. "The old man's humble greeting desires only *instruction*, but the earnest desire of his soul for *life* is plainly manifest." (Lange.) Or as Fresenius[2] applied the text to expound the difference between awakening and conversion, acknowledging the awakening in the case of Nicodemus, although he before had slept like all unconverted men; just as the greater part of the Jews then slept, and, in addition to that, the deep and double sleep of a Scribe, and a Pharisee and a Ruler.

The Lord, the true Saviour, who was come from God to be more than a teacher, then pierces the secret soul of the man who

[1] Dräseke, in his sermons on Jesus and Nicodemus (Lüneburg, 1828), did his best to exhibit the "Volksbesieger" as worthy of praise and imitaton in his contempt for the world, but was constrained to say more than he intended in those significant words—"Nicodemus looks at Jesus, but his regards are also in another quarter."

[2] Whose select heilige Reden über die Son-und-Festtags-Evangelien have been new edited by Dr J. Fr. von Meyer. Frankf. bei Brönner, 1845.

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stood before Him, seizes his spirit vibrating between humble sincerity and proud fear, and exhibits to him his entire ignorance of that one thing which was needful. He places him, by one mighty though gentle word of His Spirit, in the position and posture of mind in which he should have come at the first.

Ver. 3. Expositors are accustomed to ask, if the Lord's single answer was a reply to the previous words. The saying concerning the new birth begins something entirely new, and would seem to have a novel, hard, and repulsive sound to the guest who had just laboriously achieved his introductory speech. Is it probable that the Evangelist has omitted anything, such as a more specific question of Nicodemus, or any preparatory sayings of the Lord, or, as Klee thinks, "all the observations and rejoinders by which the discourse had reached the present critical point of its evolution?" We deny this entirely. For we must firmly maintain, as the reply to the needless question as to the source whence St John, who was not present, derived this conversation, that he received this important chapter, as he received his whole Gospel, from the Holy Ghost; and consequently, that we cannot suppose him to have omitted anything essential to the clear understanding of its contents. To *such* a conversation as this the introduction and the starting-points are preeminently essential; as, in general, are the process and connection of the thoughts and sentiments. Though we must admit that we have in the evangelical records of our Lord's discourses, extracts only of their fundamental contents, without the individual words in detail; yet in those important *conversations* in which every word and every answer is of moment, this principle must only in a very slight degree be admitted. This is especially true of St John, who gives such conversations in their finished lifelike form, as we see beautifully exemplified in his fourth chapter. The ἀπεκρίθη καὶ εἶπεν is here, if anywhere, a literal reality. But again: did Jesus interrupt the speaker, who intended to proceed and ask further questions? The answer does indeed critically meet his words, and attach itself to his expressions with all the force of antithetical rejoinder. "Thou art a *teacher*"—then *I say unto Thee!* "*No man can* do these miracles that Thou doest,

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except God be with him"—*No man can* see the kingdom of God, *except* he be born again! But we must regard the former sentence as finished before the rejoinder is spoken: the Redeemer cannot be supposed to have ever interrupted the meanest person in the midst of his words; and there was both Divine and human propriety in not breaking in suddenly upon the address of Nicodemus at this time. If any account must be given of the apparent abruptness of the answer, there would be more truth in supposing that Nicodemus paused in confusion before his words were finished. And, in fact, the want of harmony between the question and its answer, lies not so much in the inappropriateness of the latter as in the defectiveness of the former. What was the real object of Nicodemus in thus coming by night? He has not clearly explained, and would have found it very hard to answer the Lord's τί ζητεῖς, if His kindness had not refrained from uttering it.

The simple man is glad that he is extricated from the embarrassment of the first failure. His perplexity heightens before the gracious but solemn eye of the Light of the world which tries his heart; and he beholds with abashed contemplation the great worker of miracles, in whom he involuntarily discerns more than a teacher with whom God is. He silently stands before the presence of Him whom he had sought, and his whole aspect uttered the explanation and conclusion of his first words —"This is wherefore I have come to Thee, that I might hear, and learn, and inquire, and seek: show me Thyself, and the kingdom of God, whose King I could fain regard Thee to be!" This man of the Pharisees stood before the Saviour of men, somewhat as that man of Macedonia stood before Paul, and cried to Him from his inner soul, which the Lord penetrated through the veil of his words and secretly replied to,—Teach me! Help me! What could be said to him but the fundamental words which would teach the true and only help for the soul of man, and the meaning of which would dawn upon the newly-awakened desire to learn them? *It is not doctrine but life that is concerned here* (as Ebel of Königsberg expounds the text)—I bring not new doctrine only, but will make new men —wholly and essentially new men, and this is the first sentence

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in the Divine catechism! Luther—"My doctrine is not of doing, and of leaving undone, but of being and *becoming;* so that it is not a new work to be done, but just the being new created; not the *living* otherwise before the being new *born.*" Then and only then wilt thou see, and experience, and realize all that which is now beyond thy possible knowledge. Oh that the followers and ministers of the Saviour pursued ever the same course in their dealing with such souls, and would always thus direct their unconscious longings to its true object, and trace them to their right source!

Nicodemus, indeed, knew but little better than that Macedonian people whose representative appealed to St Paul, what his real need was, and what he should ask of the Lord. *What is yet lacking to me?* This question, which no longer sprang from the mere scribe, had firmer hold of his *heart* than his *consciousness* could reveal to him. Which is the right way into the kingdom of God? or, How may I enter into it? Such questions came not to his lips. As a Jew, a Pharisee, and a Ruler, it was already a settled point that, whenever that kingdom should appear, he must, by essential prerogative, belong to it. Thus it would appear that his design was to put some deep questions as to the character of that kingdom, now apparently so near, and concerning the relation of Jesus Himself to it; those heavenly things, in short, which therefore the Lord mentions in ver. 12. It was not that he came to investigate the doctrine of Jesus, whether it was in conformity with His miracles; yet as far as he comes to investigate, his purpose was to inform his mind. His desire, as far as he was conscious of it himself, may be expressed in the two unuttered questions—Art Thou in truth He whom I had almost acknowledged Thee to be? And what, then, will take place at the opening of this new kingdom? Deep in his heart however—and this is the great point—there lies another better desire. He is already kindled, and touched by the influence of the Spirit; this secret impulse gave him no rest at night, sent him to the Lord, and it was this first germ of the new birth which He regarded when He spoke so suddenly and so plainly concerning it. It was with him, as with many of his kind: the heart sees further than the head, the inner man better than its outer utterance; he comes with

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some measure of humility, else would he not have come at all, but that humility is unhappily veiled in the appearance of pride; his deepest desire is towards spiritual influence, but it is misapprehended by himself, and degenerates to carnality. The Searcher of hearts discerns all this, and beholds his secret susceptibility. He will attract yet more entirely this secret yearning, and at the same time overturn the hurtful impediment of knowledge: He therefore directs one word to his head and heart alike, the paradox of which stimulates every thought and feeling in both, and which should be the starting-point of further discourse.[1] All further circuitous bye-phrases are at an end, and the poor sinner is brought, with all his half-proud embarrassment, directly to the great *matter* for the sake of which he had been unconsciously led to Christ by the Spirit. Not a word is spoken of the impropriety of occupying the night which closed a day weary with good works:—it was at least late evening, the time of sleep. Jesus was not only ready, even at night, for all who might seek Him; but Himself sought the lost, wherever they were to be found, even at the time of mid-day repose, as afterwards at Sichar. This not being mentioned in the Scripture, the expositor has nothing to do with it; save that the confidential, nocturnal hour would have been yet another argument for hastening, without any delay, to the great and fundamental subject.

Nicodemus appeared before Jesus with an "acknowledgment which had evidently somewhat complimentary in it," paying Him honour and respect, which did not, however, spring from the right source. Jesus therefore diverts him to

[1] Lössel speaks rather one-sidedly, and too much in that Pietist tone which He elsewhere rebukes—"Does He not here cut off suddenly, and ex abrupto, the poor threads of reason, as if Nicodemus had never yet begun to spin aright? Does He appeal here to the head, or to the heart; to the reason, or to faith? To the *heart*, beloved, for we see in Nicodemus *(whose reason immediately stood still!)* that the reason derives nothing from the faith."—Not so, my beloved, for we see in all the Lord's discourse nothing but rational thoughts, and the heart can only derive its influence through the reason placed in its right position. We prefer to say with Dräseke—The Lord gave him such matter of *thinking* and *investigation*, as his whole Pharisee-life had never given him before.

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the consideration of Nicodemus himself. "Say nothing now of Me and My being sent from God, but *think of thyself!* Thou thinkest that thou knowest much, and shalt learn more from Me: now I will tell thee what before all things thou must understand, if thou wouldst know who I am, and what thou hast to expect from Me. First must thy own need be known, then will it profit thee to hear of a helper and redeemer. Thou wouldst begin at the omega, I will begin at the alpha, and thus teach thee the whole alphabet of My doctrine in that one word *born again.*" This is taught, first, in hard and mysterious figure, in order to humble the master in Israel, who understood not this, though as a man he needed it, to the position of a learner: the discourse afterwards rises by degrees to a less figurative, simpler, more intelligible method of teaching.

Word answers to word, so that there is no room for any omission. The ἀμὴν ἀμήν of Him who came from God overpowers at once the οἴδαμεν of the master in Israel: O that in our day the wise would let the Amen of the true and faithful Witness overpower them! *I*, the teacher come from God, as thou hast confessed: O that all who call Him their Teacher would become attentive learners, when He begins to speak! I say *unto thee*, who didst enter with thy emphatic *we*, yet disposed to hear *Me* rather than others: I discern thy integrity despite evil appearances; I will answer *thine inner man*, which utters a better question than thy lips; I will confide to thee the best instruction which I have for thee. This is indeed, at the outset, a most solemn word! Thus does the Lord draw him out from behind his *we*, while He speaks out His own I: and places him immediately and at once among all mankind, without distinction —ἐὰν μή τις.

We now have reached the fundamental word of this wonderful discourse—γεννηθῇ ἄνωθεν. But this ἄνωθεν, the verbal ambiguity of which St Chrysostom left undecided, makes us pause to ask whether we are to interpret it "*again*" with Luther, or "*from above*" with the greatest part of modern expositors. We see in it, and we may say it at once, a snare for interpreters, such as is often found in Scripture: and for our own part hold with Luther that this is the catechetical word in

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the church's elementary instruction upon *regeneration*.[1] Ἄνωθεν might indeed be equivalent to οὐρανόθεν, as in ver. 31 of this same chapter, in ch. xix. 11, 23, of the same Gospel, and similarly again in Jas. i. 17, iii. 15, 17; Matt. xxvii. 51; Mark xv. 38. This would appear, indeed, to suit the connection, especially ver. 2. In that case the "born from above" would, in addition to the other references already mentioned, contain an answer to the "come *from God;*" signifying that not only must every teacher in His kingdom, but every man who would enter or see it, be of God. And in this case, further, as the "enter into" of ver. 5 would illustrate the "see" of ver. 3, so also would "of the Spirit" explain the "from above." For the Son of man does, indeed, bring down from heaven the Spirit of regeneration, vers. 13, 31, 34. This interpretation, also, would make prominent a thought which in itself is of great importance; —that we cannot of ourselves, by our own knowledge and will, press into the kingdom of God; but that that kingdom *comes down to us*, through a heavenly new birth by the Spirit of God. Hence Origen, Cyril, Theophylact understood it οὐρανόθεν; Erasmus rendered it *e supernis:* and even Bengel declares in its favour, supposing that Nicodemus had lost sight of the ἄνωθεν, in fixing his wondering thoughts exclusively upon the γεννηθῇ. Lücke relies much upon St John's phraseology, in which the being born of God occurs, but not regeneration; Baumgarten Crusius thinks that the connection of the conversation decides for it; Lange determines for the οὐρανόθεν; and even Otto von Gerlach abandons Luther's exposition as the church has confirmed it.[2] But we do not: for it is obvious in ver. 4 how Nicodemus understood our Lord, and there we find merely γέρων ὤν and δεύτερον. This, however, would not be decisive, if it can

[1] Many congregations, however, read in the Zürich translation—von oben herab (from above). But de Wette did not venture to utter "von neuem" (again).

[2] On the other hand, Kleuker affirms—"from the beginning:" and Neander is not induced by Lücke's reasoning to prefer "from above." Luthardt, too, justifies the reasons—which I have here developed. Hilgenfeld, adhering to his birth "from above," distorts the sense, understanding nothing of the being born *again;* and foolishly explains the condition to be that man must anew belong to the pneumatischen Menschengeschlecht!

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be supposed that Nicodemus misunderstood them. Now if the Lord used the direct expression "*from above*," Bengel's idea of its being overlooked by Nicodemus would be out of the question: he would assuredly have been first obliged to ask concerning this ἄνωθεν or οὐρανόθεν, and could not have thought of entering, being old, his mother's womb—which is only the expressive "*denuo*" made more strongly emphatic. If the Lord used an ambiguous word like ἄνωθεν, the misunderstanding might have arisen which was corrected in ver. 5. But then the Lord must have spoken in the Greek tongue, for in the Hebrew or Aramaic there does not exist, as Grotius forcibly showed, any such ambiguous expression: but in a conversation with a member of the Sanhedrim at Jerusalem, the Greek language is not to be thought of. Lampe's *non verosimile* says too little, for the ambigua vox is in the case of our Lord's language simply impossible. In spite of all this the Lutheran Boss will not translate with Luther: but among many other things which he properly maintains, he will not make ἄνωθεν a Shibboleth.

This is our main reason for accepting the rendering of the ancient version, such as the Vulg. *renatus denuo*, the Syriac מִן דְּרִישׁ (in which Baumgarten Crusius finds, without any reason, a third), and in the same way the Copt., Arab., with Nonnus, and so forth. But why did St John choose the ambiguous ἄνωθεν to express *denuo*, if he only designed to convey ἐξ ἀρχῆς, πάλιν, or δεύτερον? Because the ἀναγεννᾶσθαι of later Christian usage (1 Pet. i. 3, 23, comp. παλιγγενεσία, Tit. iii. 5) could not have been appropriately put into our Lord's mouth; and πάλιν[1] and δεύτερον do not express with sufficient emphasis the meaning of ἄνωθεν, "from the beginning" (Lu. i. 3, Acts xxvi. 5), or *altogether anew* (Beza: *derechef*), on which account Gal. iv. 9, and Ecclus. xix. 6, unite the words πάλιν ἄνωθεν, returning back to the στοιχείοις. Further, it might be asked why the

[1] Tit. iii. 5, in connection with ἀνακαίνωσις, does not refer to the first birth of Adam from God, as Kœnig (Menschwerdung s. 24, 43) strangely maintains. Braune (Stud. u. Krit. 1847, 2) refers to the πάλιν γίνεσθαι of the LXX., Job xiv. 14, although without necessity in a word which was very familiar in profane literature. All the more objectionable is it that he will explain the ἄνωθεν of Jno. iii. 35 by the ἐκ θεοῦ, 1 Jno. iii. 9—probably without having seen the reasons which I allege as opposing this.

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Saviour, if, as we said above, He would make His expression correspond to the ἀπὸ θεοῦ of the inquirer, did not say plainly ἐκ θεοῦ, or the equivalent of the Greek οὐρανόθεν. Others may find, but we cannot, the idea of being born *of God* developed in this whole conversation: the subsequent conversation does not expound the birth from on high, but enforces the truth and reality of another birth, after the analogy of the first physical birth, that is, vers. 6–8, of being *born again*. St John's phraseology, upon which Lange lays such stress, furnishes no other instance of this, simply as the ἐκ θεοῦ γεννᾶσθαι does not recur in our Lord's words. This latter belonged to the *apostolical* development of Christian language; but the being born again or anew was a phrase already extant among the Jews, *to which the Lord here attached His own word in order to be understood by the Pharisee*. It is well known that at the baptism of Proselytes (see such passages as Ps. lxxxvii. 4–6) a new birth into the family of Abraham was spoken of; that the converts were regarded as new creatures (בְּרִיָּה חֲדָשָׁה), as new-born babes (comp. 1 Pet. ii. 2); and that even repentance was generally compared to the being again born as children.[1] With this the expression in ver. 5 ἐξ ὕδατος well accords; reminding of baptism and repentance, but quite irrelevant to οὐρανόθεν. Thus the apparent grounds for the opposite view are invalidated, and we must regard this place simply as parallel with the saying to the unhumbled disciples in Matt. xviii. 3. In this latter passage the correlative idea of *conversion* to new life may be more prominent: in the passage which we now consider the essential principle of that external change is more expressly pointed out. The *birth* is a figure; nay more, the physical birth is only the type of that more essential birth which is unto the life of the Spirit. Mere change of *life* suffices not, nor any mere change of *thought*; for the perfected μετάνοια must spring from a new, and mysterious *principium*.[2] This cannot otherwise be stated:

[1] בעל תשובה צריך להתדמות כאילו היום נולד—a penitent man must be like one to-day new-born. Jr. Gibborim, Fol. xix., Col. 3. Thus we have here the μετάνοια, which is so remarkably wanting in the whole Gospel of St John, apprehended in its full results, in a Rabbinical expression.

[2] If our Lord, by being born again, means only reformation of life, instead of making any new discovery, He has only thrown a great deal of obscurity on what was before plain and obvious. Wesley.

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the necessary ordinance of nature in reference to human birth, as appointed after the Fall, Gen. iii. 16, is shown to have a prophetic reference to the new birth of the sinner. As no man can behold the light of the living without being thus born, so *can* no man in the kingdom of God without this new birth. It is impossible in the nature of things. The Lord says not *may*, but opposes to the "no man *can*" of Nicodemus another "*can*" yet more emphatic and sure. The mystery and marvel of its origination, both in the case of the natural and the spiritual birth, is lost in the first creating fiat of the omnipotent God. That origination is in agony and sore travail, as chap. xvi. 21 describes it; there may be "gentle new births as there are easy births," yet is there the struggle of life with death. The new life is only born at first, in order to continuous growth; but the germ of all increase is given at the birth. Many other relations and analogies might be traced, of which, however, Nicodemus understood but little at the first. Enough that the Divine Teacher gave him the most solemn assurance that *every man* must experience this new birth, even though he be a master in Israel: and in ver. 7 this most absolute necessity is impressed especially on himself, and such learned in Scripture as he.

In the term *kingdom of God* the Lord lays hold of the Jew, by the fundamental idea of his national expectation and hope. This expression, "not current elsewhere in St John" (it occurs in a different relation chap. xviii. 36), indicates that the Evangelist is giving here the Lord's own discourse, as it was adapted to His hearer, without modelling it according to his own style of writing. The prophets had predicted this kingdom, the orthodox doctrine had shaped its idea into expression, the Baptist had announced its coming and nearness, but it was for the Spirit alone to open the new eye to understand the θεοῦ in its connection with the misunderstood βασιλεία. The *seeing* is the result of the being or existing, the child must first be born in order to see. For Nicodemus it signified:—Thou canst not form a right idea of this kingdom, or appropriate and understand it when it is taught to thee, until thou becomest an altogether new man, essentially, and from within.[1] This is the answer to

[1] I must maintain this distinction between ἰδεῖν, and εἰσελθεῖν in ver. 5, though perfectly aware that רָאָה in scriptural language signifies to experi-

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his well-devised question :—In these things a living perception and experience alone avail; without that I stand before thee, and thou seest Me not, I may speak to thee, and thou wilt not understand. Thou askest—how and when cometh the kingdom of God? Whereas it is already nigh thee, yea, without thy knowledge it is already begun in the principle of thy eager question.[1] Thus thou canst not worthily acknowledge Me as the King,—even shouldst thou call Me yet more distinctively the Messiah, the Son of God,—while thou interpretest those words according to the carnal reason of thy people and thy order, according to the system which a perverted misunderstanding of the prophecies has formed. Thou knewest not what thou saidst at thy first coming. Thou canst not see and comprehend those greater signs and wonders which the Saviour performs in the souls of sinners, until *thine own* soul, through entering, the element of repentance unto faith, hath learned what thy need of such a Saviour is, and what that restored kingdom of God over men is, which is opposed to the Jewish notion of a worldly dominion. Without the early beginnings of a renewal of the nature, there can be no understanding perception, and still less can there be any saving and renewing faith: that first repentance which responds to the command μετανοεῖτε contains the influences of the Spirit which are unto the new birth. None can experience Divine things, by mere learning and knowledge of themselves. "The kingdom of God is nothing into which a man can think, or investigate, or study, or read, or hear, or talk, or discuss himself: man can only experience his way into the kingdom of God." (*Dräseke.*) *To see* the kingdom of God, is a phrase which includes all from the first perception and experience of the beginnings of that kingdom up to the full par-

ence, or attain to. But it is not without reason that they are distinguished here; and the seeing placed first, in order to show its dependence upon experience, and justify the Lord's words. Luthardt's critical remark, that this style of opposition was used because Nicodemus had supposed that he saw the beginning of the kingdom in the miracles, leads, as far as it is correct, to the same conclusion as my exposition.

[1] Such a *presupposition*, that the kingdom of God is actually near, and already begun, must be regarded as involved in our Lord's answer to the question which might be asked, how one may or may not be able to see. Teschendorff's paraphrase excellently supplies this.

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ticipation of the blessedness of eternal life. It is therefore fundamentally equivalent to the *entering in* of ver. 5; to have a right idea of it, and to participate in it, are one and the same thing. There is no such thing as "seeing the kingdom of God at a distance," as Braune energetically says. That which was *typically* exhibited to the patriarch Jacob, when God revealed to him in a dream that influence of His heavenly might, which descending upon earth to bless, and guide, and guard, His own, makes earth again the house of God and the gate of heaven, was no other than the kingdom of God then shown to him (Wisd. x. 10); and as Jacob attained to it, in the lesser degree of the Old Testament, when in wrestling prayer he became Israel, so also must we all in the full consummation of the New Testament experience.

But Nicodemus at that time understood not all this. He seizes only the paradox of another birth thus unexpectedly thrown in his way. Without calling to his mind what upon this subject he must have heard, or read, or *known;* without giving himself time to consider that this word was not so severe as it seemed, since *to be born* could not be required of any one as a command, rather promised and bestowed as a gift; *he breaks out at once into the unadvised utterance of the first impression made upon his mind* —as in ver. 4. He must reconcile his thoughts to something which his experience through life had never brought to his mind before; and he finds himself very unapt. No man ever thus spoke to him before, such things had never entered his mind, either as a disciple in his youth, or as a master in his age. He had come joyfully and confidently that night, with the consciousness in his soul that he was coming to the light, and with more sincerity than his reverend fellows: doubtless he anticipated with eagerness the answers, and disclosures, which he should receive from the marvellous one. If his own unabsolved conscience somewhat disturbed his joy on entering, yet might he expect to be praised for his avowal; and if he did not give pleasure by his visit to Him who was come from God, yet he might assume that the only ruler who paid Him honour would receive some slight honour in return. And now the wonderful one by the answer to his very first words heightens his perplexity, and repels him with such a strange and embarrassing word! He thinks

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that he has both learned and taught much concerning the kingdom of God, and now, without any respect of his person and dignity, he is told that he has no eye wherewith to see this kingdom, until he is born again, and begins to live anew! He might have entered into the general meaning of the expression, if his thoughts and feelings had been tending that way. For he was not ignorant of many sayings of the scribes, and of the Scripture, which might have aided him. The discourses of the prophets, which he himself had not always literally understood; yea, the entire system of the teaching of the day, so full of figure, parable, and proverb, should have saved him from the danger of so entirely misapprehending the mysterious figure of the Divine Teacher. He does indeed mark, in some slight degree, whither the words tend; but he does not spend a second thought upon this, so entirely is his nature excited, and so entirely has he lost his presence of mind.[1] Hence he commits the same error, though in a lighter degree, as his colleagues shortly before in the temple; he will not understand, and takes offence at the letter of the unwonted words. He acts somewhat like the Samaritan woman afterwards when the living water was offered to her; and like the people, still later, when the bread of God, sent down from heaven, was set before them. The learned man does not go beyond the unlearned, in his dealing with spiritual discourse concerning those heavenly things, which are designed to become earthly things also, and have become such already for our need. He actually falls behind them. For that woman did say—*Sir, give me* this water; and the multitude did say—Lord, evermore *give us* this bread; but this learned man does not call Him Lord, and when his learning fails him does not humbly ask, but erects himself in his ignorance, and begins to *dispute*—How can this be! Is such a thing as this possible! Thus did the masters in Israel deal with the profound contents of the Old Testament, and beheld not in them the kingdom of God. So deal still the successors to their wisdom in our day, and ask in their folly concerning the open testimony of the New Testament to the mysteries of the king-

[1] Bengel also, animosius objicit. Ebel yet stronger, "who does not detect the injured ruler, who expected that an acknowledgment of the Nazarene would meet with a different return?"

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dom of God—What do these things mean? And even the convinced Nicodemuses among them cannot deliver themselves at first from the delusion; cannot free themselves from the "fond bias of the learned to dispute" (as Zeller calls it), till God in His grace give them better views.

Thus we can neither say that Nicodemus did not understand the Lord, nor merely that he would not understand Him. Both are involved together, and as in his first words he was unable to give utterance, clearly and fully, to his inmost thoughts, so in his second saying we have not his sincerest feeling. He perceives something, but not enough to fix his mind upon; a certain offence at his unflattering reception adds to his confusion and perplexity. In order to say something, he utters hastily what first came to his lips; what seemed to him the surest expression he could use, but was, in effect, the most foolish and unbecoming answer which he could have given; he childishly asks—How can a man be born when he is old?

His offence betrays itself, with involuntary natural feeling, in the repeated δύναται, which the Lord had given him back, and which, after the fashion of disputants, he once more retorts. This was not the way to speak to a teacher come from God! He saw clearly that the Lord's λέγω σοι aimed at *himself;* but he does not bring his own I out of the general mass, as the Lord had designed. The question would have run much better and more simply—How can *I* be born again? and that might have brought him to a clearer consciousness, and more collected comprehension of the Lord's meaning. But he falls into the predominant habit of the scribes, who made the most concrete matter abstract, as long as they could; and conceals his conviction of the personal reference to himself under the clause γέρων ὤν, that is, when a man is so old as I am. It must be remembered that γέρων is more than merely adult, it refers to the advanced age of Nicodemus.[1] But as soon as he has uttered this first sentence, it happens as it happened before; he is not satisfied with it, and it must be amended. In the former case, he had said too much and must qualify; in this, the objection is

[1] Not including, however (according to Lampe), a *moralis indecentia*, that an old man should *begin quite anew*, for so much as this Nicodemus did not yet understand.

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not strong enough, and he must strengthen, if he would sustain it. For to the simple question—How can a man be born when he is old? a most obvious answer was at hand, which must have been whispered to his conscience; just as many other objections to truth have only to be uttered, and their groundlessness is immediately felt by the objector. That simple answer was—The words have a figurative signification, and none other possible! But though Nicodemus must have taken shame to himself that he had put the question, yet he will not confess to himself, still less to Jesus, that he had understood it in any degree aright: he *is disposed* to proceed with a kind of contradiction, and improves, as he thinks, but in reality renders more offensive his first words. He hangs petulantly upon the letter, throws into his words the faintest tinge possible of irony, in allusion to the sacred *verily* of the Divine Teacher, and goes on with his stronger protest—Can he enter *the second time into his mother's womb, and* thus, according to Thy express word, *be born?* While he thus seems to take the Lord's words on their absurd side, he only makes himself pitiable, and feels this as he proceeds to his second question. The ἄνωθεν which the Lord had used, and which made prominent the idea of a new beginning, thus serving to explain the γεννηθῇ, was something quite different from the substituted mere δεύτερον, once more, a *second time* altogether over again like the first. But Nicodemus is not thoroughly in earnest with his saying about entering a second time into his mother's womb; his second sentence, like the first, wavers undecidedly between its two clauses;—he does not altogether say what he would, nor does he speak out what he would say, but his whole address savours of the fear, and the obliquity, of coming by night.[1] This psychological apprehension of his state of mind alone saves us from the two extremes of interpretation—on the one hand, that of supposing Nicodemus obtuse enough actually to understand the Lord's words literally, and on the other, that of attributing so lofty a conception of His meaning, that he could himself confidently continue His figurative language. Schleiermacher (and

[1] Even Dräseke, "as is the wont of lofty ignorance, which *would not* lie, but *cannot* do otherwise than lie, because it mistakes itself."

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after him, Baumgarten-Crusius) is an example of the latter, and represents Nicodemus as sufficiently clear in his views to say boldly: "How shall the kingdom of God become established among men, if those who shall see it must renounce their whole past life, and put on a life altogether new? For this is hard to man, when he is old," etc. To express this more plainly—How can such a fundamental change upon the fully formed thought and character of a man, as may be likened to another birth, be possible? How, for example, can it be predicated of an old man, such as I am, that he should begin all again, as a little child? That would be as little possible, *using thy figure still*, as for me to enter once more into my mother's womb!—Ebrard, though he perceived the confusion of thought in this, has not precisely hit the mark when he says, "in such cases one involuntarily speaks as if adopting the obvious literal meaning of the words, and showing that this will not suit, uses it as an indirect illustration of the deeper meaning." For all these enforced expositions rest their measure of truth simply upon the fundamental darkness of the man's inner mind; he utters words of objection which are not carefully pondered, and they fall back upon his own heart. We should interpret the whole with knowledge of human life, and some penetration into the phenomena of man's soul, and shall thus better understand not this only, but many similarly graphic records of man's sayings in Scripture. Such Nicodemus-questions are those which are so plentiful in our days—Am I then only a miserable sinner? Must God's Spirit alone work within me? Is not this happiness and joy blameless? and so on, questions which are answered in the feeling of those who put them, as soon as they are uttered.

Thus, then, Nicodemus has put all *his* questions. He has first made prominent, as afterwards in ver. 9, the proud, and curious *How* of all those whose boast is to know, and to seek to know —*How* can a man be born? There is, however, something modest in the curiosity, for the πῶς presupposes the possibility of an explanatory οὕτως. But, in his second question, his much more highminded word δύναται stands alone, without any qualification—*Can* he enter a second time? He will thus in his blindness see the possibility of a thing which he shows to be impossible, before he will admit it as a reality.

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Ver. 5. The Lord foresaw, and designedly extracted from him, all these words. He leaves unnoticed the πῶς and the δύναται, but once more asserts what He had said, with an appended explanation. He knows well how to *answer* every man in the most intelligible and profitable manner. He takes Nicodemus' question in a different sense from that in which he seemed to mean it, and goes straight in His simple dignity to the man's inner soul. For He knew full well that "the questioner was better than his question," and that, however much it resembled it, the question was not one of haughty repulsion—"If we have to wait till people are born anew, the kingdom of God appears to be a hopeless thing!" He does not condemn, therefore, the apparently proud recoil, because He sees that the questioner is already self-condemned; He rather lays firmer hold upon his soul, for He knows that, under the semblance of recoiling, it has actually drawn nearer to Himself. Just so we shall find in the case of the Samaritan woman, that He draws her more effectually to Himself, the more apparently she seems to be alienated from Him. In His meekness and patience He does not impute to Nicodemus his unreasonableness, perversion, and folly; He repeats His repelled but tenacious *Verily*, which He, the Eternal Truth, must so often repeat to erring men. We see the same profound condescension and forbearance in His third answer, ver. 11; each of the three instances being pointed by the deeply-significant λέγω σοι.

The objection of Nicodemus unconsciously confirmed what Jesus had said: the experience of the natural man attests that the old stem cannot be bent, the matured nature cannot be reversed; and this is simply re-stated. But instead of the general ἄνωθεν of the beginning, against which Nicodemus' contradicting δεύτερον had stumbled, an explanation is now added—ἐξ ὕδατος καὶ πνεύματος. To the insight and apprehension of the πῶς this explanation might, on the one hand, appear dark, while it, on the other, clearly and expressly indicates that the γεννηθῇ refers to a spiritual birth of the inner man through the power of God's Spirit. The repeated λέγω σοι signifies, at the same time, *with regard to this*—Hear rightly what I have already said, and what My meaning was; couldst thou not, or wouldst thou not, take note of it? If the word had been *merely* ἐκ πνεύματος, spirit-

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ually or by the Spirit, that is, of God, it would have appeared both for Nicodemus and for us much more plain, as coinciding with many Old Testament sayings concerning the converting, yea, new-creating operations, of the Divine Spirit upon men. But the *water* preceding seems to introduce a new obscurity. It only *seems* to do so, however. The whole course of the colloquy, as we have understood it hitherto, must have prepared us to observe that Jesus no longer intends to make it difficult for Nicodemus to understand His words; but that, after having provoked him to outward contradiction and inward discernment, by His just darkly veiled saying, He will now render His meaning plainer and utter the second Ἀμήν as διδάσκαλον ἄνδρα διδάσκων, according to Nonnus. We must reject, therefore, in seeking the *first* and *primary* meaning, all those far-fetched interpretations of the water which could never have entered the mind of Nicodemus;—such as an inward birth of repentance; or a first negative stage in the new birth related to the second and positive process, as the water which cleanses is related to the invigorating, life-giving Spirit; or some supernal water, that is, fundamental element, of the new creature. The Lord first of all mentions this water as conveying to Nicodemus himself an idea which would aid his understanding, or (according to Dräseke) as being "a sign in the times, with which the new birth was just then closely connected," pointing obviously and immediately to the *baptism*. If the idea of the *new birth* referred, as we remarked on ver. 3, to the phrase used concerning proselytes who were baptized, what was more obviously to be thought of than that baptism with which John had so solemnly baptized all Israel for the *kingdom of God*? The Evangelist also, in his first epistle, v. 6, 8, designates Christian baptism by the same simple word ὕδωρ. But it is not the Sacrament of the New Testament which is here immediately intended, since the baptism presently afterwards mentioned (ver. 22, ch. iv. 1, 2) was only a continuation of the preparatory typical baptism of John. When he heard of being born again *of water* for the kingdom of God, it should have flashed upon the mind of Nicodemus with as much clearness as if spoken—Didst thou not then think of him who came in the wilderness, My forerunner? Nicodemus must have been abashed that he should have forgotten the import of what had

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occurred, and that he should, in his confusion, have put so irrational a question after it had been so publicly testified that the Jews must become new men, even as they required it of the Gentiles, when they baptized them into Jews.[1] It is highly probable, yea certain, that Nicodemus had thought little of the Baptist who wrought no miracles, and had acted as in Luke vii. 30. This disregard the Lord exhibited as a neglect of a Divine ordinance to which even the Messiah Himself had been subject. And in fact if Nicodemus had, with such earnestness as his was, confessed his sins and been baptized in the wilderness, he would have been better *prepared* to come to Jesus now. In this we find a universal intimation for the Nicodemuses of all times and of all religious views, that they should not think it enough to come to the workers of miracles; that they should not, because they are rulers or scribes, reject any teaching which is appointed *of God* for their salvation, any humbling external usage, the meaning of which commends itself to the conscience as truth.

But this of itself is far from exhausting the depth of our Lord's meaning in this word, for all His Divine sayings reach beyond their first application to those who heard them, having the future church in view. Especially is this the case with these *first* testimonies, which broke forth from the long-restrained fulness of His soul, and to which this utterance, spoken in personal collision with a representative of the best, and most instructed Judaism of that age, manifestly belongs. In the addition καὶ πνεύματος there lies a *prophetic* reference to that baptism which was afterwards elevated, as the fulfilment of its type, into the initiatory sacrament, the distinctive introduction into His kingdom; and which in Mark xvi. 16 is so solemnly established as the external condition of salvation. Nonnus only follows the well-founded tradition of the most ancient exposition, when he says that Jesus fore-announced to Nicodemus βαπτίσματος ἔνθεον αἴγλην. Moreover, let the Baptist's intimation be recalled, ch. i. 33, and let it be marked how the Lord unites the two things, *water* and *spirit*, which in that discourse had been put in con-

[1] For all considerate criticism must admit that some rite of washing corresponding with the later baptism of proselytes was already extant when John appeared, or otherwise John's Baptism would lose its most significant point of connection

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trast. Ye must be born again in a baptism, which is not merely with water, external and typical, but through the Spirit inwardly and essentially purifies and renews; in a baptism of the Holy Ghost—which I, the greater than he, will soon introduce, as it was predicted. (*Herder:* the baptism of John is not enough!) We may resolve the juxtaposition thus—Of water, which brings the Spirit; or—Of the Spirit, which is the true water. In any case there is no ἓν διὰ δυοῖν,[1] but the external and internal baptism have both their legitimate place, and Meyer's note runs with entire correctness—"Jesus speaks here concerning a spiritual baptism, as in ch. vi. concerning a spiritual supper; in both places, however, with reference to their visible auxiliary means," though we would substitute for this last expression conditions and instruments.[2] The Lord even places the water *first*, so that Wesley's inversion is incorrect—Unless he experience an inward change through the Holy Ghost, and is then also baptized. Nor should we with Calvin (by ἓν διὰ δυοῖν again) make the water a spiritual and internal baptism. The word is as fully sacramental as that of Tit. iii. 5, λουτρὸν παλιγγενεσίας, which involves and includes Christian baptism.

Having thus surely defined the first meaning of the words for Nicodemus himself, we may then, but not till then, seek to discover those deeper references for all futurity, which are the ὑπόνοια of this most solemn utterance, but which we were compelled to decline, when they prematurely obtruded themselves upon our attention. Very many false expositions derive their error from their onesidedness, either hastily extracting the deeper

[1] Lücke says rightly concerning this ancient view, which erroneously appealed to Matt. iii. 11, that we may now regard it as done away—that is *so far as* it assumes to give the first and only meaning. Else we must be cautious how we reject the fundamental truths lying in many expositions which authenticate themselves at last by a deep accordance in the central meaning.

[2] Hilgenfeld finds the Lord's Supper and baptism very decidedly introduced in St John's Gospel, but his grounds are very peculiar. His remark, however, upon our text is quite correct:—these words are so definitely referred to baptism in the citations of Justin and the Pseudo-Clementine writings, that it requires some boldness to aver, as Neander does, that the mention of water is only something subordinate, to impress by a symbol the power of the Spirit.

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meaning without heeding the intervention of the external, or carelessly neglecting the deeper meaning in undue regard to the external element. The *water-baptism* is itself a symbol or *word* of high significance, which in the "water" tells us of something more than water, and it is to indicate this that we find here and elsewhere ὕδωρ instead of βάπτισμα. *Wherefore*, then, is the *water* prescribed? Because as the water of baptism it is designed to signify that living water which is the gift of God—thus making the two discourses in chs. iii. and iv. parallel—that water which is itself the Holy Ghost according to ch. vii. 38, 39, or rather the symbol and instrument of the infusion of His high influence. In the passage just quoted, as in the entire Jewish ceremonial to which it attached itself, we are referred to a long series of Old Testament sayings, among which Ps. xxiii. 2, xlii. 2, 3, lxv. 10 (Cant. iv. 15); Isa. xii. 3, xliii. 20, xliv. 3, lv. 1; Jer. xvii. 13, may be especially consulted, and compared with Rev. xxi. 6, xxii. 17.

Further, the operation of the Divine Spirit in the regeneration of man is first of all a *purifying* energy in connection with the expiation of guilt (Eph v. 26; Jno. xv. 3), the condition and foundation of which, on our part, is repentance;—hence the baptism of John was no mere empty ceremony, but for the penitent an actual half or initiatory baptism. This penitence, again, as it is a believing appropriation of the *word* which bringeth mercy, may be regarded as an external baptism, which may be likened to the baptism of water.[1] But then the *vivifying* energy of the word penetrates the soul as the perfect bath of regeneration and renewal, of quickening and invigoration,—as the figurative bath of water acts in the lower life—and *this* is the true ground of all sanctification unto such good works as are wrought in God. Both stages of the washing away of the former life (Acts xxii. 16), the death and destruction of the *old* man, and the attainment of a *new* breath of life, are expressed in the mysterious formula *water* and *spirit;* just as we find them both expressly according to their order in Ezek. xxxvi. 25–27, the only prophecy of New-Testament baptism, comp. Heb. x. 12.

[1] The word is a baptism, hence Luther correctly gives his comprehensive interpretation of our text—"Preaching and baptism, and the Holy Ghost connected with them."

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But, finally, it is here as in all the figurative language of the Divine economy; the final fulfilment is performed and latent in the first rudiments, and in baptism the final *glorifying regeneration* of the body in the resurrection is foreshadowed. The word and symbol of water prophesies of something which, both for the individual and the whole renewed earth, is analogous to the first period of creation (2 Peter iii. 5): for there are yet waters above, that is, elements, corporeities of a higher kind: see Gen. i. 7; Ps. cxiv. 3, cxlviii. 4.[1] Let him who has even the slightest idea of the correspondence and typical relation of the two worlds, the higher reflected in the lower, the future reflected in the present; let him who has any realising idea of the נוֹרְאוֹת נִפְלֵיתִי of Ps. cxxxix. 14–16, discreetly consider the *θεῖον* in the *φυσικόν* of physical birth. For that actually takes place *ἐξ ὕδατος καὶ πνεύματος*: the fruit, already in the moment of conception created of water and spirit (as Gen. i. 2) through the conjunction of the *aura* seminalis with the receptive fluid, is afterwards nourished in *water* (liquor amnii), attaining to full life and breath when it finally enters the air of this world.[2] So the earth is for the body of death, for the embryo souls which have not yet reached their full development, the mother-womb of us all (Job i. 21; Ps. cxxxix. 15), while for the new men properly so called there remains the city above (Gal. iv. 26)—and thus there is so far a literal *δεύτερον εἰσελθεῖν*.

But let us leave all this, and fix our thoughts on that which is obvious and clear. The man, and much more the child, can scarcely hope to understand the *physical* mysteries of his birth; let us therefore give our attention all the more earnestly to the solemn conclusion—*οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ*. We have already had occasion to observe that the Lord thus makes *ἰδεῖν* and *εἰσελθεῖν* coincide and illustrate one another.

[1] Andreas Wagner's Geschichte der Urwelt has done justice to this biblical Neptunism, in opposition to the Plutonian geology which Goethe never would tolerate. Comp. Rothe's Ethik. i. 142, concerning the primary fluids.

[2] Against Nasse's theory, that it is the first respiration which informs with life, Ennemoser maintains a preparatory breathing of the fœtus, and quotes as proof the position of Geoffrey St Hilaire that in the liquor amnii there is present a respirable gas. (See Ennemoser, über den Ursprung und das Wesen der menschlichen Seele ii. Aufl. s 72.)

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There is no such thing as attaining to a preliminary critical inspection and knowledge of the kingdom of heaven from without, a theoretical acquaintance with the domain of the Spirit by chart without travelling in it; the *coming* indeed in a certain sense must precede the seeing, chap. i. 39, 46. Mark this, ye premature investigators of revelation! Ye can only see when ye have come and entered in; and how many a Nicodemus is only beginning to come, nor will understand until he has come effectually. This rests upon a truth which is fundamentally presupposed, though many find it hard to receive it, that man, according to his first and natural birth, is essentially outside the new element of the *βασιλεία τοῦ θεοῦ* and of the *πνεῦμα*; that there is in him an inborn character opposed to the kingdom of God, and thus that an entrance into it is possible to him only through the merging of the old birth in one entirely new. And it is concerning the fundamental necessity which lies at the foundation of this *οὐ δύναται*, with its redoubled *Ἀμήν*, that the Lord goes on to speak, when He places the flesh in sharp contrast with the spirit.

Ver. 6. That which is born of the flesh is flesh! This simple declaration, which should have been quite intelligible to the scribes of Israel, introduces a new, and *convincing* element of clearness into the dark discourse. Oh that all our modern scribes, who have the New Testament added to the Old, could learn from their united teaching, and from their own essential inmost experience, the meaning of that little word *σάρξ*! He only who knows what that means will be preserved from taking offence at the *δεῖ γεννηθῆναι ἄνωθεν*. The Saviour, speaking to one who was a son of the Old Testament, takes advantage once more of a reference to that preparatory revelation; just as He had previously taken for granted the existing idea of an expected kingdom of God, and of an operation of God's Spirit in connection with that ordinance of baptism for the washing of sin which already existed by scriptural warrant in Israel, but had received through John the confirmation of express Divine sanction, and as He had further taken up the very words which were then used in regard to the becoming a new man. Let us then place ourselves with the master in Israel under the old economy in order to understand this new word of our Lord.

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The definite article in both cases, τῆς σαρκός and τοῦ πνεύματος, of itself suggests this, noting something that was already well known, and present to the consciousness of him who was addressed. The auxiliary middle-term ἐξ ὕδατος the Lord now entirely drops, since, on the one hand, the external baptism, while it is the symbol and sacrament of the internal, is yet *as* external not so absolutely necessary, and on the other, all the profound and essential truth in the ὕδωρ is involved and included in the πνεῦμα.

The *first occurrence* of words in Scripture has its peculiar significance, as we have often said and demonstrated. When God beheld in Adam created good by His hand that first thing which was not good, a deadening sleep (the prelude to his future death!) fell upon him, the woman was taken out of his side, and the *flesh* was closed up instead thereof, so that the man also said, "this is now flesh of my flesh, and we shall be one flesh;" and since that first mysterious occurrence of the word, the expression has ever borne in it the accessory idea of weakness, unfitness for the condition of perfect self-contained strength and manhood, and in addition to that, for the most part, of sinful lusting and contradiction against the holy law of the Creator. A second time we find it used in the equally mysterious account of another and peculiar progeny of sin (hamartigenie, as Nitzsch says), the mixture of the sons of God with the daughters of men—men are *flesh*, My *Spirit* therefore can no more rule and control in them. From this time we learn that all flesh had corrupted his way, and even after the flood we find that still יֵצֶר לֵב הָאָדָם רַע מִנְּעוּרָיו—from his youth, that is from his very birth. The passage most decisive in the Prophets for the interpretation of the word is Isa. xxxi. 3 with its twofold contrast. Human nature is not simply morally weak, but bestially corrupt through inherited and accustomed sin; when the Spirit of the Lord bloweth upon it in revelation and judgment, all flesh withereth like the grass, and all its glory like the flower of grass. Isa. xl. 6, 7. If all flesh is ever again to know and rejoice in the salvation of God, and to receive the Lord as a Saviour and Redeemer, it must be by the fulfilment of Joel's prophecy, chap. iii. 1; the Spirit from on high must not merely rebuke from without by law and commandment, but inwardly renew, and make clean,

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and rectify, what was radically wrong; that Spirit must be given unto men and transform them into other men with other hearts. Ezek. xxxvi. 26, 27. David, in Ps. li., is conscious of all this, and pours forth accordingly his earnest desires. And may not the Lord be regarded as having referred Nicodemus to scriptures like those with which he should have been familiar? But how hard the avowal—*οἴδαμεν ὅτι σὰρξ ἐσμέν*! *Τὸ γεγεννημένον* with its definite article expressing the widest universality, makes it plain that *man* as such, and *every man* is intended, but it comes home to the mind and conscience of Nicodemus with all the force of a keen personal question—Dost thou not know, thou man of the Pharisees, that thou art flesh in common with other men, and what that imports?[1] It is not *πᾶς ὁ γεγεννημένος* as afterwards, ver. 8, but more emphatically and definitely in the neuter; and thus is asserted that most important and incontrovertible principle, which holds good also in the higher and lower orders of the creature, and in all nature, that everything born is in its true quality just what its source and original is—from flesh only flesh can come, and from Spirit only spirit; from the earth only the earthly, and from heaven the heavenly; from corrupted man only corrupt humanity, and from the Holy God alone that which is holy and meet for His kingdom. (Compare the Baptist's word, afterwards, ver. 31.) Nay, it is yet stronger: that which *γεγεννημένον* is altogether *flesh*, flesh once more like that from which it is born, and not merely *fleshly*—although this, when it occurs, is to be understood like the former. Further, it is a reply to the foolish objection of Nicodemus—even if a man could be born of his mother's womb a second time, what would he be but the same *flesh* again? Without the Spirit, thy new life would be just like the former over again! *There are two births, and the former is only one of them;* the second is strictly another, distinct, and opposite birth. Thus does the Lord teach the man in the scribe, whose foolish wisdom had unlearned or neglected the simplest elements of scriptural instruction concerning the simplest facts of humanity,

[1] Lampe cites a passage from Euripides, Electr. Act. 2, where the word involves such an avowal—*αἱ δὲ σαρκὲς, αἱ κυναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν.* But this in its connection, and in the heathen point of view, signifies something very different.

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and more especially their practical application to himself, explaining to him by degrees the great mystery of a new birth of the Spirit, concerning which every master in Israel should have already known enough to enable him fully to understand the rest when it was set before him more plainly. He illustrates the idea of a new *birth* by the *similitude* of the former: but the birth of the spirit by *contrast* with it.

The neuter here embraces, as Bengel strikingly observes, ipsa prima stamina vitæ, Lu. i. 35. *That* which is born of the flesh is in the very first beginnings of its existence, on that very account, nothing but flesh, even before it has become the man *who* is born: it is born in guilt, *conceived* in sin, mortal *flesh*, "fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep." (Wisd. vii. 2.) For there is no king that had any other beginning of birth (Idem, ver. 5), nor any scribe or ruler; the first voice which he utters is crying, as all others do, in testimony that another evil thing had come into creation. The impersonal neuter points to these hidden beginnings (to which the Evangelist had referred in his antithesis, ch. i. 13), just as they are indicated in Lu. i. 35, and Matt. i. 20. But pointing forwards also it inexorably includes every personality of man, all that is born of woman by the will of man, and the *entire* man just as he is born, so that there is nothing in him which does not lie under the decree—this is flesh born of flesh! The *spirit* in us, *inasmuch* as it originates from God, may in a sense be exempt; but (contrary to the denial of Hegelianism) even this is not, so far as it is now *born* into the flesh. Therefore it is infected through and through with selfishness and vanity, disobedience and pride. And all that which a certain class in the present day vaunt as "the *spirit*," does indeed belong to the *former* portion of the sentence, in contradistinction to the *Spirit of God*, from whom alone regeneration comes. "All that man purposes as of his own will, and performs as by his own power, can but hinder and interrupt the new birth." All the love of the *natural* human spirit is now selfishness or caprice; all its strength, skill, and power is simply impotence as it regards the one object of its return to God; all its science and wisdom mere folly and blindness in things which are Divine and heavenly.

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Let no one condemn this as a hard saying and inflexible dogmatic; it is the solemn, clear, and merciful testimony of the only begotten Son of God, who was born in our flesh and condescends to our infirmity; who was Himself without sin, and therefore most keenly perceived, most sharply resented, and most fundamentally revealed the sin which existed in humanity, related to Himself and confided to Him. Yea, inasmuch as He is not speaking only of sin, but of *infirmity* also, when in a scriptural sense He opposes the spirit to the flesh, He has within Himself experience thereof, bearing by participation with us the fruit and consequence of our sin in His flesh, but overcoming it by the eternal Spirit. He is not indeed *one born* of the flesh, and therefore in ver. 7 can only say ὑμᾶς: He descended indeed into human nature from heaven as the Son of man, through the operation of the Holy Spirit in Mary His mother; and according to His higher nature is ever not only in the kingdom of heaven, but in *Heaven* itself, ver. 13. But not the less on that account is He an actual Son of man and Man, inasmuch as He is at the same time *in the flesh*, in our flesh, into which He had come, 1 Jno. iv. 2; Rom. viii. 3. Thus He has given us to know in the days of His flesh (Heb. v. 7) His weakness in His obedience, the recoiling of His flesh from the agony of a voluntary performance of the Spirit's will, Matt. xxvi. 41. See here the most mighty and effectual demonstration of the all-comprehending truth of the position—*that which* is born of the flesh is flesh: thus much, no less than all that is in every one of us; thus much, something at least in the Holy One born of the Holy Ghost. So much did He contract from the flesh, at least, as its passive resistance to the Spirit. What can ye say, ye false masters, against this avowal and acknowledgment of the Holy One which is also confirmed throughout the whole history of His passion; against such personal testimony from Him who hath joined Himself to us as much as our redemption required, and therefore all the more solemnly speaks that which He knoweth, and testifies that which He hath not only beheld with eyes of Divinity in us, but hath also for our sake seen and experienced in Himself! The mystery of original sin is so plainly revealed that, as Luther says, du es an *deiner* Nase greifen kannst, you see it plainly in your own face; so plain, indeed,

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that something, in some sense connected with it, adheres even to the sinless Holy One of God, something, however, for which theology, anxious to escape error, has found no name!

But in *your* case not merely is the flesh weak, but the spirit is not willing: the I of the inner man is carnal, sold under sin. Would you deny this as if unconscious? Is it not undeniably true that *your* experience, in all the conflict of the law of your mind, acknowledging the goodness of the Divine law, with the law in your members, invariably forces on you the conclusion—*We* are but flesh and blood, and all that is of flesh and blood in us, must ever fail of the inheritance of the kingdom of God! There must be *another experience* through a new birth, in order that you may be able to add—but that which is born of the Spirit, is *spirit!* Not, assuredly, such spirit as that which so terms itself, not that which the "flesh of this age" is perpetually proclaiming as such.

Ver. 7. Nicodemus kept silence a while, "sunk in thought"—a pause which we could desire for many of our readers. The μὴ θαυμάσῃς with which he is immediately addressed indicates that Nicodemus sinks into *astonishment* before the gradually dawning light of the Lord's words, so that he remains without a ready answer. The gracious Lord, who hastens nothing, allows him a short space for this wholesome sentiment, before He with affectionate blame recalls him from it. He penetrates him with the searching inquiry—Is it not true, that it is so? Is it not true in thine own case? Touched as he is, he cannot answer Yes, but his earlier spirit of contradiction is quite cast down He *marvels* at the marvellous word, which begins to disclose, to hint more impressive signs than those by which he had discerned, as he thought, one come from God. He is in a fair way to do what until the moment when he came to Jesus he had neglected, and what the whole design of the Divine words aim at—to turn his knowledge inwardly upon *himself*, not merely to avow what he with others knew concerning another, but what is in his own soul because it is in man generally, as the Lord knew it without human testimony. He is in the way to become conscious of that *awful distance* between the condition of fallen nature and the requirements of Divine truth and righteousness to which all his past dealing with Scripture, and

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his own conscience, should have already led his mind; and he is very near to the perception *that* no man can, and *why* no man can, stand accepted before God without an absolute and fundamental change. But even now that his heart is beginning to guide his understanding, that *reason*, which had never penetrated or understood *these things* as yet, interposes its hindrance. He must even yet *marvel*, though now in silent and thoughtful astonishment, before it had broken forth in foolish and precipitate words. (The Lord's word does not refer to that saying in ver. 4, which was rather a *σκανδαλίζεσθαι* than a *θαυμάζειν*.) His subsequent question already springs to his lips—how can these things be? but gives place to the other—are these things so? Have I, then, all my life long known and yet not known this fundamental concernment? The Lord anticipates him, however; helps forward the secret movements of his spirit towards the full light of convincing truth, and by this *μὴ θαυμάσῃς* seems to say to him—Receive this testimony with confidence, for it is true: listen only to the voice of the Spirit who speaketh in My voice, and not to the thoughts of thy own foolish mind! Think not that strange concerning which My word hath *twice* been—Verily, verily, I say unto thee! But gainsay no longer, and wonder not that *I*, to whom thou comest for Divine instruction, *have said to thee*, without any distinction or exception of person, what I now *for the third time* declare, and I believe not in vain—*Ye must* be born again! All ye who are born of flesh, not I who am come from heaven, and am born of the Spirit; *ye* Jews and men of Israel not less than others, as John did rightly baptize you for the new creation of the kingdom of heaven; *ye* rulers also, who utter your *οἴδαμεν* so confidently, though your knowledge is only fleshly of the flesh, so long as it discerns not itself, and seeks not in self-knowledge to find the Spirit! Gainsay it no longer, and wonder not that I have, as it were, confronted thee again and again with *ἐὰν μή τις—οὐ δύναται*; receive it, for it has all the absolute force of an unconditional Δεῖ. Truly the mystery of which I speak is for *wonder* and *astonishment*, and he who does not *thus* begin will never apprehend it aright; but this amazement of *thine* is not of the right kind, for thou art marvelling that thou dost not understand and didst never till now know of

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this mystery, instead of marvelling at the great *mystery itself* thus brought near to thee. If thou canst not yet comprehend it, yet receive it as the voice of truth: for there are many things in the world which thou hearest, and hast no doubt about, yet understandest not their secret principles. As, for example, what now follows.

Ver. 8. Up to this point the Lord had designedly thrown a stumbling-block in the way of Nicodemus' understanding, in order to humble him by his own foolish words, and make him susceptible to further discourse, while His last answer was, to that end, all the more penetrating and convincing for his heart and conscience. Now that his conscience becomes conscious, and only his reason marvels at the mystery uncomprehended, it is time to administer some further help to his apprehension of its meaning. This is ever the most effectual method of preaching the mysteries of truth to those who are susceptible, and in spite of all appearances such did the Lord discover Nicodemus to be. But the Teacher from God does not enter upon any attempt to demonstrate the nature of light to the capacity of blindness: He does not speak as if He either could or would explain to demonstration for the thoughts of flesh, the whence and whither and how of the Spirit's influence, and satisfy the question trembling upon his lips—*how can* these things be? For every one who knows anything of Divine truth might reasonably ask —and how could this be done? The point of the Lord's answer consists in its convincing Nicodemus that, as there were many things immediately around him which he knew and understood not, he could not reasonably marvel that some things incomprehensible pertaining to higher matters were presented to his mind. Even natural reason can perceive thus much, that it is not absolutely necessary for the acceptance in faith of the testimony concerning the mysteries of the kingdom of heaven, that those mysteries themselves should be penetrated; that the incomprehensibleness of the truth and evidence of anything is no disparagement of it in matters of higher experience as well as in lower; that in all experience generally the perceiving and hearing and accepting upon faith is ever essential; and that consequently it is in the highest degree irrational to doubt, hesitate, and deny, when a higher experi-

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ence is in question, simply because the manner and process is not understood. Thus must we through reason die to reason, even as through the law we die to the law. (Gal. ii. 19.) Thus we discover that faith alone is rational and intelligible, that it is the true science and erudition to learn and be taught, and that the reason which vaunts itself so much is most perfectly unreasonable.

When that long-tried sufferer, who, sore troubled in the *land of counsel*, murmured at his trials because he could not discern God's *counsel* in them, Zophar vainly reminded him—Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; *what canst thou know?* The measure thereof is longer than the earth and broader than the sea. If He cut off, and shut up, or gather together, *then who can hinder Him?* For He knoweth vain men (מְתֵי־שָׁוְא): *He seeth wickedness also;* and will He not consider it? For *vain man would be wise* (acts as if he had true understanding, which, however, he first has to seek, יֹשׁ נָבוּב יִלָּבֵב),—though *man be born* (so dead and blind to spiritual things) *like a wild ass's colt.* When the Lord answers out of the whirlwind, making His appearance as the Præses disputationis, and puts a termination to the *philosophical prolegomena* to the book of Moses in this *porch* of the sanctuary,[1] His words run in the same strain—Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man (if thou wouldst as one oppose Me)—for I will *demand of thee*, and *answer thou me!* Where wast thou when I laid the foundations of the earth? *declare, if thou hast understanding!* Knowest thou — —? Hast thou perceived — —? Canst thou — —? *Declare thou*, knowest thou all this? And in all these the tempted man who fruitlessly disputes about the mystery of

[1] This is the significance of the *book of Job* in the Canon, as Moses must have obtained and composed it in the wilderness. The time will come when *this* will be understood, and such fundamental wisdom of original revelation will cease to be ascribed, as it is now by some of the best, to a later poet in Israel! Oh that the Lord would give me time and strength before I go to my grave, to express my living apprehension of the meaning of this book of Job! But this I must leave to others.

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his afflictions—for such is Job in the *most universal* sense—hears questions uttered to him from the *lower* creation; questions not merely concerning the foundations of the earth, the depths of the sea, the path of the light, and the place of darkness, but also concerning snow and hail, rain and dew, thunder and lightning, down to the dust growing into hardness, and the clods cleaving fast together—those most familiar objects in his path which are as much mysteries to him as the bands of Orion and the sweet influences of Pleiades; concerning the lion and the young ravens, the wild goats, the unicorns, the peacocks, the behemoth and leviathan—all as incomprehensible to him in the lower symbols as their antitypes in the world of spirit. See here the true use of natural history and geology as the modest propædeutics of the revelation of God, very different from that à la *Ballenstädt*. Then from the creation referring to the Creator, it proceeds—*Who* hath put wisdom in the inward parts? or who hath given understanding to the heart? (ch. xxxviii. 36.) Gesenius, indeed, in his Lexicon which anticipates exegesis, rationalistically perverts this—quis renibus *tuis* indidit *hanc* sapientiam? The מחות are rather the reins and mysteries of nature in general, in which we suspect the wisdom which we cannot recognise without the Creator's interpretation: שֶׂכְוִי[1] is the idea manifest in the מחות, or the comprehensive form of the *φαινόμενον*,[2] the distinguishing בִּינָה of which He only can exhibit who inlaid that into it. In short, Job is cast down by the *exhibition of the incomprehensible things which are even in the lower creation*, and is constrained to answer—Behold I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice, but I will proceed no further. *I know that Thou canst do everything*, and that no thought (however wonderful) can be withholden from Thee. (לֹא יִבָּצֵר מִמְּךָ מְזִמָּה.) Therefore have I uttered that I understand not; things too wonderful for me,

[1] Which Jerome, after the Rabbins, makes into a cock. Michaelis and Cocceius find in it the Samaritan סכי oculos!

[2] This is somewhat suspected in the ποικιλτικὴ ἐπιστήμη of the otherwise strange Sept. Oetinger interpreted—Who hath inlaid the wisdom of the sensus communis in the innermost mystery? but understand "the mysteries of the material world." Comp. Auberlen S. 70, 159.

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which I knew not. *I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee.* Wherefore I abhor myself (as it becomes sinful man before God), and *repent* in the dust and ashes (of my impotence and mortality; נִחַמְתִּי, give myself to bewail it by that *μετάνοια* which is ever in itself the only key to right understanding).

Just as Jehovah speaks there, the only-begotten Son speaks here to the contradicting doubter—The Δεῖ which thou hast heard remains firm: wouldst thou understand it altogether and beforehand? wouldst thou know the whence and the whither of the *Spirit*, and knowest not the origin and the end of the common wind? wherefore dost thou not marvel concerning the air which breathes around thee, and of which thou livest?—The Lord derives not his example from the stars, nor from the multitude of earthly things around; but He takes that most obvious and most immediate thing, the *air* or breath without which we live not from our earliest birth, which surrounds us always, penetrating our bodily frame without ceasing;[1] and points to the mystery of the *free motion* of this earthly air, assuredly one of the most remarkable mysteries of lower nature. And this is all the more striking an example, inasmuch as almost every language has used, in unconscious truth, the air in *motion*, or *wind*, as the symbol and figure of that Spirit of whom our Lord is here speaking. Thus the word *πνεῦμα* leads us to its lower signification, which again refers back to the higher. The Spirit washes and purifies like water, as we saw above; it further *invigorates* and vivifies, as the breath of vital air keeps alive the body from the instant of its birth. (*ἀνάψυξις*, Acts iii. 20.) Hence at the day of Pentecost wind is the representative of the Spirit's influence, and in the Old Testament a wind of the Lord and the Spirit of the Lord are convertible terms (1 Kings xviii. 12, comp. Acts viii. 39), as in the beginning when He brooded over chaos. Now because the Greek *πνεῦμα* and the Heb. רוּחַ alike signify both wind and spirit, and the Lord seems designedly to use the ambiguous word, it has been thought by many

[1] So far Dräseke's reference to *respiration* is not utterly a misapprehension. With equal propriety might the doubting question have been just—how can a man be *born* generally? Yea, how can anything *live*?

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that He means *only* the Spirit, and they translate—der Geist geistet, the Spirit breathes His influence, where He will. But this premature interpretation lets go here, as in the ὕδωρ of ver. 5, the middle-term which was designed to aid Nicodemus' understanding. And it is evident from the nature of the case, and the process of the whole conversation, as it is obvious from the words which follow, that the Lord uses a real comparison in this οὕτως —*so*, like the "spirit" or *wind* of nature which thou hearest, is (the Spirit concerning whom I speak, and therefore also) every one that is born of the Spirit. The identity of the word for both, in consequence of which the mention of wind was a continuation of the discourse on the Spirit, makes the comparison all the more striking; but it cannot be reproduced in translation excepting through a paraphrase—the natural spirit, that is, the wind, breathes or blows also in such a manner that thou canst not understand it.[1]

It is needless to ask if a night-wind was audible at the moment, for the comparison is sufficiently express without that both in the word and in the matter. It is more important to observe that πνεῦμα is properly only the more gentle motion of the air, not the ἄνεμος or stronger gale; though this distinction also escapes in translation. Luther's translation "sein Sausen," instead of "seine Stimme," is not to the purpose, rather damaging to the sense, even without reference to the ambiguous φωνή as applied to the Spirit. Though the blowing is to such a degree that it is not merely *felt* on the hand or face, but the sound of its gentle murmur is *heard*. (1 Kings xix. 12. קוֹל דְּמָמָה דַקָּה.) "The Holy Spirit also begins His influence with the gentlest whispers."[2]

But now for the question as to the meaning of what follows,—Thou canst not tell whence the wind cometh and whither it goeth. (Ποῦ is equivalent to ποῖ, as always in New Testament.) It might have been replied, with more than Nicodemus' hardness of apprehension—It comes from the North quarter and goeth to the South, as the weathercocks everywhere tell us. But inas-

[1] Πνεῦμα occurs only Heb. i. 7, in the sense of wind; and πνεῖν, here associated with it, nowhere else.

[2] Nonnus says excellently—ἀγχιφανὴ δὲ φωνὴς ἠερίης θεοδινέα βόμβον ἀκούεις.

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much as there is a θέλεις in this πνεῖν, as well as and besides the *not-known* πόθεν καὶ ποῦ, it might on the other hand have been thought that the *Spirit* only was signified. But we must endeavour to understand the true emphasis of the word *know*, and those other little words *whence* and *whither*, as the Lord uttered them, or at least intended them to be understood. How often does the proud physical science of the children of men imagine to itself that it *knows* something concerning the φαινομένοις, to which it has only given a name, though only their most external influences and their most obvious manifestations are seen. But science *knows* and *understands* nothing of the internal connections and secret principles of things. It is one thing to say without hesitation—It comes from the North or the South; and another to comprehend the *whence* of it coming, that is, in what place it *originated*, and from what causes it is precisely what it is. No meteorologist can understand the derivation of wind and weather, however confident his predictions may be: he may guess, and speak his guesses as if it were his knowledge, but such knowledge is in reality too high. God alone knoweth, who hath made the weight for the *winds*, and weighed the *waters* by measure! (Job xxviii. 25.) Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas, and in all deep places. He causeth the vapours to ascend from the ends of the earth (ascending upon our horizon); He maketh lightnings for the rain (causeth the electricity to send down its influence); He bringeth the wind *out of His treasures*. (Ps. cxxxv. 7; Jer. x. 13). The *original* and proper *genesis*, the true תּוֹלְדוֹת of anything in nature, we understand not anywhere or in anything; as it is said further—Hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of heaven, who hath *gendered* it? (Job xxxviii. 28, 29.) These sayings of Scripture, or rather of the Lord in Scripture, express not the limited physical knowledge of the then inspiration of the Spirit, but spring from eternal wisdom, which would cast down much of our modern physics into the dust, if it were only heard and acknowledged. The "treasures of God," out of which He bringeth the winds, are not the mythological basis of the cave of Æolus, but the cave of Æolus and many a like mythus showed itself in its humble presentiment of the θαυμα-

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στὸν and θεῖον to be essentially much wiser than the speculations and schemes of our Christian Physics.

There is in the *wind* especially a distinctive and fundamental mystery of nature: we speak of it as *moved* or *moving*, the air in motion, but what the principle of that motion is, and whence it originates elementally, we know not. The wind is, more properly speaking, the mover and exciter itself, spiritus commotor et rector, power without matter; it is, as it were, the spirit of nature itself;[1] or one of its most eminent messengers, or the bearer (cherub) of the high commissions of the Divine power. (Ps. civ. 4.) The wind is "in and of itself the mighty breath of God," and although we liken, following scripture example, anything that is idle and naught to the wind, yet does the stormy tempest tear up mountains and break in pieces rocks, which no element can do—such a weight hath the Lord made for the winds, and such power lies latent in them.[2] The Scripture gives us some hints to be pondered concerning the quickening wind, in the chariot of God seen by Ezekiel, chs. i. and x. But all its mighty powers are connected by the same principle with its faintest movements, only just audible and scarcely otherwise to be perceived: and the same Lord whose voice is heard in hurricanes and earthquakes announces His presence also in the faintest whispers of the breeze. The air, as the substratum of the wind and on the very verge of matter imponderable, is itself full of mystery, being the sustenance, in some sense, of animal and even vegetable life. The motion of this air or its blowing is the most express symbol of the free impulse of *concealed power* (and is not that the proper idea of πνεῦμα?), and whenever we come in contact with *that*, our knowledge is at an end. The wind bloweth (as the Spirit breathes) where it will; that is, of course, where God will originally, for He bids it *come* and *go*, and it is

[1] Comp. φύσις, generation, birth, nature, with φύω, *fuo* in its fundamental meanings, φύσα, φυσάω.

[2] Comp. von Meyer's Blätter für höhere Wahrheit, vii. Seite 43, 67, 90. Further, what Beck throws out (Bibl. Seelenlehre S. 27–29) concerning the element of spirit which breathes through the physical world as wind, the motion of air as the first and last influence of physical life. Kahnis says truly—"the wind is the natural symbol of the Holy Ghost, not only in mere language, but according to nature."

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His purpose which it subserves in heaven and upon earth. Finally, since we cannot comprehend the *whence* so as to interpose our own will, and interfere with the assigned course of natural manifestation; still less can we understand and control the *whither*, the end and aim of the free impulse, so as to bend it to our own views. (We may *use* the wind for our mills, and organs, and sails; we may, indeed, artificially, regulate it, but we cannot turn it in the direction we wish.) The wind which listeth is free, unmanageable, working mightily in its influence, and in all incomprehensible. For in all things the whence is only to be understood from the *whither*, the end from the original, *life and death only from birth.* When the Preacher is warning against over-anxious and subtle inquiry about things which admit of no certainty, and says—He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap (he, that is, who is over-anxious beforehand as to its being favourable)—he adds with a strict connection in the thought—As thou knowest not what is the way of the spirit (or the *wind*), nor how the bones do grow in *the womb* of her that is with child; even so thou knowest not the *works of God* who maketh all. (Eccles. xi. 4, 5.) We can scarcely think that in those words to the Scribe the Lord refers to these words. We are free to find such allusions elsewhere; but here the same Spirit is merely coinciding in similar words with His former meaning. Assuredly we can no more understand any birth, or *our own*, than we can the *birth* of the wind; and thus the individual man and the whole human race remains, in its beginning and end, a concealed and impenetrable mystery.[1]

Having made some advance towards our Lord's meaning in mentioning the mystery of the wind to Nicodemus, let us now proceed to the further application of the similitude, and interpretation of the example—as our Lord anticipated it from the beginning. It was not merely *κατὰ προσωποποιΐαν* that the Lord ascribed a *will* to the wind as the spirit of nature, but be-

[1] "Man, the crown of creation, is himself (that is, now in his degradation) the greatest riddle of creation. He stands upon an islet between two eternities, upon a bright point between two nights which have neither beginning nor end, and knows not whence he comes nor whither he goes." J. G. Müller.

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cause this semblance of independent will is actually the impress and expression of the Divine, creating will of the Holy Ghost. The *Spirit breathes* essentially where He will (1 Cor. xii. 11), and we *hear* His *voice*, which second expression is therefore expressly selected. Nicodemus then indeed heard the voice of the Spirit, which in the words of Jesus so mightily and keenly appealed to him; and the Lord's saying, thus mingling figure and interpretation together, pointed his thoughts that way. For the question is here of perceiving or hearing, feeling and experiencing the power and influence which is undoubtedly present and excited upon the soul. The *hearing* is, as it were, the lowest degree of feeling, through the vibration of sound, from a distance; and every *voice* is in some sense a blowing of spirit upon myself. Where a voice is heard, there must something breathe and make the sound; and thus the Spirit of God is recognised and perceived by His voice. Faith cometh ἐξ ἀκοῆς (Rom. x. 17), and that not the external voice of words necessarily or alone, but, at the same time and sometimes only, the internal hearing of an inward voice. The close of the sentence has a very deep and manifold reference:—*So* is every one that is born of the Spirit, that is, thus is it with the Spirit; consequently thus does it proceed with the being born; consequently, further, with that which is born, which according to ver. 6 is itself spirit again. Our Lord assuredly, first of all, means Himself (using a condescending expression, which ranks Him as originally and first born of the Spirit among those who are born again),—Himself, whose voice Nicodemus is *now* hearing, and His present testimony, which the hearer now begins to feel in its power as a testimony *of the Spirit*, now indeed begins rightly to *hear*. This may grate upon *our* ears, accustomed to other usage in defining our Lord's person, and we may very properly wish to avoid thus speaking of Him as ranked among those born of the Spirit; but when we realise the circumstances of the moment and place ourselves in them, we shall be constrained to observe the obvious naturalness and necessity of our Lord's thus speaking of Himself. We found in ver. 6 that He there in some sense referred to His own person; and in ver. 11 it will be made evident, by the opposed *we*, that He had spoken of Himself in ver. 8 as born of the Spirit. Nicodemus had indeed asserted that he knew the

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Lord to have come from God, when he had only *seen* the miracles; but now he also hears the words, out of which the Spirit breathes upon him, blowing he knows not rightly whence or whither—for he was far from yet understanding the "from heaven" and "to heaven" which were afterwards in ver. 13 set before him.

But we may not suppose that the Redeemer spoke only of Himself when He said—*πᾶς ὁ γεγεννημένος*. He, indeed, is the only Son of man who is of the Spirit from His mother's womb, so that He never needed *πάλιν* or *δεύτερον γεννηθῆναι* (apart from that *Umgeburt*, that birth out of death which He underwent *for us* upon the cross); but *every one* who believeth on Him and receiveth His Spirit, becomes like Him in His humanity, restored into that condition in which Jesus was from the beginning as the first-born of many brethren. Our Lord's expression thus contains an assurance of the highest moment, which defends us alike against the supernaturalist dogmatic of Reinhard, and the candid avowals of Michaelis;[1] attesting to us that the Spirit's influence and witness to Himself is given in appropriate voice, which in its kind is *audible*, and not only to those who are themselves born of the Spirit, but perceptible also to those who are *near, or in contact* with them. Thus we may confidently declare and appeal to every man—*ἀκούεις*, just as the Lord does to Nicodemus; for where the Spirit willeth to blow (and that is, in fine, everywhere), there He bloweth verily and in truth! "The Spirit and His influence must be discernible as Divine, not only to the possessor, but to those who are round Him. The opposite opinion is fanatical, and leads to enthusiasm." (Pfenninger in Repertorium fur denkende Bibelverehrer ii. 1. 135.) We say more plainly, it is heretical, predestinarian, and destroys all general invitation. Bengel expresses it very beautifully:—homo, in quo spiritus spirat, e spiritu *respirat*. Round about the place where the Spirit is are the tokens of His breath, just as every one feels the wind upon his person, and according to its strength and his own keenness of observation, its voice is also heard. The assurance of 2 Cor. iv. 2 holds good for ever;

[1] Dogmatik S. 92. "I honestly confess that I never received any such testimony of the Holy Spirit."

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and especially in the case of opposers, who resist in unrighteousness the spiritual truth which attacks them, and to some of whom it was plainly said—"We are His witnesses of these things; and *so is also the Holy Ghost*, whom ye will be found to fight against as θεομάχοι, not hearkening to us, and to God, whose witnesses we are!" (Acts v. 32, 39.) Where the Spirit thus announces Himself, He manifests the freedom and power of His authority and will, being as certainly *perceptible* to our observation, as *inscrutable* to our understanding. And man, instead of hypocritically, foolishly, and petulantly inquiring into the possibility of such influence, should hear and attend, and yield himself up to its experience, not thwarting, but co-operating with the work of God upon his soul: more than this he cannot do towards his being begotten and born of *God's own will* (Jas. i. 18), which is the final ground of the new birth. So runs it—Let every man be swift to hear, when the Spirit breathes!

So is it with every one that is born of the Spirit, and thus it is with the mediation of every one so born between the Spirit and other men. But marvellously *manifold*, and utterly inexplicable to us are the diversified voices, testimonies, instrumentalities and methods, inward and outward, by which the Spirit finds His way to the heart of man, seizing this man in one way, and that man in another, defying all investigation and question, and reducing all over-curious subtilty, as well as all rash opposition, to silence before the great truth—τὸ πνεῦμα ὅπου θέλει πνεῖ. Much might here be said concerning all the methods of the Divine grace in the conversion of man, and all His ways in effecting man's regeneration, as we have them dealt with, though only in faint echoes of the thunder of His power, in the books of Reiz, Tersteegen, Schubert, Kanne, and so forth. So also of that which immediately follows—the free process of the spiritual life, by reason of which (as Dräseke says) "the physiognomies of the new birth are as diversified as those of the natural man." Saving, however, and keeping inviolate, the essential unity of the one Spirit! The Spirit comes *from God*, and will come *to us*—when we begin to understand *that*, and to breathe in the new life, to see the new light, then *are* we already born! Although the original *whence* of this life in free grace, and the *whither* unto eternal life—remains for ever a mystery hid in God.

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The struggling Nicodemus is now at least half conquered and convinced: he ventures no longer to deny and contest as at the beginning; he repels no longer the voice of the Divine Teacher speaking every moment more audibly to his understanding and to his heart; he becomes more and more conscious of the light and life of the Spirit in Him who speaks, of His authority from above, and of His *Divine Power* over himself. He begins to see a great and new light, He begins to experience a mighty and new life. "Though he does not yet apprehend Christ's word, Christ's word apprehends him" (Lange). There is in him a certain inclination to submit himself to this great Δεῖ, to yield his mind to further instruction and influence; he almost possesses what had been proffered to him. But the inveterate habit is strong, he is unaccustomed to admit truth simply into his heart and conscience; he still supposes that the great matter must be one of *knowing*, and fixes his mind upon *understanding* the *how*. The actual longing of his heart is consequently masked in his thought and words; taking the form of his ancient head-religion, or (salvâ veniâ, ye learned!) coloured by the tincture of his learning. Thus he thinks—"could I but *understand* the matter, and the means which lead to it!" And this it is to which he next unhappily gives expression—*how can these things be?* The abashed γραμματεύς is now almost thrust out of his chair, but cannot, however, with all his voluntary submission to the πνεῦμα, abstain altogether from bringing forward once more his πῶς and his δύναται: but it is no longer uttered in the spirit of contradiction, it has no longer in it any magisterial opposition to the Teacher sent from God. It is rather the lingering, departing scruple of doubt—*how might this be possible?* He does not go so far as to make prominent his personal *I* of open confession and prayer—that would have been too hard for the ruler and scribe; he does not say—How can these things be to me? Tell me, and help me further! He does, however, give up that first proud *we*, and the sincere internal sentiment of his abstract and theoretical question is a concrete and practical prayer.

Every natural man is in a certain sense like this resisting and inconsistently acting man. In the case of all of us, even when we are entirely sincere, there comes forward the secret impression in the soul—which is graciously pardoned by the Lord, because

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being what we are, it is natural and necessary to us—that something new, inexplicable and unheard of, is to take place upon it. The old *nature* asks like the old Sarah, who, half in the joy of faith that she will have a son, laughs at the strange and marvellous promise—*Shall I of a surety* (הַאַף אֲמָנָם) bear a child (or be *born again*), which am old! The mildest form of this encounter of doubt, in connection with perfect faith, is the virgin-language of the handmaid of the Lord, the word of Mary—How shall this be (*πῶς ἔσται τοῦτο*) seeing I know not a man?[1]

Nicodemus does not speak with such entire submission, and yet he submits. "I know not how this may come to pass, which Thou requirest of me, or rather dost promise to me;" in this confession he is altogether right. But *Thou knowest full well*, speak, Lord, Thy servant heareth—this is what his soul struggles to say. He has apprehended this much, that the *ἄνωθεν γεννηθῆναι* can be no *δεύτερον εἰσελθεῖν εἰς τὴν κοιλίαν τῆς μητρός*, but must proceed *ἐκ πνεύματος*: he therefore says now, having caught the sense of our Lord's last exposition,—*ταῦτα γενέσθαι*. How can such things as these, with all their adjuncts, be accomplished—the Spirit moving upon, and speaking to us, our hearing and receiving, and then the distinctive being born again as the result?—Some have thought that Nicodemus is here once more confused and lost, knows not what to say, or how to answer, and therefore, not master of his own thoughts, simply repeats what he had objected before. But this *repetition*, in its significantly *varied* form, is not so incongruous and merely superficial as it might seem; it most aptly and expressly exhibits the internal feeling and posture of his mind. He now "lets alone the great matter of the new birth, which, though not understood, he yet accepts in faith; it is only about the how of its accomplishment that he seeks to be informed." (Luthardt.) Hence it is better to say, that he *now earnestly inquires* instead of opposing, that he is now intent upon hearing the voice of the Spirit, and that he from this moment does actually hear the great testimony concerning that Son of man, who, being the only-begotten Son of God, brings down and bestows life upon the world. From this moment *he says nothing more*, but has sunk into a disciple who

[1] "Nonnulli reprehendunt omnem quæstionem, quæ fit per *quomodo*? at Maria ipsa quæsivit: *quomodo*?" Beza.

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has found his true teacher. *Therefore* the Saviour now graciously advances in His communications of truth: He once more solemnly, and in conclusion, brings to the mind of this master in Israel, now become a learner, his own not guiltless *ignorance*, in order that He may then proceed to utter out of the fulness of His Divine knowledge such further testimonies, both of earthly and heavenly things, as His docile scholar may to his own profit receive.

Ver. 10. Ταῦτα responds directly to the ταῦτα of Nicodemus' question, which is the last rejoinder of this closely-connected colloquy. *Thou knowest not these things* follows up, first of all, for his instruction the sincere confession to which he had now been finally brought, and which makes reparation for the οἴδαμεν of his first introduction. And thus it means—Dost thou admit that thou knowest not either the how or the what of that influence which the Spirit of God in us *can* and *must* exert, any more than whence the wind cometh or whither it goeth? And dost thou at length voluntarily declare—I know not! asking for thine instruction, without any further contradiction? But this recognition of his present modesty, approaching as it does a tone of *commendation*, is connected also with a gentle *reproof*, which is evident in the reference to his first confident entrance, and is expressed in the addition—Art thou the *master* in Israel, and knowest not these things? The article being prefixed obviously intimates—Thou who in this character, ὁ διδάσκαλος, didst come into My presence (Erasmus: ille magister), thou who as a wise διδάσκαλος didst confront the διδάσκαλος ἀπὸ θεοῦ with thy ready οἴδαμεν, as if thou wouldst represent, or couldst instruct, all thy fellows; thou who didst *then* oppose Me with thy πῶς δύναται of *contradiction*, which afterwards sank down into the πῶς δύναται of humble inquiry! We cannot fail to perceive a certain tinge of *irony* in this answer, though unmingled with the slightest bitterness of severity; it is a gracious and benignant correction, which by the emphatic *thou* (Σὺ εἶ) seizes and holds fast the already convicted spirit of the man. We may leave it questionable whether the διδάσκαλος contained any allusion to the title which Nicodemus had first given to the Lord, though the reciprocal and interwoven references of all the various expressions in this conversation render it highly probable. "Didst

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thou desire at first, even while calling Me a teacher, to be *the* teacher of the two, abruptly correcting My verily! verily!—and hast thou now come to the consciousness of thine own ignorance, admitting Me to be the only teacher?"[1]

But there is, further, *not merely* a recalling of the dignity which had been *assumed*, but a recognition, also, of the *position* and *office* which Nicodemus really held.[2] Jesus terms Nicodemus τὸν διδάσκαλον "for the sake of *contrast*," as Winer well says; of contrast, that is, with Jesus Himself, and with his own ignorance; at the same time including the universal contrast in which the order of which Nicodemus is the representative stands with the Saviour. Schmieder also (in the Programm für Pforta on Gal. iii. 19, 20) rightly remarks, Hic a Jesu non Nicodemum solum, sed omne Pharisæorum et Ἀρχόντων genus spectari. It is not therefore simply urged against him as an objection, Thou camest as,—Thou wouldst have represented thyself,—and (in this sense) thou *wast*—but it makes the *admission*, thou *art*, and on that account his official designation stands in full—τοῦ Ἰσραήλ. Nicodemus, as an instructed minister among God's people, as one appointed to be a learned teacher of others, might have known and ought to have known something of these matters. *All* the masters in Israel like himself might and should—not, indeed, have understood and fully penetrated, for no man can do this, but—have known, in *another* signification of this word, that of which the Lord was now speaking; they should have had some knowledge of that which is the radical need of human nature—a change and new birth of man through the renewing power of the grace of God. The Lord now passes over to this other meaning of the word "know," in order to instil into the mind of Nicodemus the conviction that such entire ignorance

[1] "*Two* great doctors meet in this Gospel, the one from Jerusalem, the other from Heaven." Val. Herberger.

[2] But not, as Scholl and Baumgarten-Crusius derive from it, a reference to any special title (the חָכָם in the high council or the like) which Nicodemus might have borne in the Synagogue, the Sanhedrim, or among the people. This is as unfounded in itself, as it would be beneath the dignity of Jesus on this occasion. It is equally unnecessary to refer to any peculiar celebrity of Nicodemus' person in the current estimation of the people, to wit, ille doctor, cujus tam celebris est opinio—as Melanchthon is termed the doctor of Germany! Jno. vii. 52 scarcely accords with this.

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in a man like himself must involve him in blame, since it could not but have proceeded from previous and censurable neglect. It is all well that thou hast not understood the *how*, and art brought to confess as much; but that thou shouldst have till this day known nothing of the *what*, as now appears from thy words, cometh of evil, and is thine own sore fault. The new birth is not only possible and a reality, but for you that are born of the flesh it is absolutely *necessary;* and that ye should all, *if ye know yourselves*, have well known, especially ye who are taught of God and teachers of the people! Thus the ταῦτα which the Lord gives back has a special and distinctive emphasis, as the Lutheran "das" aptly expresses it—this fundamental matter, this essential doctrine! For nothing comes home to us more closely than this; the knowledge that we are flesh sits as close to us as our flesh itself; to this γνῶθι σεαυτόν no theology or testimony of heavenly things is directly necessary; it is nothing more than a part of correct anthropology. He who has only in addition the knowledge of the law of God arrives at the position of Rom. vii. Even he who teaches another doctrine than ours must, when he gives instruction in mere natural *morality*, admit the conviction of radical evil, of the impotence of man, and the requirement of Divine help.

But here is a Master in *Israel*, the people fore-prepared through the law and the promise for the grace of the Spirit! It was only through severe conflict with God and man in sorrow and repentance that Jacob, who had sinfully and precipitately invaded the blessing, attained to his new name and his new nature: and this had been from the beginning typically presignified in the name *Israel*. But the master in this Israel knows nothing of the fundamental significance of Israel's call, and providential guidance, and destiny: the guide knows not the way himself! Did not the curse of the law point back at the very first to a before-promised blessing; did not the first word uttered upon Sinai appeal to an internal redemption already effected? Did not Moses at the close of the lawgiving indicate the end of the law, the *word which was nigh* to the mouth and to the heart, the word concerning the new creation through faith, the *true circumcision of the heart?* (Deut. xxx. 6–14, comp. Rom. x. 4–8, Jer. iv. 4.) Was not that itself the promise of the new

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covenant, in which the *Spirit* was to come into man's heart? (Jer. xxxi. 33; Ezek. xi. 19, xviii. 31, xxxvi. 26, 27.) Was not the entire prophetic scripture pervaded by a perpetual reference to this great blessing, pointed to by a consecutive series of intimations which the veil of the letter could scarcely hide from the open eyes of willing hearts? Yea, the new *birth* had been already plainly spoken of; and not only for the Gentiles (Ps. lxxxvii. 4–6), for Ephraim also is rebuked, as an unwise son, for remaining so long in the mother's womb—see Hos. xiii. 13, according to the correct translation. All these passages, however, the plainer as well as the more obscure, were not understood by the masters in Israel of that time, because they understood not the scriptures in general, neither the law and to what end it was given, nor the promise and what it involved. *Israel* knew not the signification of that circumcision of which he boasted; just as now the baptized know not the meaning of their baptism. The guides and leaders of the people, the orthodox *Pharisees*, knew not the scriptures nor the power of God, any more than the unbelieving heretics: hence the oft-repeated protests—Have ye not read? How is it written—? What meaneth these—? If ye knew—! Go ye and learn—! And thus the word which the Lord now speaks to Nicodemus is no other than one of the accustomed proverbial expressions of the Scribes, used by them in their blind contentions,[1] and which the Lord gives back in its most significant and truest sense—Is your wisdom so foolish, that it has forgotten and overlooked that which is of fundamental importance? And is it possible that *because* ye are *masters*, and in knowing and teaching have unlearned the art of learning, that ye manifest such ignorance? So, indeed, alas, it was. In this also was Nicodemus the representative of all the teachers of Israel, in whose name he came before Jesus, and to this the article before διδάσκαλος points our attention.[2]

[1] See the Talmudical formula Midrasch Mischle 9, 2. Nedarim Fol. 49, 2; and especially what Lücke after Lightfoot and Wetstein quotes from the Echah rabbathi, Fol. 66, 2.

[2] According to Beza Christ had *elected* Nicodemus to this conversation (and drawn him to that end!)—ut ex iis quæ respondit Pharisæus, intelligerent discipuli, quam corruptus esset ecclesiæ judaicæ status, quam crassa ignorantia laborarent etiam in specie sapientissimi!

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Oh that the school wisdom of the present day were less ignorant than it is upon this same fundamental doctrine! Oh that there were not so much necessity as there is for the Lord to repeat His cry—Art thou a preacher in the congregation of Christians, a Doctor and Professor of Theology, the trainer of future preachers, and knowest not *these things!* Of a truth every candidate for confirmation might know and should know more concerning them than the former masters of Israel. But if many of our present masters know them not, the ordinarii as well as the extraordinarii (to say nothing of the young licentiates), the ordainers as well as the ordained, it is not for us to depose and set them aside, any more than our Lord did in the case of either Nicodemus or Caiaphas; but we would especially impress upon the attention of all those true *Nicodemuses* who may be found in their ranks, what the Lord from heaven proceeded on this occasion to say.

Ver. 11. The *third* Ἀμὴν, ἀμὴν, λέγω σοι from the mouth of the true and faithful Witness; and this indicates the third instruction, the third great *answer* to the question which had now become a question indeed, proceeding from an humbled man. The first had been an anticipatory assertion to Nicodemus of a general kind on his first entrance; the second had confuted his objection by a direct explanation; *this third answer embraces all that follows to the close.* Until now the Lord had been speaking concerning the *Spirit* of God, of whom every man must be born in order to enter His kingdom, and of the absolute necessity of this new birth; but now the discourse proceeds to the *Son* of God, who, as the Son of man, brings the Spirit from heaven, and by a profoundly mysterious *lifting up*, procures the communication of that Spirit; and so, finally, the *Father* becomes the subject, whose spontaneous love to the world sent this life-giving and saving grace of regeneration among men. Up to this point, the need had been dwelt upon, now comes the satisfaction of that need; the Δεῖ had been insisted on against all πῶς δύναται, and now the free offer of what this δύναται involves, is made to every one that believeth; but *intermediately*, and as a necessary *transition*, comes in a reference to the *Mediator* of such superabounding grace in the person of the *only-begotten*, who came down to fallen man's estate, and

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under the necessity of another solemn Δεῖ was lifted up a sacrifice for us. The first part makes prominent the mystery of that new birth which is *necessary* to every man; in the second is pointed out the mystery of that *death* of the heavenly Son of man *upon the cross*, through which our full regeneration becomes *possible*; in the third, finally, the simple mystery of that *faith* in the crucified is openly declared, through which that regeneration is perfected in its actual effects in the light and life of God. Thus does the sacred discourse advance from that which is most difficult and obscure (which nevertheless appeals to our most direct need, and consequently seizes our inmost feeling, conscience, and consciousness) to that which is most easy and obvious; it descends from the rigorous exclusion and condemnation of *all flesh* to the gracious invitation and benediction of *all who believe*. It is in this view the proper *counterpart* of the Sermon on the Mount, which conversely proceeds from the general invitation of all the poor into the kingdom of heaven, to the description of the strait gate of regeneration, and severe threatening of judicial exclusion. The order of the Sermon is adapted to the mass of disciples, and indeed of all who are true hearers among the multitude of the people, inasmuch as the beginning of spiritual poverty may be presupposed in them, and there is no master-prejudice or darkness in them which requires to be previously cast down; but in the case of this ruler, the scanty portion of whose humble poverty of spirit, impelling him to come, was overlaid when *he had come* by the pride of his knowledge, it behoved that the severity should first be exhibited, and the awful closing of that door be announced, which should afterwards be graciously thrown open to his humility.

The Lord's purpose being now to speak of *His own person*, He immediately follows the *Verily* by *We*, which, however, approves itself by the entire context, and by its strict connection with λέγω σοι to refer solely to Himself. It had previously run—A man—ye—thou—every one. And as now the supply of the great need of humanity is to be pointed out, it is thought fit to sum up and confirm *once more* the testimony concerning this need, in order that the discourse may then rise from that which is already an earthly certain matter to the heavenly Son

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of man in ver. 12. Ὃ οἴδαμεν λαλοῦμεν κ. τ. λ. holds good first of all concerning that which had been spoken and testified *by Jesus* in the previous part of this discourse concerning the new birth.

Whom could He then design to associate with Himself in this plural of the first person? Luther did not shrink from explaining it—I with John the Baptist and all My prophets, the Hirschberger Bibel—We, the sent of God, among whom thou numberest Me, especially the Baptist, inasmuch as he also announced the new birth through baptism as a part of God's counsel. So also most modern expositors; even von Gerlach has it—John the Baptist and I! Certainly the Lord had referred to his testimony in Israel by the expression "water" in ver. 5, and *might* therefore have appropriately said—Ye receive not *our* testimony, ye do not submit either to the typical and preparatory water of the forerunner, or the self-evidencing and mighty spirit of Him for whom John only prepared the way. This reproof would then be only the more explicit declaration of that which had been before hinted at; for Nicodemus was there implicitly reproached in some sense with not receiving the testimony of John. But this exposition loses all its speciousness and likelihood when we examine the passage more narrowly; it will appear unimaginable that the Lord from heaven should include Himself with His own messengers in one common *we*, and more especially in opposition to others! We have already intimated our conviction (upon Mark ix. 40, Vol. iii.) that our Lord never did, and never could, use this *we* in external relations. Such a conjunction of Himself with an earthly man, as here it is asserted with John the Baptist, would be without parallel in all the discourses of Jesus; indeed, it is absolutely impossible to accept it if we solemnly ponder the first clause of the sentence which follows. Did John speak that which he *had known*, in the sense in which the Lord did; that is, did John *testify* that which *he had seen*? He spoke indeed with the expectation of faith concerning *Him who was to come*, just as all the prophets of the Old Testament, to whom he yet belonged, had done; he prophesied, indeed, of Him whom he had not yet seen and known, till he *saw* the Spirit descend, and was then enabled, strictly speaking, to *bear witness*, John i. 31–34. The

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emphasis of the words which our Lord here uses leads us to a knowledge *from higher experience*, and it is assumed as an axiom that by experience alone can anything generally be truly known, taught, and testified.[1] But that experience which is *here* concerned, is the perfect and distinct experience which the Spirit gives, and which, before Jesus came, no man had ever received in its fulness; that *seeing* of the kingdom of God which, according to ver. 3, is in our case one and the same with entering into it. *Hence* arose the obscurity of all earlier testimonies concerning the new birth in comparison with this present witness. Is not the least in the kingdom of heaven, who *seeth* in it that which all the prophets and righteous men did not see, greater than John, that greatest prophet who stood at its threshold? It is altogether out of harmony with all this that John should be represented as speaking and testifying what he saw and knew, even as the Lord Himself did. Neither are the words of John himself, as they are recorded by the Evangelist in the same chapter, in keeping with such a notion; his saying, perfectly in accordance as it is in other respects with the Lord's, must be taken as an appendage and explanatory supplement. There we find John declaring expressly what is written in ver. 27. The things of which the Lord says here ἑωράκαμεν, are indeed *first of all* the ἐπίγεια already testified; but these must be regarded partly (as will be shown hereafter) as connected already with the ἐπουρανίοις, and not to be apprehended by any mere earthly experience; and, further, the whole sentence refers already by anticipation to the heavenly things which He ἂν ἐν τῷ οὐρανῷ seeth and hath seen, ver. 13. It is impossible for any man with unbiassed mind to deny this connection of ver. 13 with ver. 11. The Baptist again declares expressly that which we read in vers. 31, 32; and hence Lücke (with whom Brückner agrees)

[1] Which Baumgarten-Crusius by a strange refinement so applies as to reject altogether the reference of οἴδαμεν and ἑωράκαμεν to Christ; since Christ in other passages is said to have seen only the ἐπουράνια, while here the ἐπίγεια are spoken of. He apprehends this last correctly in part, and sees that it is Christ who speaks in λαλοῦμεν and μαρτυροῦμεν; but he introduces a complication in the passage of two subjects—that which man (men generally) know and can see I teach—in common with all who proclaim the Divine kingdom! This is a view of the passage which this generally keen expositor may well be left to maintain alone.

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thinks it much more natural to take the plural as rhetorically (?) used for the singular, as perhaps (merely perhaps?) Christ, ver. 32, in opposition to the Baptist, indeed, in another (?) relation, is characterised as one who preeminently testifies of heavenly things, *what He hath seen and heard.* Yes verily, there must ever be an express distinction between the mere *speaking* (teaching) of all earthly men, albeit in a relative sense we may and must speak of the *testimony* of the prophets sent of God, and that most essential *witness* of the only One who speaketh of Divine and human things from that immediate sight and knowledge of them which was eternally natural to Him. *This* μαρτυρεῖν, which the Lord *here* arrogates to Himself, is manifestly the same with His Ἀμὴν, ἀμὴν, λέγω σοι, to which the נֶאֱמָן יְהוָה of all the Prophets never attained. But he who receiveth this one witness—the Baptist further says—setteth his seal to it that *God* is true: for He whom God hath sent (in this preeminent sense) *speaketh the words of God* (immediately and as no other can) vers. 33, 34. Thus we may presume that the inclusion of John in the reference of the words of Jesus is refuted by John himself. But still less could the ancient prophets be included, for though they from afar pointed *prophetically* to the regeneration, they never could have borne witness to it as being in the fullest sense a matter of experience to themselves.

The most *universal* acceptation of the *we*, as merely viewed in its connection, would manifestly require, however,—*We that are born of the Spirit.* Accordingly we who are believers in Christ may *now*, inasmuch as *Christ is in us*, meekly adopt the same words, and proclaim this *we* in opposition to the world without; but *at the time when they were spoken* there were none who had yet believed unto the new birth, none who were altogether born of the Spirit save Jesus only.[1] Further, let

[1] Wesley's comment—I and all that believe in Me—is premature, if meant for exegesis and not for a merely practical and edifying application. Similarly Lange is more poetical than expository when he says—"a whole world of *future* believers in His breast!" But Sepp's is the most marvellous perversion, who says in his so-called scientific criticism of the Gospels, that John mingles here his own reflection with the sayings of Christ, using the *we* concerning himself and all believers! (Leben Christi vii. 258.)

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all that preceded and all that followed be considered, in which the Lord continually utters His own personal and independent testimony—I have told you, I tell you, ver. 12; no man but He that came down, the Son of man, ver. 13. Let chap. i. 18 be also compared with chap. vi. 46, v. 40. "Ο οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν—what an announcement and superscription is this for all the future discourses of Jesus!!

But why then, if He only speaks of Himself, does He yet speak in the plural? Lücke's mere "rhetorical" cannot certainly satisfy us—as St Paul often uses the plural in speaking of himself. We think that it may be partly explained by considering that He alone, until this time, represents *the one part or class of humanity* in His own person; that He is the only one who liveth in the Spirit, who said, ver. 7, to all others, Δεῖ ὑμᾶς, which *you* in vers. 11, 12 is again used in contradistinction. But it must also be remembered that *His* "οἴδαμεν" (and this is its specific emphasis!) is directly opposed, and in the same terms, to the "οἴδαμεν" of Nicodemus, ver. 2. How could *this* have been overlooked in a discourse which is full of simple antagonist sayings! The Lord does not speak rhetorically, but He does speak *proverbially*, as if He had said—I also will utter My "we know"—and with a propriety very different from yours! Thus there is in it some tinge of *irony* against all, whether of that day or this, whom Nicodemus represents.[1] His word runs—Thou art the teacher, and with all thy profession of "we know," knowest thou not *these things*? Verily, I say unto *thee*—*We* are the true teacher, as thou hast used the word without knowing its real significance; Mine is the true *we*, and thine must retire before it; ye "know" and ye "speak" much, which ye have nevertheless never *seen* (chap. v. 37, 38; Col. ii. 18), and just on that account your knowledge is unsound. *We*, however, *profess not merely* "to speak of something which we know" (this is the meaning of the former sentence in its μείωσις)—but there is a superadded ear-

[1] For among us also there are many masters who speak for long hours of things which they do not know, and testify of things which they have never seen. (So Zeller in the Beugg. Monatsbl.)

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nestness, and the foundation of this is shown, there is an Ἀμήν in the λέγω σοι—We testify, that which we have seen; and My Ἀμήν, which involves a *We* which brings every other into subjection, can never be repelled in any such way as thou thoughtest at first—ver. 4. This sacred and supreme *authority* our Lord asserts for *His own word*, against all who proclaim their *knowledge*, while He uses their own formula in holy irony; and would that we could fasten it with nails upon the hearts and consciences of all the Nicodemuses among them, so that it should pierce them as oft as they fall into their vain reasonings and proud assertions. But this can only be done by the *Spirit* for them who hear *Him*. And this reflection leads us finally to an *under-meaning* of the We, which is perfectly natural, and by no means to be peremptorily rejected; a meaning which of course could not be immediately obvious to Nicodemus, but which yields itself to subsequent reflection; and that is (with Bengel) —I and the Spirit![1] This harmonizes well with what had preceded—Thou hearest (even now) the voice of the Spirit—it is indeed an explanation of it. The apostles said—We are His witnesses of these things, and so is also the Holy Ghost! (Acts v. 32.) The Lord Himself, moreover, speaks similarly of His own, and the Father's, testimony, Jno. v. 32–37, viii. 17, 18. In the latter passage, particularly, "I and the Father" is almost parallel with "I and the Spirit;" save that here this is condensed into the We, just as in Jno. xiv. 23 we find such a We actually used concerning the Father and the Son. In this discourse to Nicodemus, which may be classed among the most profound and pregnant of all the discourses of Jesus, and which is, moreover, arranged, as we have remarked, according to the three hypostases, we may safely recognise an intimation of the personality of the Holy Ghost. But this lies only in the mystical background; we may by no means put a stumbling-block in the way of the learned by superficially and mechanically interpret-

[1] Dräseke ventures to maintain that not only Jesus might, but *must* in this saying have had the *Father* in His thought, who testified for Him; and the *Spirit*, who should testify of Him. More rightly this last should be—who bare witness in Him. We cannot understand the *seeing* concerning the *Father;* but concerning the *Spirit*, comp. Jno. xvi. 13.

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ing—We, that is, the whole Trinity; We, which we are one in Me![1]

And *ye receive not* Our witness! This present tense rejects any reference besides the time immediately present. The Lord strengthens the mighty emphasis of His testimony by this *complaint*.[2] This charge is the never-ending compassionate *lamentation* of eternal Truth itself, that the Lie will not acknowledge its truth; the *sorrow* of the living Spirit, because the dead and the deaf hear His voice, and yet will not hear it; the *supplication* of the Only-begotten, who has descended among sinners, that they will not turn away their ears from His Divine-human words to their eternal destruction! And *ye*[3]—thus does the Lord place Nicodemus once more, after He had singled him out with a most distinctive Thou, in ver. 10, in the fellowship of his contemporaries; for even his question in ver. 9 was far from being a full *reception* of the *witness*. Let it not appear strange to us that the Lord should seem in any degree to repel him who had now come near, and require yet more from him who was now so much humbled; it is with the utmost graciousness that He does this, in order to win him over entirely, and His countenance and tone of voice could not have been repulsive. We might even presume that here, as well as before and after vers. 10 and 12, a *question* is to be understood—And can it be that ye receive not even yet Our witness? The meaning of the words is assuredly that of a question; it is, as it were, a request urged upon one who stood procrastinating at the door—enter in! Why standest thou without? Receive My testimony! Else can I say no more,—and shall I not then pass on from the earthly to the heavenly things? Wilt thou, indeed, not believe?[4] It is evident that ver. 12, under the guise of repulsion,

[1] As nevertheless Alford, entirely misconceiving it, quotes my opinion.

[2] Sepp perceives here a most evident anticipation of his own reflecting displeasure, which *the Evangelist* in his old age with "almost feminine lamentation" may have interwoven with the words of Jesus! We say again—And will such a critic charge the Protestants with their trespasses?

[3] Which does not (according to Olshausen) intimate that the discourse suddenly passes over to others who were present—probably his companions!

[4] *In so far* the subsequent words of the Baptist are not quite parallel, though their phraseology is the same, when he sets over against the hyper-

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has this encouraging and attracting sense; for the Lord, in ver. 13, actually begins to speak of heavenly things, and thus manifestly presumes upon faith in the hearer.

Ver. 12. *Believe!* This new and great word, which now takes the place of "know," was prepared for by the middle-term "reception of the witness," and in part explained by it also, though the perfection of faith embraces much more than this beginning.[1] And is it not in the highest and only sense *rational* to receive the witness of One who speaketh that which He knoweth, and testifieth that which He hath seen, because He is come from God, as we ourselves are constrained to "know" and acknowledge by the evidence of His works; to receive the witness of such a Son of man, who places Himself in opposition to all other men with equal graciousness and dignity, speaking to us words of the Spirit in which we hear a new voice speaking to our inmost being, confirming and fulfilling all former anticipation, knowledge, or testimony among men; to admit and appreciate the *witness of Jesus* concerning the salvation provided of God for our fallen human nature, and *to listen as disciples to this great Teacher*—no longer basely repelling His patiently reiterated Ἀμήν, Ἀμήν by our infatuated *πῶς δύναται*? Is not such faith a becoming acceptance and appropriation of the gift of God, while all unbelieving contradiction is mere unreasonableness, and all falling back upon our own *οἴδαμεν, τοῦτ' ἔστι οὐκ οἴδαμεν, οὐ γινώσκομεν* a lie, or a wilful bankruptcy of our understanding? Alas, that it were only the detriment of the understanding, and not, as it is, the condemnation and ruin of the whole man!

The Lord goes on to speak further upon that unbelief in regard to things obvious and close at hand, by means of which the poor, complacent men, who trusted in their knowledge, barred themselves from the perception of "higher truth;" and

bole—All men come to Him (ver. 26)—the lamentation of his zealous sorrow—And no man receiveth His testimony! ver. 32.

[1] Hence it is at least inexact, even altogether incorrect, to hold with B. Jacobi (Stud. u. Krit. 1835, 1) that "the *πιστεῦσαι* is a *λαβεῖν τὴν μαρτυρίαν*." Let it be observed how the Lord immediately goes on from this first stage of the meaning, to that of which it is the condition, but contains much more than it—*πιστεύειν εἰς αὐτόν*, ver. 15.

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in doing so, He now distinguishes between the ἐπίγεια and the ἐπουράνια. He does not say indefinitely—according to Luther's translation—about earthly and about heavenly things: but He declares that He will *speak*, that is, give utterance to, testify, teach *the* heavenly things, just as He had already spoken *the* earthly things. In both cases, therefore, the things which are signified by this τὰ must be distinct in their several connection; as well afterwards as before. It is not γήϊνα or γήϊα, as Origen remarked, but ἐπίγεια, ἃ τοῖς ἐπὶ γῆς ἔτι διατρίβουσιν ἀνθρώποις δυνατὰ ὑπάρξαι τε καὶ νοηθῆναι. Of what has the Lord, then, been speaking, concerning which He says εἶπον? Of the *new birth* of the Spirit, and thence immediately of the Holy Ghost and His wonderful influence. And does this belong to earthly things? The doubt concerning this has led many to refer the words *only* to the *parabolical manner* of speaking about it,[1] to the *similitudes* of birth and of the wind;—an interpretation which is by no means conformable to the full discourse. For the earthly things themselves are spoken just as the heavenly are. Jesus does not speak indeed of eating and drinking, of gold and wealth, of politics and commerce; His discourse refers not to *such* "earthly things," but to *the earthly in and amid* the *heavenly*. And is not the *new birth* something earthly in a relative sense, inasmuch as it immediately concerns man upon earth, is an experience which he must pass through in this his lower state, and the intelligence respecting it near and intelligible to him through the urgent and continual impulse of his need? In this we discern a sublime paradox, that the Lord now describes as an ἐπίγειον, and places among the initial lessons of His doctrine, that which had been *before* He came the ultimate, high, and dimly seen end of all scriptural testimonies.[2] For now He is

[1] Chrysostom quoted by Klee:—τὰ δὲ ἐπίγεια ἐνταῦθα τινὲς μὲν περὶ τοῦ ἐνίμου φασίν εἰρῆσθαι, τοῦτ' ἔστιν· εἰ καὶ ὑπόδειγμα ἀπὸ τῶν ἐπιγείων ἔδωκα.

[2] Not, as Hegel thought, that the ἐπίγεια were the doctrines well known in the Jewish religion, which had already come down, as it were, from heaven to earth; while the ἐπουράνια are such as Jesus brought with Him from heaven direct! Nor, with Lange, that the former were the truths already upon earth, naturalized (?) in the Jewish community. For we see very plainly that the ἄνωθεν γεννηθῆναι in its simple expression is something which the Saviour has brought new from heaven.

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come, the Son of man from heaven, the First-born of the Spirit in human nature; and the Spirit now speaks as He had not spoken before,—more penetratingly, with ampler revelation; more convincingly, with more abundant promise and gift. The new birth is, indeed, at the same time, an ἐπουράνιον (as Origen further remarks, see in Klee) inasmuch as it came from heaven as the gift of God to man: but the thing itself, and the doctrine respecting it, constitute but the first step of the ladder of heaven, which evermore stretches higher and higher towards heavenly things. The act itself takes place in margine cœli, as the beginning and foundation of religion upon earth; the doctrine concerning it seizes our conscience as a first and elementary truth, has its similitude in our former birth according to the flesh, in the motion of the wind and the living breath of all physical nature. This is the true sense of what was before quoted; in connection with which we have only further to remark that according to the Lord's word there is a πιστεύειν required even for the ἐπίγεια. Is it not by a certain faith that I apprehend my own physical birth, and my own living and breathing afterwards? Is not everything in the region of the lowest and most common, strictly speaking earthly, experience, based ultimately upon the reception of a testimony concerning things in their πόθεν and ποῦ utterly inexplicable? As thus the earthly here points to the heavenly, the most natural thing to God's highest wonders in creation; so again the first thing in heavenly doctrine and gift by the analogy of *similitude* as well as because responding to our *urgent need*, sinks down to us as a true ἐπίγειον.

The Lord appears, in His conclusion a minori ad majus, to have Wisd. ix. 16 in view, where τὰ ἐπὶ γῆς and τὰ δὲ ἐν οὐρανοῖς are just in the same way opposed to each other: but here the application of a statement which has its obvious and humbling meaning for every sincere inquirer in all cases, has a much deeper sense; it here contains nothing humbling or repelling, but contains an earnest solicitation to that *faith*, to which are *then* promised further heavenly communications. For conversely he who has received and experienced the first will be further willing and able to advance, ἐκ πίστεως εἰς πίστιν, to higher things. The *heavenly things* have here, accord-

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ing to the deep and ample comprehension of the expression, a very wide and very various signification: first of all, referring to that which Nicodemus expected on his first coming, but further and preeminently, to that which the Lord, in a manner far beyond his anticipation, has to say to him and will say. The question πῶς πιστεύσετε; points certainly to *such* communications, premature and therefore impossible, as the blind presumption of the confident scribes would desire to receive; in entire ignorance that a man can know nothing until he has learned to believe, and that much even then is for ever beyond his faith. Can the Lord give us to see those mysteries of the kingdom of heaven, or of heaven itself, which He hath *seen* and *heard*[1] in the bosom of the Father, before we have entered in through the right gate of regeneration, and thus through faith have obtained with our new life a new eye to receive its light? Even then, is it possible for us to apprehend anything heavenly in human thought and human words, otherwise than in the similitude of the earthly things? Are there not still remaining things ἄρρητα, for which the language which is limited to earth has no terms, and which *could* only be uttered in linguâ angelorum? This is the ultimate reference of the far-reaching word of Jesus in this sharp contrast; not that He means, however, at first, the things ἄρρητα (concerning which Himself, and the whole scripture, is silent); but as the Son of man speaking to the children of men He puts the possible case ἐὰν εἴπω ὑμῖν; the ἐὰν being as much within the bounds of actual possibility as the εἰ had been just before. It is not therefore involved that "He was not disposed to communicate the Divine doctrine;" —for He immediately makes a transition through the καί of the following verse, in which *heaven* is thrice mentioned, to the utterance of the heavenly things.[2] In order to the perfect

[1] In connection with which Voss (Satanologie, Rudalb. and Guerike Zeitsch. 1851, 4 S. 711), refers to things such as are mentioned in Lu. x. 18: but he was thus constrained to maintain that among the ἐπουράνια was to be placed the vanquishing of the devil. Something like this has been discerned as the most hidden intimation of ver. 14 below, but there the *heavenly* Son of man is the only subject.

[2] Luther also: "Here He begins to speak of high heavenly matters." Lampe: illa regni cœlorum mysteria, quæ Jesus in sequentibus proponere volebat, de cœlesti sua origine, etc.

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witness concerning the new-birth, such a witness as should attain the Saviour's aim, there was necessary the further testimony concerning *His heavenly person*, through which alone that gift comes unto us. Hence He is constrained to unfold this again in ch. vi. 51–62 to the contradicting and contentious people; just as now, in order to win Nicodemus, He passed over to the same doctrine.

Jesus, in His twofold nature as the Son of man and the Son of God, *knows* and *has seen* both the earthly and the heavenly things, whether as they follow one another here, or as they both already coincide in the doctrine which He now first brings down from heaven to earth; and thus knowing them by His own true discernment and experience, He can and will *speak* concerning them. What remains for man when He begins and goes on thus to testify? *Believe!* Receive His testimony! first of all His testimony concerning the flesh and its corruption, which indeed scarcely needs "faith" in the slightest sense; then the promise of that possible renewal; and then with faith most properly so called (*εἰς αὐτόν*, ver. 15), the word concerning Him, through whom this renewal comes. And this progressive faith must ever be the condition of all true, practical, and theoretical knowledge of the kingdom of God, and man's entrance into it. He to whom it is not yet a matter of faith that having been born of the flesh he must and may be born of the Spirit, will be unable to acknowledge and receive Jesus as come from heaven to that end; and, again, he alone who believes Jesus on the assurance of His own word and testimony, will yield himself to be brought to regeneration. For both pass reciprocally one into the other, and are strictly united in fact, as they are in this discourse to Nicodemus.[1] The German translation, which gives it—How *would* ye believe, if I did tell you? does not strictly correspond with our Lord's meaning: it rather misplaces the sense, since the Lord only intends to say—*Wilt* thou then believe Me yet further? thou givest Me but slight encouragment to proceed,

[1] Dräseke says very beautifully, "he who will not *believe* it, let him *experience* it!" and then adds immediately, "But what do I say? *will* not believe it? and nevertheless *experience* it? No, that cannot be. I must retract. If thou hast not a will to believe, the capacity to experience is also of necessity wanting to thee!"

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and yet (ver. 13), I will and I must forthwith utter to thee an ἐπουράνιον! This is the mystery of the heavenly origin, dignity, and authority of the Son of man proposed to faith, with the continuation of the wondrous *redemption* accomplished by Him upon the Cross. Without faith in this there is no regeneration!

Ver. 13. The declaration to be believed embraces vers. 13–15. The new birth which is necessary for all men upon earth, and which is possible through the Spirit from heaven, becomes actual only through faith in the Son of man, who unites heaven and earth, who came from heaven, is in heaven, and goes back to heaven again;—a faith which obtains a new life for him who possesses it. The ζωὴ αἰώνιος is here at the commencement emphatically "the new life of God in humanity." The ascending up into heaven, of which this verse speaks, is obviously a general expression for the fetching or bringing down from above: no man, independently of Christ, can obtain and appropriate to himself this Spirit and this life. The first preliminary *knowledge* of Divine things, as man's folly without communion with the life and spirit of God labours after it, must be wrested from heaven with such Promethean or Titanic efforts: see the passage in Bar. iii. 29–31, which refers to Job xxviii. and Deut. xxx. at once. But this apocryphal illustration of holy sayings is superficial in comparison of the marvellous word of Solomon's prophetic wisdom, which accords precisely with our text, and in which the Proverbs unite with the Psalms in heralding *the Son*:—we mean Prov. xxx. 4. Though in this passage reference seems only to be made to the bringing down of the knowledge חָכְמָה וְדַעַת קְדֹשִׁים mentioned in ver. 3, yet the prophetic word points to the condition as well as to the consequence of this knowledge, the possession of a new living power: Who taketh the *wind* in his hands? Who bindeth the *water* in a garment? We are convinced, indeed, that the strictest connection subsists between this word of Solomon and our Lord's discourse to Nicodemus: the γραφὴ had laid down the former as προϊδοῦσα, that the Lord might now make His appeal to it. We can scarcely call it an allusion, it is rather almost an interpretative *quotation*, when He speaks here to the Scribe of a *Son* of man, and (afterwards, ver. 16), of a *Son of God*, who thus bringeth down the *Spirit* and

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the *water* of regeneration. The Spirit in Solomon signified, indeed, by the רוּחַ the true wind or spirit of life, which none else can gather into his hand and power (Prov. xxvii. 16), into his חָפְנַיִם that he may thence distribute it; and by the *water* which should be bound into a *garment* (Isa. xl. 12) He signified no other than that above-mentioned essential water of the regeneration which is the covering of our inward nakedness. The mysterious and sublime question which is then asked—What is *His Son's* name? is incontestably the only passage in the Old Testament where we read, without any point of connection with mortal type, of an equal eternal and almighty Son of God, who establisheth the ends of the earth: Ps. ii. 12, with its absolute בַּר and the אַשְׁרֵי כָּל־חוֹסֵי בוֹ which becomes God alone, is the only other near approach to it. To this most solemn saying, which in its original place also casts down the presumption of ignorance by uttering the mystery of all mysteries,[1] the Lord undoubtedly refers the Scribe, according to the connection of His whole discourse concerning the water, the wind, and the Spirit; and this the Scribe would most probably perceive.

None of all the saints had hitherto possessed this knowledge, this life, as the Son now bringeth them both in one! Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, that is, no man, no mortal; for the discourse is now of men: the angels had ascended and descended upon and in the service of the Son of man from the time of Bethel, and from the beginning upon the children of men, Jno. i. 51. Ἀναβέβηκεν stands thus indeed *aoristically*, since from the fact declared that no man *had* ascended,[2] it might be assumed that no man ever *can* or *will* by his own power. Besides which that *other* passage of Scripture may be compared, which the Lord at the same time refers to and explains—מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה Deut. xxx. 12 (Rom. x. 6–8 interpreted of Christ). But on that very account, because this aorist passes out of the preterite into the future, and because the following sentence by its εἰ μή asserts that of the heavenly Son of man which the former by its

[1] Compare the exposition in "Die Politik der Weisheit," which I have since published. Barmen, 1850.

[2] Thus not even Moses, as the Jewish fable on Deut. xxx. 12 (then probably already extant) says.

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οὐδείς had denied of all mortals besides,[1] an unbiassed and penetrating critic like Lücke should have hesitated to say that "the *perfect* tense and the entire connection makes it *impossible* that we should join with the old expositors in referring this to the ascension of Jesus after His resurrection!" We can still less understand how Olshausen also, and Tholuck, could reject that interpretation: for if the second member of the sentence does say that the *Son of man* is no such mere son of man as others are, who should need to go up first and yet could not, but as one who, having descended, yet remained ever in heaven,—it was in close connection with this that He who had come down should go back again where He was before. Let us take ch. vi. 62 (where again the πνεῦμα ζωοποιοῦν, ver. 63, is the immediate fruit of His ascension), in conjunction with this saying, and we shall observe how remarkably the Gospel of St John, while it does not historically record the Lord's ascension, yet has noted down the prophetic testimonies of it which fell from His lips. Further, in what but this consists the connection of the ὑψωθῆναι of ver. 14 with these preceding words, that it indicates the marvellous way of His ascension through the death of the cross by the emphatic οὕτως? Thus the second Adam, bearing human nature in Himself, representing and renewing it in His own person; the Son of man (see ch. i. 51 earlier, and all that we have before remarked upon this expression) testifies to Himself as one καταβὰς ἐκ τοῦ οὐρανοῦ (ἀπὸ θεοῦ ἐρχόμενος in the highest sense), concerning whom alone may be said with perfect truth and in no "seeming" sense, what Socinus here maintains according to his own view—qualis descensus, talis etiam ascensus. This *personal* Son of man, in whom the ἀναβέβηκεν must be fulfilled as certainly as the καταβάς, is something very different from that abstract and general idea which Ebrard finds in our text—"thus it is only the mind which is derived from heaven, and is therefore heavenly, that is, capable of ascending to heaven!"

The majestic ὁ ὢν ἐν τῷ οὐρανῷ is, finally, of deep significance; attributed as it is by our Lord to His whole life in the flesh

[1] Rightly of all, in the meaning which it here has. For what befell Enoch and Elijah was not the ἀνάβασις of a Son of man, out of his own, and at the same time God's power, but an ἀνάληψις.

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between the καταβαίνειν and ἀναβαίνειν. Can we regard, with Bengel, who quotes ch. ix. 25, xix. 38; Luke xxiv. 44; 2 Cor. viii. 9, this ὁ ὢν merely as standing for ὃς ἦν? We should not regard it, in that case, as involving what some have termed an idle and inexplicable tautology; but the ὅπου ἦν τὸ πρότερον would, as in ch. vi. 62, receive from it an additional emphasis, the ascending which was to all others impossible being to *Him* only a natural return to his home. A deeper feeling of the emphasis, however, leads us to recognise, with many other expositors, an actual ὤν in this place; the last sentence seems thus to elevate the meaning to a climax, and further, the idea which it involves of a *heavenly man* (1 Cor. xv. 47–50), one who unites in His own twofold nature into one person God and man, and thus makes up the otherwise insuperable breach, is perfectly suitable to the profound connection of the whole discourse. Whether the indication of this central thought in the passage, according to which the outgoing of the ζωὴ αἰώνιος from the person of the heavenly Son of man, vers. 15, 16, would be explained just as in ch. v. 25, 26, is a mere "perplexing assertion," as Hofmann (Schriftbeweis i. 116) thinks, we leave to the reader's calm consideration.[1] Upon ch. i. 18, also, even Winer does not hesitate to translate ὤν as a continuous present; there as here this alone gives the true foundation of the discourse. God brings heaven with Him wherever He comes: the essential Son of God equally so; He remains in heaven "even in His condition of humiliation, through heavenly society (ch. i. 51), and inward communion with the Father." Such a constant continuance is very much more than that Socinian raptus in cœlos, which the ἀναβέβηκεν has been made to signify! This Son of man is not only in the kingdom of heaven, but He is already of His own being in heaven itself! If now through Him our conversation may be said to be also in heaven, what must have been the full meaning of this word in relation to Him whose fellowship with the Father was never suspended!

[1] Although Luthardt repeats the same protest after Hofmann. What we mean is critically intimated in Nonnus—εἰ μὴ θέσκελος οὗτος, ὃς ἀθανάτην ἓο μορφὴν οὐρανόθεν κατίβαινεν ἀήθεα σαρκὶ συνάπτων ἀνθρώπου μόνος υἱὸς, ὃς ἀστερόεντι μελάθρῳ πάτριον οὖδας ἔχων, αἰώνιος αἰθέρα ναίει.

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Yet we must be on our guard, on the other hand, against making this expression a reason for denying, or even qualifying the κένωσις and κρύψις by which the Lord was really ἐν σαρκὶ, and that consummate glorification which first awaited Him at His ascension. The grasping at once all these wonderful antitheses in the person of Christ is the deep problem of our intellect, a problem which cannot be solved below by the profoundest theosophy, least of all by the human philosophising theology. While we are permitted humbly to investigate this mystery, let us never forget or weaken the force of that πιστεύειν εἰς αὐτόν of which alone the Lord now goes on to speak. To *believe* is to accept Him who has come down, so that He may enter into us; to hang upon Him, to yield ourselves up to be drawn and to be filled by Him, to become one with Him, as He is one with the Father. Though *no man* of himself has ever like Him gone up to heaven, yet all who are His through faith shall with Him, and after Him, enter into the kingdom of heaven, into heaven itself.

Pause, ye fourth-part, half, and three-fourths orthodox of the present age, before this first public and complete testimony of Jesus concerning His own person, in order that everything lacking may be added to your faith—fall down before Him and worship! And observe attentively how, and for what reason, He thus testifies of Himself, not for His own sake but for ours; only declaring to us the ἐπουράνιον in order that the ἐπίγειον of the new-birth might become possible to us. He who ὢν ἐν τῷ οὐρανῷ and at the same time truly ὢν ἐν σαρκί, as One who had come into our flesh, a son of man and thus a Son of God become of this earth, in whose person, consequently, *all* ἐπουράνια become ἐπιγεία *for us*;—this Jesus, who here speaks, possesses indeed the Spirit in the profoundest ἄδυτον of His Godhead as it regards Himself, but *for us* He must Himself first *obtain* that Spirit, that is, by the glorification and spiritualisation of *His* flesh make the Spirit *communicable* for all flesh. This takes place through His own *new birth in the death of the Cross* (as we are constrained by analogy, ἐν ὁμοιώματι to speak); it is there that He makes first the full descent to us, *thus* experiencing a glorification in which we may be lifted up together with Him. "The Son of man who was in heaven, passed into the

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heavens according to the Divinity of His nature, but the earthly Son of man *must* even, as Moses had pretypified in the serpent, be *thus* lifted up." Thus, and not otherwise, do the man of flesh and the man of Spirit, which have been in contradistinction from ver. 6 downwards, perfectly coincide. The Spirit of God in the humanity of Jesus killed and made alive, and thus new-born, becomes a water (or matter, tincture) of life, which may proceed from Him to us. Let it be observed how this brings out by anticipation the profound meaning of the οὕτως in the following verse, a meaning which indicates the essential correspondence between the type and the antitype, the *real* reference in the figure of the serpent to the person of Christ.[1]

Vers. 14, 15. To this place belong the beautiful words of Kahnis: "The Holy Spirit is the substance of the new kingdom. But, while Christ lives upon earth, He is not fully poured out. He is only present in Christ. Christ is the life. Therefore Christ must die, in order that the principle of life, released from His person, to which it is attached, may develop its energies around. The dialectics of Jesus in His conversation with Nicodemus, are the dialectics of the whole gospel. Jesus resolves the kingdom of God, the essential matter of His doctrine, into Spirit and life, but the condition of this, again, is faith in His person, who is the life: and thus *the gravitating point of the Gospel is the person of Christ.* With equal correctness, Baumgarten-Crusius says that from this point the discourse proceeds unbroken in its reference to that for which ver. 13 had paved the way, the *person* of Christ; His *work* having previously been the subject. We would add to this that hitherto the transition had been from the person of the man needing regeneration and coming to Jesus, to the matter of regeneration itself; and this again leads back the discourse to the person of that Son of man, through whom regeneration comes to us. Yet more explicitly: the discourse now begins to deal with the *central mystery* of the kingdom of God, the being who, between heaven and earth, earthly-heavenly, mediates between both, that

[1] Compare, if you have the means, what we said four and twenty years ago, in the Andeutungen für glaüb. Schriftverst ii. S. 72–77; concerning the conversation with Nicodemus.

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is, with *redemption through the death of Christ*. But *of this* the Lord cannot and will not speak expressly and openly, for many reasons which are generally given; if the disciples could not at the close bear to hear of His death, and could not conceive in their hearts the idea of the cross when He spake a word concerning it, how could He now suppose Nicodemus capable so early of understanding it? Yet He does not leave Nicodemus without an intimation which is given to him, as being a Scribe, and in order to assist his comprehension through the medium of Scripture. We have found a reference before to Deut. xxx. 12 and Prov. xxx. 4, as two most clear and undoubted explanatory passages; but now, on the other hand, the Lord refers to one of the most obscure of the types; one, however, which Moses in the most remarkable and striking manner exhibited to the people of Israel.[1] That Moses, in whose writings the Pharisees and Scribes found so much which they understood not, prophetically pretypified in this act something of high import; and the Lord by His interpretation gives us one more assurance that there is a systematic typology which has a sure foundation. For this *καθώς*, like the *ὥσπερ* of Matt. xii. 40, and all similar words in the mouth of the Lord or His Apostles, does not indicate a mere capricious *resemblance* or comparison, but furnishes an actual interpretation and solution of Scripture. We pause not to prove this over again here, but only throw it out by way of anticipation as the foundation of the subsequent *δεῖ*.

The words of this utterance are in the highest degree simple and clear, but the matter itself which they declare is so much the more deep and inscrutable, as it is the central mystery of the kingdom of God, and of Holy Scripture: all dogmatic theology is involved in the right apprehension of the saying—lifted up as the serpent in the wilderness. Thus much we must observe at the outset with unbiassed minds, that the continuous *καί* of this verse is equivalent to an explanatory *namely;* only the one heavenly Son of man ascendeth into heaven, and even He only by *such* a lifting up. For it assuredly admits of no doubt that the *ὑψωθῆναι* in its most obvious meaning thus con-

[1] Bengel: Est hæc *prima*, quæ a Domino facta legitur, Mosis mentio.

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nects itself with the preceding words, any more than that it then carries its meaning much deeper and further. To apprehend this, however, we must first carry our researches into another field, and go back to the history, the *καθώς* referring to which becomes the substratum of a marvellous and pregnant *οὕτως*.

In the fortieth year of Israel's wanderings in the desert, when the possession long-deferred was about to be entered on, the Lord gave the people victory over the first Canaanite king who opposed their progress. But they murmured still even to the last, and repeated the ancient cry of repining for which their fathers had died—Wherefore have ye brought us up out of Egypt to die in the wilderness—us, the children of our fathers, to whom it was promised that we at least should live and possess the good land? We see that Moses does not lead this poor unbelieving people further; he does not bring them to the goal. Chastisement is incessantly renewed as their sin takes new forms, increasing in its rigour as their sin increases. The Lord has large store of instruments with which to inflict it. On this occasion He sends poisonous serpents with burning bite, such as, according to both ancient and modern accounts, infest the Arabian desert; though that which was there "an ordinary occurrence of nature, is now elevated into something extraordinary and frightful." A new anguish of death falls upon them through their sin; the tents of Israel are filled with the stricken and dying; new confessions are made—We have sinned; and Moses is again appealed to for his intercession. Then does mercy once more manifest itself for their health, but through the medium of a sign, the like of which had never been known before. The Lord's silence upon the subject is a strong assurance that Moses *by God's command* lifted up the serpent. He presupposes this as well known; but it is not without design that He mentions *Moses*, to whose revelations and teaching He would point the master in Israel, Moses who was the minister of the law and of wrath, but also the announcer and prophet of the coming salvation. He points his attention again to a *θαυμαστόν*, concerning which, however, thus much had already come to be acknowledged, that it was in its time a *σύμβολον* of the *σωτηρία*, which, according to Wisd. xvi. 6, 7, the Lord God alone could give to His people.

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And should *we* limit ourselves to this general reference and application of the sign? The nature of a *symbol* forbids that we should, for the external and present element in it always involves an interpretation and application for something beyond in the future; and true biblical science must learn to discern whither all the symbols of the Old Testament tend as types. Even the Cabbalist interpretations had brought the brazen serpent into connection with the Messiah; but we have here the express testimony upon the subject of that Messiah Himself come in the flesh.

Certain it is, at the outset, that שִׂים אֹתוֹ עַל־נֵס does not express so much as לְנֵס or לְאוֹת; the נֵס was a pole, and indeed no less than a standard (comp. Jahn Archäologie ii. 2, 465, and Jarchi on Numb. xxi. who explains it by מירמינא, pertica); the article which is added in the repetition of the phrase (וַיְשִׂימֵהוּ עַל־הַנֵּס) giving us plainly to understand that this was not a standard now for the first time prepared, but the already existing central main standard of Israel which may be presumed to have been in the midst of the camp. This does not, however, exclude the idea, it rather involves it, that the serpent similarly was a *sign* to be looked at, as every standard is; and here evidently a most significant sign, since *God* appoints nothing arbitrarily and without a deep meaning. Hence there is immediately to be discerned, when we look away from or more narrowly into the external circumstance, a *σύμβολον*, or as the Vulgate somewhat indefinitely, though not inaccurately has it—pro signa. For נֵס and אוֹת are of themselves and independently related, comp. Numb. xxvi. 10. The serpent was lifted up upon the נֵס and itself was a נֵס, in order that all Israel might *look* with faith upon it for the promised healing. This is the first point, but in the thing which God set up to be looked at, there lay a prophetic signification, and that is the second. The view which is now so generally and fondly held[1] wars against the whole character of the Old Testament, against all Scripture, against the principle of

[1] Schleiermacher: thus lifted up, that is, generally exhibited to men as a saving sign. Ebrard: Christ is exhibited by God to men as a Saviour, in the same manner as the brazen serpent was exhibited for the people's healing! Hofmann: Just so has the Saviour of the world been publicly set forth, that man might behold His sufferings and His death.

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all our Lord's and His Spirit's interpretations in the New Testament; the view, namely, which refuses to allow of any deeper truth in the type, but insists that the tertium comparationis is merely the most general and external matter, the suspension or open exhibition. (Isa. xi. 10, concerning the Messiah: עֹמֵד לְנֵס עַמִּים.) In this manner men weaken and etherialize this great and solemn though difficult saying, and call it "holding fast the most spiritual sense of the figure"—while we contend that the whole body of this shadow, so to speak, its outline and figure too must correspond to the substance in Christ. It may well be that Nicodemus *at first* thought only of a "coming manifestation of the Messiah's dignity;"[1] but that was only the first dawn of intelligence; both to *him* and to *us* the Lord's word had infinitely more to say. Nor will Luthardt's opposition turn us away from a profounder apprehension; and we are convinced that there are multitudes of believing inquirers into Scripture who will lose in due time the residue of their opposition to such mysticism as this.

The article of itself *τὸν ὄφιν*—too seldom observed, and, alas, wanting altogether in our common translation—points not merely back to the well-known history, but stands in a close parallelism with *τὸν υἱὸν τοῦ ἀνθρώπου*, so that (as Jacobi says) the Lord assuredly must intend to indicate "not only an analogy in the *ὕψωσις*, but an analogy also in the *ὄφις*." The veteran Hiller of Würtemberg[2] urged, with the utmost simplicity and point, that the two subjects for which one and the same predicate stands are by that circumstance placed in close correspondence, as in the case of all similar explanations of types; consequently the serpent is most assuredly as much a type of the person of Christ, as the paschal lamb, the rock, Jonas, and so forth. The meaning is no other than this—The serpent represents Me, it is Myself! He who looked at *it* lived—he who believed on *Him*—are expressions which perfectly coincide. Israel perishing in the wilderness is a type of humanity in its misery, and this belongs to the setting of the figure; but the brass

[1] Ammonius: *τὸ ὑψοῦσθαι, ἐμφανῆ καὶ ἐπίσημον γίγνεσθαι.*

[2] Who defended his interpretation against Dr Huth of Erlangen in a special treatise. Stuttg. 1759.

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seems merely the indifferent material, one kind of which must be chosen, and certainly does not (as Fikenscher thinks) precisely intimate its indestructible continuance. As it regards the relation which must then be traced between the Hebr. נְחַשׁ and נְחֹשֶׁת (to which Numb. xxi. 9 significantly points) we freely confess that it is beyond our comprehension;[1] and must merely suggest the correspondency which has been traced in biblical symbolism between brass and the false gold of corrupted earthly humanity.[2]

Menken, in his well-known treatise, which, with all its dogmatic bias, is always acute, takes his stand upon the first impression and apprehension of the Israelites, and makes prominent the paradox as itself suggesting its interpretation, though he arbitrarily assumes too much for the standing-point of the Old Testament. It cannot even be proved that the נֵס had been a banner of Jehovah, of the Messenger or the Messiah, and in this we agree with Jacobi. But the choice of any figure generally[3] was itself sufficiently remarkable, and especially the choice of the serpent-figure; while the exhibition of this paradoxical sign of healing just at the end of the wandering and on the very border of the promised land, at a critical and significant turning-point of their history (which, as far as we know, has not been observed upon by any), furnishes a new element for the expectation of a profound meaning. The Israelites might not form any images after their own mind, either of the gods or of their own God, for purposes of worship; still less, magical figures for protection and help after the manner of the heathen; yea, they might not devise to themselves even common symbols of instruction, such as those with which the ancient world abounded. Nevertheless God reserved to Himself the right to *give* them symbols for their whole symbolical and typical dis-

[1] Since such combinations, as Kanne (Christus im a. T. ii. S. 122–128) imputes to us, go beyond the bounds of rational investigation.

[2] Thus wrote to me the late v. Meyer: "a symbol of the earthly and human, consequently of the human nature of the Redeemer, as gold is the symbol of the Divine." Comp. hereupon Bahr's conjectures on the Symbolik des mosaischen Kult i. 285.

From which Justin Martyr also against Trypho sets out, in the 60th chap. which treats of this.

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pensation, and this was one of them. Israel well understood, in opposition to all superstitious error,[1] that the cure came not διὰ τὸ θεραπόμενον, but from God, τὸν πάντων σωτῆρα, τὸν ῥύσμενον ἐκ παντὸς κακοῦ (as the Book of Wisdom says); God had already, in the beginning of their wanderings, testified—I am the Lord that healeth thee! Ex. xv. 26. But the "apparent *contradiction* between the *sign* of healing and the healing itself" opposed to their faith! Hiller: "it was against all the convictions of the people that God should exhibit an *unclean animal* in their pure encampment, where the tabernacle of God was, to His pure people as a sign of their healing." Gossner: "The Israelites might have thought—why should we gaze upon the serpent, the *fearful* and hateful animal? What could this do but make us worse. We cannot endure this." More, indeed, than unclean and hateful generally, it was just such a serpent as those poisonous ones, through whose bites they were perishing! This was *then* their first and most obvious thought, not immediately that of the devil as Menken prematurely maintains—"from Genesis to Revelation the serpent is the symbol of Satan through the whole Bible." Is there no exception to this, is there no manifold application of this symbol in other cases? We must, however, admit that there lay in the Divine intention an undertone of reference to the serpent in paradise which the people might afterwards understand, as they knew by tradition, independently of Moses' narrative, the serpent's history; the serpents sent for punishment looked back to the original of sin, they were a revelation of *the sin* in its corresponding chastisement, and pointed to the primordia of the evil which had now broken forth with such malignity. The application of the serpent as the "symbol of the healing art," as with Œsculapius and among the Egyptians (for which Winer decides), can have no place among the Israelites, whose symbols and types form a system exclusive, compact, and one in itself. Thus the serpent-symbol assuredly stands in one great series of references, in harmony with the first essential bite

[1] Dei mos non est, sed diaboli potius, se obligare pacto ad signum et rem externam, ut ea extante *ex opere operato* ipse operetur mirabilia. Cocceii. Ultim. Mosis § 1064.

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of the serpent, with sin and its poison, with Satan and with death.

This, then, being admitted, and even stoutly maintained, there arises on all sides a spirit of contradiction which argues upon that very ground that the *symbol of Satan*[1] cannot by any possibility be made into a figure of the Saviour at the same time. Here Menken and Kern, Lücke and Sack, with many others, are at one, and we have Hofmann finally deciding in his often too peremptory and unguarded manner, that "the comparison between the Son of man and the brazen serpent is altogether inadmissible, since the former is in the likeness of those who are to be healed, the latter, on the contrary, is the similitude of those which caused the malady."[2] We simply, however, appeal with Hiller to the fact that, according to all the rules of language, the Lord does incontrovertibly thus connect together τὸν ὄφιν and τὸν υἱὸν τοῦ ἀνθρώπου;[3] we appeal to the simple feeling of a thousand readers who would be very hardly persuaded that only one predicate is here attached to two quite diverse subjects, and that only the ὑψωθῆναι is referred to in the οὕτως. We must learn to estimate rightly the character of a scriptural type; that within the circle of one fundamental idea it admits a wide comprehension of significance; so that symbolical language is not to be closely and logically pressed, but apprehended in its depth and amplitude, with a certain indefiniteness pervading all its precision. He who will not, or cannot, understand this will never be a sound interpreter of the types.

Hence we set out with its widest comprehension, and say with Jacobi[4] first of all—"As the serpent was from the be-

[1] Which Vitringa sees in the brazen serpent, following the precedent of others (Fr. Burmann to wit), and keenly and earnestly defending his view.

[2] What follows, "since the serpent of brass was incapable of suffering, being without life," forgets in the heat of argument that a figure never has the life of the thing represented, and yet as a figure represents the thing itself.

[3] Hence Euthymius simply recognises as well this reference as the included allusion to Satan: ἐκεῖ μὲν, ἐπεὶ δι' ὄφεως ἡ βλάβη, δι' ὄφεως καὶ ἡ θεραπεία· ἐνταῦθα δὲ, ἐπεὶ δι' ἀνθρώπου ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο.

[4] In his posthumous sermons, i. 251.

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ginning a type of sin, which poisons the heart of man, so the serpent lifted up was to the people *an humbling sign of their transgression*"—a representation of their guilt in connection with the remedy, and in order to it. We ask—Is it not so in the Cross of the Son of man? Further, a *figure* of the *evil* brings its cure—and is it not so in the Cross? Deeper still: "the poison itself was cured through the poison being changed into its remedy,"[1]—and is it not so on the Cross? "As then the remedy of God so profoundly abased itself as to operate in the *form* of the poisonous animal, so does the Eternal Remedy now condescend to ransom the world in the form of the deepest curse of the world, the crucified."[2] All this is sound and true, but has not yet reached the central point of the type, which cannot consist solely in such abstractions and generalities, but in the *concrete personality* of Him who is shadowed and typified. All the wonderful influences of this most wonderful paradox must have their root in the *person* of Him who thus, hanging on the Cross, became the healing of humanity. He becomes such as *the Son of man*, according to His own simple and significant declaration, that is, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας (Rom. viii. 3), in the form of *our* sin, and death, and curse—for men too are called in Scripture serpents, and a generation of vipers. Chrysostom, and afterwards Bengel, said justly—As *this* serpent, without poison, is Christ the Man without sin, but made sin for us, that we might οὕτως be healed; surrendered to death and Satan that He might οὕτως *overcome* Satan and death. This is the marvellous mystery of the brazen serpent; and thus most accurately, perfectly, and plainly does the type correspond with the Antitype. "That the serpent *at the same time* reminds us of that which had seduced men, strengthens the idea of the representation; it is the symbol of the sin, which takes the place of the sin itself." (Von Gerlach on Numb. xxi.) "The serpent *suspended* signified that the power of the serpent-poison was overcome." (*Tholuck.*) And all the more obviously if it was the standard of war and victory upon which the symbol, turned into healing, was hung. The serpent, that is, the sin which broke forth

[1] V. Meyer, Bl. für höh. Wahrh. ii. 108.
[2] Lange Leben Jesu ii. 503.

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through it upon humanity, its l
done away; not indeed as Mei
and Irving, with error ever d
heresy, will have it, as if in th
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ὁμοίωμα; but it is as truly
means of this crucifixion of the
emplating which new life spri
is in fact *as if* Satan himself h
hereditary Enemy being overc
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prehensiveness lies in this volu
second great promise after th
being a continuation and exp
fulfilment in the Person of the
too ample and manifold forgets
one in the centre: the brazen s
fully expounded otherwise, tha
be folded into one partial and r

Οὕτως, that is, by a marvell
paradox, sin is taken away, eve
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death by a dying One (Augu
valeat mors)—thus is Satan ov
ing himself to the world for th
possessor, but only in the form
is the reality of its Lord and
healing to humanity sick of si
οὔτε μάλαγμα (Wisd. xvi. 12)
grows in rerum naturâ to ave
other mollifying unguent in a
earth for this sore. But the *S*
descension to our low estate ope
to heaven *for Himself, and for*

The ὑψοῦσθαι of Christ, onc
ferring, through its connection
sion; comp. chap. viii. 28, xii
other passages, there is here a
crucifixion which was analogo

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pent. "In any case the Evangelist everywhere by this representation shows that he thought of the *death* of Christ, and of no glorification *without* this,"—is the admission even of Baumgarten-Crusius. But we are well assured that the Apostle's apprehension and interpretation of the words of Jesus must accord with the exact meaning in which He uttered them. "I go not back to heaven except by death,"—this is the plain intimation of our Lord, capable of being understood as well by Nicodemus here as by the Jews in the other passages, through the current phraseology for crucifixion;[1] in this case, indeed, made still more obvious by the lifting up of the serpent. The cross was not, however, "a manner of His death in itself indifferent"—rather it was highly significant, and in many respects, which we need not now repeat in particular, Christ knew of His *cross* from the beginning, as we here see, and indicates here, as elsewhere, by this marvellous discourse concerning His ὑψοῦσθαι, that great and profound truth which is thus expressed in Christian phraseology—*Crux scala cœli.* Here also, as elsewhere, He immediately subjoins to His saying concerning His heavenly dignity, another which refers to His preparatory sufferings:—Yea, there is before Me an exaltation, but "it will take the form of the deepest abasement." (Jacobi.) Would not Nicodemus in his after-meditation be reminded of Isa. liii., of the previous רוּם וְנִשָּׂא וְגָבַהּ מְאֹד which is immediately, as by an οὕτως, followed by the abasement?

The mysterious and absolute Δεῖ, which the Lord already utters long before Matt. xvi. 21, and to which His ἔδει after the resurrection, Lu. xxiv. 26, has only to look back, is here, as well as in other related passages, based upon the *cited scripture*, though Lücke as vainly as arbitrarily denies it; it consequently indicates the *type* of the serpent as the *prediction* of the Divine counsel, and is altogether equivalent to a ἵνα πληρωθῇ ἡ γραφή. The *Scripture* here, however, is only indeed the testimony, convincing to Israel, of that everlasting *counsel of God*, which again rests (in connection with the full freedom of redeeming love, ver. 16) upon the *necessity in the nature of the case*, which

[1] Syr. ܨܠܝܒܐ the cross, Chald. זְקַף to hang, Ezra vi. 11; comp. Targ. Esth. ix. 13. The amphibolia in our Lord's use of the word has its remarkable preparation in the typical narrative of Joseph, Gen. xl. 13, 19.

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rendered *such* a salvation necessary. That is to say, and this alone comes *here* into prominence, on the part of man, who can only thus be remedially restored to spirit and life, to a new birth; for the second δεῖ is at the same time not merely a parallel, but a consequence and development, of that first Δεῖ ὑμᾶς in ver. 7. Anything like *arbitrariness* in the Divine will and act is not to be thought of in relation to these words. As the ground of the necessity that a heavenly Son of man *must* for us, that is, in the fellowship of our nature as its representative, re-open heaven by the energies of His own life and spirit, lies in the impotence of *our* flesh; so, further, the reason that even *this* sinless Son of man can be exalted only through the cross, on which He is made sin, lies manifestly in that flesh which He in ὁμοίωμα has taken from us, in order thus to enter into spiritual relation with our race. We must not therefore shrink from regarding, though in rigorous conformity with our sacred text, the death of Jesus upon the cross as a birth also in analogy with our own new birth effected through it; that is, indeed, as the *full birth and manifestation* of His miraculous person, of that twofold mediatorial nature which already existed in His first birth. *Every* son of man must go through the cross. A dying precedes the new birth, and *the dying of Christ* must first have an actual fellowship with that death which is necessary to us, in order that it may become life *to us* through our fellowship with Him. This mysterious doctrine of redemption is incontrovertibly found in the testimony to Nicodemus, nor need we shrink from repeating our earlier remarks upon this subject. "The Lord says nothing to Nicodemus about disobedience and compensation *sensu formali juridico*, but He speaks of the flesh, and of the regaining of life *sensu essentiali physico*. He speaks of the *gift* of the only-begotten Son, lifted up by the cross as the Son of man, in order that we by faith in Him might be *capable* of having life; for giving and having are, in ver. 16, most strictly connected together. He says nothing of a *righteousness* which required His death, but utters that great word concerning the *love* of God which gave Himself to man; as it regards righteousness and judgment, He only says that the light reproves the darkness, and that he who hateth the light, after its full manifesta-

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tion in the world, falls still under condemnation. Finally and especially, He says nothing about the necessity of *opening the hands of eternal love* by His own death, which those hands themselves inflicted; but the whole discourse points to this, that the *hand of faith*, which is all that is left to man, must be opened again to receive and to embrace eternal life. For, from the beginning of His words He lays the foundation of His teaching here, not upon an *inability of God*, but upon the *inability of man*."—We would now, however, more fully than we did then, acknowledge the strict necessity of admitting, and of constantly presupposing, the *other* side of the question, the holy *justice* of God, in connection with *such* love (the οὕτως, ver. 16).[1] Meanwhile the Lord's example should always be followed by us in bearing our testimony in His service; that is, when we would win the souls of Nicodemuses, we should not overwhelm them with elaborate systems of satisfaction, which go straight to the mysteries of the highest heavens, but should rise with them thitherward, as the Lord here does, from earth and from man himself; we should not direct their thoughts instantly and precipitately to the *adytum fori Divini*, but first of all to the *adytum naturæ humanæ*.

Even in regard to *this* testimony, notwithstanding its laying hold upon our awakened sense of need, it is of essential necessity that we *believe*. Our Lord, however, in His πᾶς ὁ πιστεύων εἰς αὐτόν speaks not of that faith which first receives the word spoken, and which is only a commencement and introduction, but of that *full surrender of the soul to the person and operation of the apprehended Redeemer set forth* which further proceeds from it. This is the first εἰς αὐτόν in the lips of Jesus, though the Evangelist has given it before, chap. i. 12, ii. 11, 23. It signifies more than holding a thing true, more also than believing

[1] So that again it is incorrect to say: *Poterat* enim sine ullo adventu Christi (sine cruce) solummodo loqui *Deus* et solvere καταράν, sed spectandum est quid hominibus sit utile, neque quid sit τὸ δυνατὸν τοῦ θεοῦ. (As Gelpke in Röhr cites from Athanas. orat. 3 contra Arianos, ed. Col. tom. i. p. 430.) For the Creator cannot be regarded as working otherwise than in correspondence with the nature of the creature; but has voluntarily bound Himself, in the act of creation, to the laws which are inwrought into the creature's existence, in all His subsequent relations with it.

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a man and what he says, because he says it; it is perfectly parallel with the Old Testament האמין ביהוה וחסה ביהוה, and vindicates again to this crucified Son of man His Divine honour and dignity; comp. chap. v. 23, xiv. 1. This faith can and will only have place, the Lord designs to say, when I am lifted up, and am exhibited to faith as the Crucified, and through the suffering of death crowned with glory and honour. Jno. xii. 23, 32. It is a faith in the Crucified as such, not merely *quoique* but *parceque*. It is analogous to the *beholding* of the serpent in the wilderness; for it is first on the cross, and only on the cross, that the crown of glory shines forth in the midst of the crown of thorns; and in Pilate's superscription is heard the voice of God —This is My Son, a Prince, and a Saviour! It is the trust in need of those who are tormented with the bite of the serpents, and lying in the agonies of death, which now contemplates the sign; without any vain reasoning—How may this be? But on that account it is immediately experienced that it *is so*. "The encampment of Israel, with its serpents and corpses, was a figure of the world" (Richter's Hausbibel). Yet more, as von Gerlach beautifully expounds on the Old Testament: "With every new wound there came ever new healing; through looking at the brazen serpent it is not said that the fiery serpents were immediately destroyed, but that their bite was rendered harmless. Here also lies a typical meaning." That is, the temptations and the conflicts of sin continue among the regenerate, and their help is found in continually repairing to the cross. The spiritual Israelites are still, even after many victories, weary in the way and tired of their manna; they must, therefore, still feel for their discipline the bite of the evil serpents, from which that lifted up upon the standard can alone save them.

Thus it is not by one instantaneous transition, but gradually, that all who believe on Him do not perish in that death which is the wages of their sin, and into which the flesh, the old man, is fallen. That which in the type was recovery and preservation for temporal life (he shall live, Numb. xxi. 8), is here exalted into ζωὴ αἰώνιος. This is again the first mention of that deep word of promise, which is assumed from the Old Testament; but that which is there postponed (Dan. xii. 2) till after the resurrection, is here brought nigh and becomes a present

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ἔχειν;[1] here, as everywhere, it signifies the immediate beginning of the new life of God's Spirit in the soul, in the new birth through faith. The difficult now becomes easy, the impossible possible; *every man*, who in entire confidence of faith receives this new life coming to him from the Crucified is saved from *eternal death,—that fearful antithesis* which, as the kernel of the ἀπόλητται, is hinted at in silence.

Right gladly would we now read on without interruption, following the scriptural discourse as it unfolds itself before our eyes; but criticism stands in our path, and throws before us its little impediment, which we must first remove. What follows is no longer, forsooth, the discourse of Jesus, but the continued addition of the Evangelist! "The colloquy with Nicodemus breaks off at this point;—the night conversation with this significant reference to the future was suspended"—writes Jacobi, as if the matter were conclusively settled. A strange break this, an ungracious dismissal of the poor scholar, with that *crux* interpretum mundi resounding in his ears. Either some external occurrence occasioned this interruption, and then the Evangelist would have recorded it; or the Lord actually here ceased, and Nicodemus was constrained to go, in which case it would have been so said, instead of the discourse being apparently continued with γάρ once and again repeated! And that in a connection where "no boundary marks are found."[2] That great and wonderful saying in ver. 16, the most sublime and simple expression of the eternal mystery of redemption which the Scriptures contain, the "Bibel in Kleinen" as Luther calls it,[3] which the adoring gratitude of Christendom ever has and ever does receive from the lips of Christ, is now stolen from His mouth and appropriated to His disciple. The acute but ambiguous Erasmus was the originator of this piece of criticism, which he introduces with

[1] Jul. Müller: "in the midst of time, the possession of eternal life is offered thee."

[2] For that γάρ evidently shows the commencement of an explanatory appendage of the writer, as Neander thinks, is palpably opposed to the common sense of every unprejudiced mind.

[3] (Bible in miniature.) As the negroes in South Africa come and ask for the book which contains the beautiful words—So God loved the world!

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a modest "*videri poterant* verba Evangelistæ;" but now the moderns, following the captious Rosenmüller, have come to maintain it without any reservation. Even the excellent Fikenscher, in his practical exposition, feels himself constrained to repeat it with an unhappy deference to probability, and Kling (Stud. u. Krit. 1836. 1) refers to it as a *recognised* view. Olshausen concisely and without any scruple declares that the Apostle appends here to the Lord's discourse a warning designed especially for the disciples of John! Lücke, however, is bold enough to admit that the more ancient view is "not altogether without foundation," and would mediate by explaining that the hand of the narrator is more visible henceforward than before in enlarging and developing the Lord's words.[1] Baumgarten-Crusius, an unprejudiced authority, first to our great satisfaction contradicted this: he says, what no honest reader can deny, that "there follow now no such detailed explanations of what had been said as St John might indeed have given, but *new*, *progressive*, and *conclusive* truths. The conversation would break off too abruptly at this point, while ver. 21 gives a harmonious conclusion." Rightly spoken! Luthardt has at last effectually overturned the view which had been becoming predominant. We therefore are all the more determined to hold fast our former exposition of the question. But what, then, were the grounds for closing the colloquy with Nicodemus at ver. 15, and for which so many respectable expositors challenged so much respect? Let us hear them.

The application to Nicodemus, and the individual element in the conversation, are said almost entirely to disappear from ver. 16 onwards. While we put the best construction on this modest "almost," we are bold enough to deny the entire statement. The dialogue *form* certainly ceases, for the very natural reason that Nicodemus no longer protests or questions, but has become a listening disciple. Being such, can we suppose that the Master would not give him further instruction? That which He says

[1] Yet worse de Wette:—"The Evangelist, after having *before*, especially vers. 13–15, *put his own words into the mouth of Jesus*, releases himself entirely from ver. 16 onwards." For here it is dishonourably avowed that he wrote down his own words *as* the words of Jesus! Procul este profani!

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in vers. 16, 17, is so entirely directed to the pharisaical Jewish individuality and exclusiveness, as to be perfectly adapted and necessary to this Pharisee; and then vers. 18–21 are warning and quickening appeals to the conscience, than which nothing could have been better adapted to bring to a full decision the man who was inclined to believe and yet kept back by some restraint—as our exposition will show, tracing those appeals down to their significant conclusion:—only come thou to the light, thou visitor of the night-season! There is much reason to suppose that there were other rejoinders, as St John only gives an epitome of the whole; but inasmuch as Nicodemus' further words were no longer strictly characteristic, and not, in the sense of his former words, generally typical and symbolical, but more individual, St John omits them, his object being to record the Saviour's testimony, and not to give a complete account of the conduct of Nicodemus. Finally, it may be supposed more than probable that some words passed, not immediately connected with the great subject, on his departure; but that they also for the same reason are left out, and every Nicodemus who now reads left to the undisturbed impression of the concluding words.

Further, the past tense, used as it is after ver. 19 concerning the κρίσις, in ἠγάπησαν and ἦν—is thought to be unsuitable to this early period of our Lord's manifestation. Others object in addition to the ἔδωκεν of ver. 16. But what pettiness is this—to deny to our Lord Jesus what is abundantly seen in all the Prophets, the liberty of speaking prospectively and comprehensively as He here does! Was He not as inwardly conscious of all this, as of His being in the future lifted up? Was He not under the necessity, after He had carried forward His thought to the *condemnation* which threatened and awaited unbelief, to go back to the cause of that condemnation as a thing accomplished? Was it not so at that very time among the people and Scribes of Jerusalem? Does He not Himself turn back to the present in vers. 20, 21? Why is it not argued from the ἀναβέβηκεν of ver. 13 that the Evangelist only could have said that too?

Further, and this is Lücke's first objection, this second part of the discourse bears marks of St John's peculiar phraseology,

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especially the μονογενής which is distinctive
be asked, with all deference—How come
acquainted with the boundaries between the
and His disciple, as to be able to use it as
the most evident marks of a connected di
we not conversely argue—Jesus Himself
to St John's account, the word μονογενής
not absolutely peculiar to St John. A
allowed that the disciple's[1] entire phraseo
would take its fashion from his Master's, ju
well-instructed pupils of our own day; ho
from the one to the other, and how muc
their expressions, must there necessarily ha
all attempts to define the peculiar languag
disciple! I think, indeed, using my own
turn the assailant, that such a remarkab
would never have been used by the disciple
precedent. Moreover, the word is *here*, a
with some allusion to the offering of Isaac.

Finally, it is said that the Evangelist *else*
of the same practice—that of appending
the word of another;—many indeed declar
this, and call it his "customary manner;'
of St Matthew's custom of joining togethe
discourses. We ask—Where? and Thol
have three instances, ch. i. 16, iii. 16, an
with the last, it is imagined by the exposit
though the great Bengel in this instance
we were commenting upon the entire Gos
discourses of our Lord only, we could pr
iii. 31–36 must be regarded as the contin
Baptist, nay, that vers. 39 and 31 are
together. As to this we must be permitte
against their assertion, reserving a few w
for another occasion. We do not deny
and not the Baptist spake ch. i. 16, as t
βομεν incontrovertibly proves—but that

[1] Who, however, as Luthardt remarks, has on
γενής twice in the Gospel (i. 14, 18), and once in

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case. First: it is the Baptist's and not the Saviour's word which precedes; and then it is in the prologue where *the Evangelist generally speaks;* or rather he is citing in ver. 15 alone a sentence from the Baptist's mouth which he takes up into his narrative, using the general μαρτυρεῖ: afterwards beginning anew the *historical* record in ver. 19 with a new scene. This would be the only case of the kind, though it is not strictly of the same kind. We know also a fourth place, which, however, will admit of no collation with this in the third chapter. It is ch. xii. 44–50, where the Evangelist sums up in conclusion utterances of Jesus earlier delivered; but they were actually earlier utterances, and it is so recorded.[1]

No, as the double γάρ (vers. 16 and 17) renders it in the highest degree grammatically hard to make here a demarcation between the words of Jesus and the words of the Evangelist, so we can further appeal from learning to the simple readers, and ask them if they do not read on to ver. 21 as the continued words of our Lord Himself. Would St John, being about to say that Jesus went from Jerusalem into the land of Judæa, thus previously interpolate his own reflections? No Apostle, least of all St John, would be bold enough thus to incorporate his own words with the words of the Lord without explanation, and thus confuse the reading-congregation of believers in all future times. St John is extremely scrupulous in his communication of our Lord's discourses; and often on that account distinguishes the Lord's proper words from *his own* comments; he does not represent the Lord as saying all that which he in his Gospel teaches concerning Him—for instance, that by Him the world was made, and so forth. This is acknowledged by Baumgarten-Crusius, who further says that "it almost appears as if he took more than ordinary care in this portion, not to give anything other or more than the strict original."

Let the reader now call to mind what we preliminarily indicated upon ver. 11, as to the connection of the whole discourse down to ver. 21. Assuredly the Lord's testimony would

[1] The transition from what was said to Peter to the instruction for the Galatians, which we admit to be gradual in Gal. ii., is compared by Tholuck with our case (Glaubwürdigk. S. 335); but the instances are quite distinct, as it is only an *Apostle* who is speaking, and the *same* who writes the *epistle*.

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have been left imperfect and uncompleted, if broken off at ver. 15. Can we suppose that He would have stopped short at this obscure word without carrying on His reference, according to His constant wont, from Himself the Son of man, to the *Father*? Would He not here also introduce Himself as the Son of God, as chap. ii. 16 in that word which had been His first utterance in Nicodemus' hearing? Would *God*, as His Father, be unreferred to further than in the expression "kingdom of God," though he owed to Nicodemus the true explanation of his "come from *God*?" Would He not refer back what Moses did to the counsel of *God*, and that *disertis verbis*? Must He not declare Himself to be the Son of God, when faith in Him as lifted up involves most assuredly no less than—This is the Son of God?[1] Would He abruptly break off, without following this hard and severe discourse (Jacobi: "till now He had spoken, as it were, in tongues"), by a simply attracting and warning appeal to faith, as on every other similar occasion? Would He not go on, after all his preparation, to enlarge His word for the whole *world*, and at the same time, tell the representative of Israel what He had to say to the people and the scribes in common?

Most assuredly there is the clearest connection and the most essential unity of purpose in the entire discourse. The apparent close passes into the For, which is a new beginning of the overflowing words, leading to His last and best revelations. First, there is the comprehension of all that had gone before in its ultimate principle, *the everlasting love of the Father to the world*. "After the dawn, in which there remained much obscurity, the clear, bright sun arises"—so comments the Berlenburger Bibel on ver. 16. We give now the plan of the whole, from this central point looking backwards and forwards, keeping in mind the *tri-unity* of the whole subject as the Church has conceived it, which has appointed the two halves of the one great text as the Gospels for Whitsunday and Trinity Sunday.

[1] Richter: "The *For* of ver. 16 shows, what every child must feel, that the Lord is still speaking. Christ rises in His discourse from the Holy Spirit to the Son. Would He pass by the Father? Assuredly not!" Alas, we afterwards find the groundless assertion that "the Evangelist begins to speak in vers. 19–21."

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The whole might be summed up in the following statement: —God gives up His only-begotten Son, as the Son of man for the world, to death (upon the Cross), in order that every one who believeth in Him may have power to enter into the kingdom of heaven through the Spirit of regeneration (water of the new life) obtained by that death, and imparted through its virtue.

I. A *birth* of the Spirit from above is *necessary* for the entrance of the man, who is flesh born of flesh, into the kingdom of God.

1. This *assertion* itself, which immediately meets the inquirer as he enters.
   - *a.* In its most general expression—*born again*, ver. 3.
   - *b.* The explanation of this in defence against the objection: and first, explanation of the entire statement—of water, and of the Spirit, ver. 5; then, of the two main ideas, *birth* and *Spirit*, through similitude and contrast with physical birth, ver. 6 (Leading to the ground of that necessity).
2. The *maintenance* of this assertion, as an absolute *testimony*.
   - *a.* In its most general expression—marvel not! ver. 7.
   - *b.* For free, certain, though inexplicable as its symbol in physical nature, is the Spirit Himself, and every one that is born of Him, ver. 8 (that is, immediately I, Myself, with My present testimony—transition to the second part).

II. This eternal life (or the Spirit of regeneration from God) *must* be obtained for all believers, by the Son of man come down from heaven and ascending up to heaven, through a "lifting up" (a paradoxical death of shame which yet lifts up towards heaven, an exhibition and glorification upon the Cross).

1. *Introductory requirement of faith*:—it must be received on the testimony of the Spirit whose influence is felt.
   - *a.* The (*earthly*) need in human nature for a new birth, which a master in Israel should have known, ver. 10 —and which is testified by the true "Teacher come from God," by Him who has come from heaven, ver. 11.
   - *b.* But also the (*heavenly*) mystery inseparable therefrom, concerning the person of this preeminent "Son of man," ver. 12.

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2. The *declaration itself* to be believed :—

a. Only this one heavenly Son of man hath the new life of God in humanity. No other (son of man) bringeth it down; but He that came down from heaven—*hath* it already for Himself, inasmuch as He is still in heaven, ver. 13; but must become capable of imparting it to others, as having come down to earth, through His own death and ascension to heaven, ver. 14.

b. And then all who believe *receive* it from Him, ver. 15.

III. And this is the superabounding gift of the *Father's* love to all the world, from which only persevering unbelief excludes itself.

1. It is a gift of the universal love of God only conditioned by faith.

a. God so loveth the world, that He *giveth His only-begotten Son* (that is, this Son of man!) for the life of every one that believeth, ver. 16—consequently the whole world, (if the whole world believed), should not be condemned, but should be saved.

b. The *decision and judgment* stands in our believing or not believing in the name of the Son of God, ver. 18.

2. But our *faith* in *Him who has come* must consist in our *coming to this light,* and thus by deeds of sincerity laying the foundation for a new manifestation of the works of God.

A. The light is come into the world;

B. But there is a distinction made among men, since

a. The unbelieving come not to the light, because men generally by nature love rather the darkness of their deeds, ver. 19—and he who thus persists in sin, hateth and fleeth from the light, ver 20.

b. They who believe, on the contrary, perform in their coming the only work of faith possible to them, and thus attain to the works of God (ver. 21). This is the concluding word which comprehends under one the gentle *beginnings of faith,* and the lofty *consummation of the new birth!*

Ver 16. *God loved,* because He is God, from eternity—such is His nature and His essence! this utterance of our Lord is

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already equivalent to that equally deep and beautiful saying, which was reserved for His Apostle—*God is love*. "It is nothing wonderful that God loves. The light shines, for to shine is its nature. The fire burns, for to burn is its nature." (H. Müller.) God loved, in the most general sense, *the world* before it was created, for only in love and for love He created it. Since it has existed, His love hath upheld it; what else would have become of it? The love of God appears and approves itself in all that is not God. Thus speak we with perfect knowledge, but thousands delude themselves concerning it, and do not penetrate to the great mystery of *that* love which is spoken of in this saying, which is quite new, and based upon other than the general and common ground. *In this* is manifest the love of God, the Apostle repeats, 1 Jno. iv. 9—as if otherwise and before it had been revealed in nothing. *The world* τὸν κόσμον, not the universe or the creation generally, but *οἱ ἄνθρωποι*, ver. 19, lying in wickedness, the lost world of sinners, which in its sin and darkness hateth God, as appeared when His express image and likeness was manifest, and experienced—the world hateth Me! When *that* begins to be understood, the wonder arises anew, and can never cease, in the contemplation of the χρηστότης καὶ φιλανθρωπία, Tit. iii. 4, of the love of God to sinners and enemies, Rom. v. 8, 10. From this no man is excluded, but there is consolation and assurance even for the vilest of those who appertain to this evil world; for κόσμος can never signify a company of the elect (according to Lampe the universitas electorum!) What love is that which avails to bring together again God and men! Love gives—God gave the greatest imaginable gift, Himself in the Son of His bosom. Love takes pity unto salvation—God does His part, ἵνα σωθῇ ὁ κόσμος. Love surrenders itself, stoops, enters into the woe and pain of others, when their help demands it—the Son of God as the son of man devotes Himself to bear man's sin and curse. For such is the connection of *this* οὕτως with ver. 14: it continues it and gives its reason, and thus both furnish an overwhelming and ever-recurring answer to the πῶς δύναται of all questioners.

Certain it is, though often overlooked, that on that very account this οὕτως does not indicate simply the astonishing, immeasurable greatness of that love; as if it were—*so much!*

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"The Gospel does not only establish the position that God loved the world, but lays down the way and manner in which He loved it."[1] Only in the Son, and His sacrifice: not in any other way than that; for the *Divine* love, with all its compassion, can never be sundered from that justice which reveals, judges, and righteously takes away sin. The ὥστε, also, which here occurs alone in St John, has hence a most impressive emphasis. When it is not rationistically slurred over, but admitted and confessed, as it here and in the whole Gospel is plainly declared, that the love of God itself could and would save man only through the self-sacrifice of His son;—then, on the other hand, it becomes plain, that here, as in the whole Gospel, *love* is set forth as the ultimate, everlasting ground of all, and consequently that, in the ordinary sense of the old dogmatic, we should not speak of any "reconciliation *of God*." They who stiffly rest upon that notion, hesitate not to comment thus:—"To perceive the depth and breadth of this expression, *let it be reversed*—So God abhorred the ruined world, that it needed the surrender of His only-begotten Son—!"[2] But our inmost feeling revolts against this inversion, and although the inverted sentence may admit of a sound interpretation, yet it is most significant that *the Lord* did not and could not use such language. The entire Scripture knows nothing of the typus doctrinæ which would make anger or abhorrence prominent over love.[3] In this *giving up* it is God Himself who loves, gives, and reconciles.

He who was before designated as the Son of man who came down *from heaven*, is now also appropriately named the *Son of God:* and this expression would direct the thought of Nicodemus to ch. ii. 16, and then to the prophetic word. In addition, He is the *Only-begotten*, Heb. יְחִיד, for the Lord refers to a prophetic type, the offering of Isaac, of which this form of expression would have reminded almost any Israelite, especially one of their Scribes. The LXX. express only the ἀγαπητός: but

[1] Remark of a friend in J. G. Müller, vom Glauben der Christen, T. 431. Οὕτως in 1 Jno. iv. 11, also, is *not* merely—so much!

[2] Otto von Gerlach on our passage.

[3] And the question arises (as Münchmeyer says)—whether even Ecclesiastical dogmatic theology knows anything of thus typus doctrinæ. That is indeed the question!

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here it stands as in Heb. xi. 17, literally and significantly according to the Hebrew, *μονογενής*.[1] Thus all holds well together, and it is made clear that *ἔδωκεν* cannot possibly intimate a simple *gift*. Of course it rests upon the general *fundamental idea* of giving, which is also found in *παρέδωκεν*, Rom. vii. 32 (where *οὐκ ἐφείσατο* incontrovertibly points to Isaac's offering), so that there must be included in it the sense of *χαρίσεται*. Here is the foundation, too, for the *ἔχειν ζωὴν αἰώνιον*; and Christ is from the beginning, as *sent* into the world (ver. 17), the *δωρεὰ τοῦ θεοῦ*, as He terms Himself to the woman of Samaria. But to deny (as Hofmann does, Schriftbeweis I. 197) the transition into *παρέδωκεν*, and reduce, as many do, this *ἔδωκεν* to a mere *ἀπέστειλεν*, contradicts the entire connection in which ver. 16 announces it by *γάρ* as explaining the *ὕψωσις*. It is, indeed, more than the mere echo of the *ὑψωθῆναι* which Jacobi admits. Baumgarten-Crusius, who recognises the allusion to Abraham's history, approaches more nearly to the truth when he refers to other expressions of Christ Himself, such as ch. vi. 51; Matt. xx. 28; Lu. xxii. 19; and says—"with or without additional words the *being given* and *giving one's self* refers to death, in almost every language. It is to be offered, to offer one's self." He signifies, of course, when a living person is spoken of, and then he is undoubtedly right. Let it be observed, further, that this *ἔδωκεν* stands absolutely, there is no *τῷ κόσμῳ* after it. Luthardt would insert it: but we cannot help laying emphasis upon its omission. Even viewed as a *gift*, it is an inestimable boon which the world cares not to *receive;* but God gives it in His immeasurable love for the world's good, whether it be accepted or—rejected and trampled under foot.

The gracious repetition of the following clause—*ἵνα πᾶς ὁ πιστεύων κ. τ. λ.*—is designed to afford the most encouraging assurance possible, as a counterpoise to the sternness and severity of what had preceded. *Εἰς αὐτόν* also thus derives an additional emphasis. Before—Whosoever believeth on Him thus lifted up, the type of a curse, for blessing: Now, more than that—He that believeth on Him who was given up to this

[1] As it regards the discussion and explanation of this type, I may refer to orthodox expositors generally, and to my exposition of the Epistle to the Hebrews.

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by the love of God! *Tot verba, tot pondera*—may be said of this inexpressible and inexhaustible word, beyond all others; a word, which the children of Christ's flock having once learned never afterwards forget; which is for ever evincing its power to comfort the believer through life down to the article of death. But the fulness of its consolation lies in the absolute universality of the love it testifies; in that one only condition of *believing*, by which, though we can never comprehend the great truth, yet may apprehend it to the joy of our souls. The foundation of all is the everlasting love of God towards the world: the aim and end of all is eternal life derived from God, and consummated in Him: the means connecting these is *faith* only. Then be not terrified at the pre-established necessity of the new birth in order to entering the kingdom of God; it is made easy by faith. But on the other hand—make not too light of this faith; for it is the instrument of a new birth, and must receive a Divine principle, and issue in the holy practice of a Divine life.

Ver. 17. "The Divine *aim* of love corresponds with its Divine principle and *ground*." God's will is *not* to judge, that is, to hand over to deserved perdition, but to preserve, to save, to bless through His Son, even the whole world of mankind. It is for the enforcement and confirmation of the paradox—*God* loved the *world*—that there now follows this negative and positive repetition. The positive, and corrective οὐ γὰρ ἵνα κρίνῃ was necessarily associated with ἵνα σωθῇ ὁ κόσμος, for the sake of Nicodemus; inasmuch as the pharisaical Jewish doctrine and phraseology understood by κόσμος only the idolatrous, reprobate, rejected *world of heathenism*. In order to annihilate this idea the Lord leaves Israel (of whose dignity and calling, however, the Lord had before given something out of Scripture for the correction of his *knowledge*) unmentioned, and involved in the common κόσμος: yea, He does this still more emphatically by descending to the simple, common expression ἀπέστειλε, appropriating a term hitherto limited to Israel, to the whole world of mankind. Here, as in Rom. iii. 9, προῃτιασάμεθα γὰρ, Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ ἁμαρτίαν εἶναι, even as in ver. 6 all distinction was abolished between them. Judgment was indeed expected at the first coming of the Messiah: but the Pharisees hoped to stand so secure, that they should only behold with their

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eyes the punishment of the heathens, and the glorification of Israel. It was indeed, as Ebrard says, the presumptuous spirit of the Pharisees "to *desire* not to be saved, but to be judged!" How significant was this continuation of the discourse to Nicodemus; how calculated to take the veil from his eyes, that he might see the whole breadth and amplitude of the coming *redemption of the world!* And yet men will say, that the reference to him now ceases, and that the colloquy with him here ends!

The κρίνειν, as the opposite of the σώζειν through love, the dealing with man according to strict right and giving him over to ἀπώλεια, remained in the power and justice of God: He *might* have sent the Judge instead of the Saviour, as the οὐ γάρ presupposes. But will not then the Son actually, according to His own testimony elsewhere, also judge the world? To meet this, a qualification is sometimes inserted in the exposition—"not to begin His kingdom with judgment, but with the proffer of general grace," or that He was not *this first time* sent for judgment. So we find it inserted by Nonnus—ἵνα κρίσις προώριον—before the time. But this is ruinous to the universal, unconditional meaning of this ἀπέστειλεν. The Lord is not to be *sent* a second time; this expression is *never* used of His coming to judgment, for the Son is sent as a servant, not in the majesty of the Father.[1] The ἵνα denotes that one *design* of God in the gift and sacrifice of His Son, His sole and constant design that all, if possible, should be saved; as is abundantly attested by the equally universal "therefore am I come," *e.g.*, Lu. ix. 56; Matt. xviii. 11, 14. The ἐγὼ οὐ κρίνω of Jno. xii. 47 extends forward to the final day of judgment. What the Lord says in apparent opposition to this in Jno. ix. 39 is quite otherwise to be explained: The *result* which follows and was foreseen is quite another matter. These passages are the normal examples of the various use of ἵνα in subsequent Scripture. It is now still further developed that the judgment springs not from the first gracious design of God's love, but proceeds from the self-condemnation of unbelief.

Ver. 18. That immeasurable thought—that the world might

[1] Hence even Acts iii. 20 should not be interpreted of the second coming. See my Reden der Apostel Th. i. S. 91.

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be saved! however certainly the Divine counsel provided for it in redemption as possible, is never, alas! reduced to reality. Christ died even for the lost, that they might not and need not *have been* lost; but the world, that is, its far greater portion, which must therefore retain its exclusive name in contradistinction to the new Israel, will not be saved δι' αὐτοῦ, which words therefore emphatically stood last. The *believing* alone conditionates and decides all. Again and again this believing instead of Nicodemus' "we know!" The Lord's present word at the beginning corresponds with His words at the end, Mar. xvi. 16; just as it corresponds with the closing words of the Baptist's testimony in ver. 36 of this same chapter. Ὁ πιστεύων οὐ κρίνεται—compare the development and establishment of this afterwards in ch. v. 24. "But as redemption does not reject the believing heathens, so also the judgment does not spare the unbelieving Jew." (Lange.) We cannot perceive in this ἤδη κέκριται a mild and gentle expression, which contrasts with the terrible one in ver. 36, as if not the positive, permanent ἀπειθεῖν as much as the first exclusion is spoken of.[1] It is as severe and rigorous as it can be; and shows, with ver. 19 following, that the Lord is here disclosing and exhibiting the final cutting off in its first principles. The gentleness of it lies in this, that the Lord would not condemn; but so much the more awful is the judgment of the self-condemned. The κέκριται becomes, as it were, Hithpael in its sense; he has condemned, and cast himself out, since he despises the method of salvation (ver. 14):—ὅτι is not merely *therefore*, on *that account*, but *in that* he believes not. "*He hath not believed*," it is said in the solemn perfect tense; "he hath chosen, decided against himself!" (Lange.) The condemnation "is not an external act; it is rather a work that proceeds from a man's self, from within." (Baumgarten-Crusius.) The hardness of unbelief is already condemnation, judgment drawn upon themselves by those who believe not: comp. 2 Thess. ii. 11, 12. It is not without significance that it is repeated here—εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ; for it is precisely against this *name* of the Son of God, crucified as the Son of man, that unbelief stumbles. This is infinitely more than what Nicodemus began

[1] Lücke in the *first* edition; but this, and the whole contest with Knapp, he has struck out subsequently.

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with, ver. 2; it is not the hearing and learning the Teacher's words which will suffice, but the appropriation of the Person and work of the Redeemer, in the believing acknowledgment of His Divine dignity and redeeming might.

And now may a new question arise—Is this possible? God sends, gives up in love, and exhibits to the world His only begotten Son—and are there such as believe not, and lay not hold upon Him? Yea, verily, alas! There are only too many who exhibit, to all that see the kingdom of God in the world with open eyes, the proofs of a present condemnation, no longer concealed in their own consciences. In the wilderness of old nearly all believed, because their bodily life was concerned; here, where the salvation of the soul is at stake, few only believe. So manifest is it, and so has it ever been, since the light of God shone into the world, and the darkness comprehended it not.

Ver. 19. It is not merely a condemnation, but *the* condemnation which is now spoken of. Αὕτη δέ ἐστιν—thus does it proceed; this is the "ground, nature, and evidence of condemnation." Certainly, as we remarked before, such separation and distinction of characters began already plainly to exhibit itself, so that Jesus, referring to what already was taking place, prophetically beheld its whole process down to the end. Why came not all the Rulers, as Nicodemus came, to the miracle-working Son of the Father, that they might at least propose their questions to Him, and ascertain His character? Why did not all the people hang upon His words, from the time of His manifestation to them? Κρίσις like κρίμα, chap. ix. 39, must be conceived according to its fundamental signification of *separation* and *decision*, which are necessarily involved in every act of judgment and condemnation; but we cannot agree with Lücke, that ver. 21 may also be embraced here under the double idea of this κρίσις, for it stands in too close connection with the previous κρίνῃ, κρίνεται, κέκριται to allow this. So that it only refers to one side of the separation; the separation *from* life of the lost, who thus exclude and shut themselves out. The *life*, ver. 16, is at the same time, and at first, the *light* of men; it comes at first into the dead, dark world to reveal its darkness, exhibiting the true condition of things in sin, and also the plan

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and counsel of God's salvation: see afterwards chap. viii. 12–26. (The Lord was speaking in the night-season, and the light of His word was now beginning to penetrate the darkness which Nicodemus brought with him.) "We can have no manner of doubt that here also the Redeemer speaks *of Himself*," says Schleiermacher, though even in preaching there was no need to say that. Ἐλήλυθεν returns evidently back to the first ἐλήλυθας ver. 2, and graciously admits the truth now of that διδάσκαλος which was then so discordantly added. Most assuredly, whether in teaching or bearing witness, it is the first office and work of Him who has come to shed the light of truth into the darkness; but even in this first testimony the light must be the light *of life*, the Teacher must announce Himself as the Redeemer, and only He who accepts and inwardly receives this, seeth the light. Nicodemus conversely at first desired *mere* light and teaching *before* life; but the Spirit of life blew upon him in words quite new to him, and gave him effectual answer to all his πῶς by the twice-repeated οὕτως. Hence the assurance repeated now, when he could much better understand it—I am such a Light as this, a teacher unto life, whose testimony is, Believe and live anew! Had not many like him heard this testimony—if not all the world, yet enough for the foundation of his general conclusion that thus it would be to the end? (Let the previous—Ye receive not our testimony—be recalled to mind!)

Men—the explanation of the κόσμος, expressing a slight antithesis with the One who is more than ἄνθρωπος, while it points at the same time to the natural corruption of these men. For these οἱ ἄνθρωποι constitute ever so decidedly the great majority of mankind, that it is spoken in the form of absolute generality: —like men generally, according to their human nature (except in the few exceptions which are accessible to the entrance of the superhuman, divine light which worketh faith), all who have continued mere men and acted as such, have thus loved darkness and have thus opposed themselves to the light which was never altogether absent from the world, even in the ages before that light had fully and properly come among men. It is to us at least perfectly clear that *this* is what the Lord would intimate, when He joins the strong ἠγάπησαν in the retrospect with the universal οἱ ἄνθρωποι; He exhibits the unbelief which

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He Himself met with as only the continuation and consequence of all former unbelief in Israel and in the world; nor need we any better defence of the much-contested past tense, than the new answer which this gives to all objection. The exposition which begins with πᾶς γάρ, vers. 20, 21, has its current truth in all ages, for the dark world hath never been, and nowhere is, without a φῶς which prepares for the manifestation of Christ.

But how must we understand the striking and unexpected qualification of μᾶλλον? Men have been very prompt with their solution, after the manner of Rosenmüller,—hic oppositionis est, non comparationis;[1] an assertion which the language would admit, but not the matter itself. Bengel's keener insight saw the truth:—Comparatio non plane impropria. Amabilitas lucis eos perculit, sed obhæserunt in amore tenebrarum, conf. Jno. v. 35. Similis comparatio c. xii. 43. The result is, indeed, that they love *potius* the darkness, instead of that light which is alone worthy of love, and so far the μᾶλλον retains a sharp tone of mournful and complaining irony; yet this very guilt and perversion presupposes that the light previously approves itself to them as worthy of their love, that it at least has enlightened and affected them (φωτίζει chap. i. 9). This is the meaning of Bengel's aptly chosen *perculit*. The light everywhere enforces, at the first moment of its shining, a minimum of love; to stifle this, to restrain this truth in unrighteousness is the inmost, and first guilt of voluntary unbelief, which thus consciously (hence ἤδη κέκριται) makes an evil choice. (Cyrill: προκρίνοντες.) Yet more, for the ἠγάπησαν impressively refers to the ἠγάπησεν of ver. 16; the light of God in the Only-begotten reveals to us a compassionate love which has no parallel, but it avails not to enkindle man's love in return, not even to induce their acceptance of it; man will not submit to be loved, and render the passive return of an appropriation of the unspeakable gift. "This is the awful perversion which sin effects in man's nature; it induces him to hate the light, and to *love the darkness!*"[2] Thus this perverted and unnatural love for the darkness, which, however, to corrupted man is become natural, though

[1] Origen also compared φιλήδονος μᾶλλον ἢ—2 Tim. iii. 4.

[2] Oetinger in his Evangelien-Predigten.

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only according to 2 Cor. iv. 4 to be explained by a co-operating counterworking of Satan, makes all the might and energy of the eternal love of God in Christ impotent and of none effect.

And what is this *darkness*, which accomplishes so fearful a work as the obscuration and repulsion of the light of God? Not a mere ignorance, any more than the light is a mere doctrine or "communication of perceptions." No man, since Satan's delusion first betrayed human curiosity, ever prefers stated ignorance to the enlightenment of his mind. It is *sin*, the πονηρόν come into man from the πονηρός, but which has now established itself in him, and develops itself into one great complex whole of ἔργα πονηρά. This is the meaning of the last clause, as introductory to what follows. In these ἔργους, however, as in the πράσσειν and ποιεῖν afterwards, we are not so much to think of the external act as such, but of the inmost and most essential deeds of the man's inner being, which are afterwards outwardly embodied. The *deeds* are here concerned, *they* are the ground of decision; and the Lord sets this forth to the learned scribe, intimating to him that there is a secret love for the darkness which consists in rejecting that truth, and vainly tarrying in mere dead theory. *Faith* or *unbelief* is an act, comes from the acting of the soul and leads to it again;—this is the last lesson which is given to Nicodemus and to us all at the close of this impressive testimony.

Ver. 20. Every attentive reader and hearer of our Lord's words must clearly perceive that here, at the close of His discourse, the φαῦλα πράσσειν and the ποιεῖν τὴν ἀλήθειαν must have a meaning which corresponds to the κρίσις between faith and unbelief. They cannot signify respectively, as independently of this connection they might signify, the latter the walk of the regenerate in truth, the former the living in wickedness and sin simply considered. For how then could any distinction take place, so that not all the evil-doers persisted in their hatred of the light? Let us endeavour to mark how this distinction is effected, and observe its process.—It has appeared to us that simple readers of our common translation have rightly thus caught the meaning:—every one that doeth *evil*, especially, that is, the utmost evil work which consists in loving rather the darkness of his sinful deeds, in desiring, maintaining, and persisting

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in that darkness. But how is this found in φαῦλα πράσσων—? First of all, let the distinction, which is far from meaningless, between πράσσων now and ποιῶν afterwards, be observed; upon which Bengel says, Malitia est *irrequieta*, est quiddam *operosius* quam veritas; hinc verbis diversis notantur, uti c. 5, 29. Which passage, indeed, is certainly of great importance for the illustration of this word to Nicodemus, there, as it were, repeated. But unresting activity in evil is not of itself the critical point of decision, it is rather a sign of its being already effected; πράσσειν originally implies the carrying on or pursuing any matter, and always points to a certain devotion and subjection to the work carried on. Thus it is he who persistently practises evil, who has given himself up to it, who is bent on continuing in it; comp. the remarkable ἐργάται τῆς ἀδικίας, Luke xiii. 27, and our note upon it. (Vol. iii.) Then φαῦλα gives yet more intensity to the meaning, and indicates the *worthlessness* and *contemptibleness* of the deeds which are chosen and delighted in, in opposition to the proffered treasures of the love of God, of eternal life. Rieger has excellently said—"Although the deeds which fill up their time may not, in all instances, have a gross and vicious appearance, they are nevertheless φαῦλα, foul, contemptible, useless, and without value *as it regards any results permanent in eternity.*" There further lies in these last words another distinction, which Alford has very emphatically and well pointed out (supplementing and completing the meaning which I had, however, indicated); viz., that πράσσειν is more the habit of action, without fruit and result, ποιεῖν, on the contrary, is the true doing of good, *good fruit*, good that remains. He who πράσσει, has nothing but his πρᾶγμα, he that ποιεῖ has his ποίημα—he has abiding fruit; *his works do follow him.* Though the thought thus expressed requires some modification, inasmuch as the φαῦλα also have their effect upon the final judgment.[1]

[1] The subtle allusion to the φῶς, which Lücke (I. Aufl. S. 606) was disposed to find in the etymon of φαῦλος, seems to be somewhat unintelligible. For in this etymon (φαλός, φαλύς, from φάω, φαίνω, equivalent to pale, wan, languishing) there is, indeed, something originally related to light, something good; hence, also, φαῦλος corresponds with ἀπλοῦς, and Wahl rightly observes that this word like our *schlecht* has passed from a good to

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In the process of this persevering commerce with the worthlessness of sin and ungodliness there is developed an opposition to the good and the true, which having been latently present, indeed, from the beginning, ripens into an actual *hatred* of the light shining into the darkness, a hatred which already betrays and exhibits itself in the avoidance of physical light. For it can scarcely be denied that this latter allusion is included, according to the proverbial reference to wickedness shunning the light which is found among all nations, as well as in holy Scripture. This proverbial allusion to the notorious desire of evil-doers to withdraw from the external light, in order to illustrate the internal abhorrence of the true light which that symbolizes, leads us to the very point of conviction in our Lord's words. Let the passages collated by Grotius and Lampe[1] be consulted, and the double-meaning of 1 Thess. v. 7 be compared, as well as Job xxiv. 16 לֹא יָדְעוּ אוֹר, in ver. 13 yet more profoundly הָיוּ בְּמוֹרְדֵי־אוֹר. "In every sense of the word wickedness hates and avoids the light" (Baumgarten-Crusius).

This proverbial and general transitional saying is now *followed* by the declaration which discloses its full meaning:—he therefore cometh not to *the* light, in the highest and most proper sense, that is, in this case preeminently, cometh not to Me, who have come a Light into the world. Thus even after the appearance of this light there is essentially necessary on our part a voluntary responsive turning to it; and even if the coming to the light is only regarded as standing before it, and not flying from it, yet this itself infers an act of the will in coming. Thus *believing* on Him who is come approved itself to be a *coming* before Him and to His light, although, on the other hand, the drawing of the Father from above is efficient in such coming (Jno. vi. 44), and must ever be presupposed. How can faith be a thing and work of unthinking and unconsidering blindness, as is perversely said in fear or in scorn, when it is in reality nothing

an evil sense. But the phraseology of the New Testament knows only of its bad meaning—vilis, as is shown in the three other passages in which it occurs, Jno. v. 29; Tit. ii. 8; Jas. iii. 16.

[1] Among the most striking parallels, is that of Eurip. Iphig. in Taurus v. 1066, Κλεπτῶν γὰρ ἡ νὺξ, τῆς δὲ ἀληθείας τὸ φῶς. And Seneca ep. 122, gravis malæ conscientiæ lux est.

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but the submitting to be enlightened into full and clear self-consciousness? But this is just what the lovers of darkness do not desire! Ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ: lest their life and actions should be revealed and convicted of being φαῦλον, and reproved with a wholesome and gracious judgment, different, however, from the previous κρίνειν. The word answers, indeed, to the subsequent φανερωθῇ, compare Ephes. v. 11–13. The evil man discerns, by means of the indwelling σύμφημι τῷ φωτί (Rom. vii. 16) which is excited against his will, that such a revelation and reproof threaten him, that in this light even his "*good* works" and excellent traits will be exhibited as merely φαῦλα, that he will be required to retract and renounce his *opera omnia*; and discerning this practical consequence to impend, he prefers to remain in doubting unbelief, and busily endeavours to defend himself against faith by disingenuous theoretical arguments. Let it be noted how here our Lord directs and justifies us in adopting the same plan with the unbelieving learned of our day—confidently to urge against their consciences, for their profit, that unbelief which they impose upon themselves.

But what is the precise reference here to Nicodemus? We must allow, first of all, that he *came* actually to Jesus, that is, to the light, under the impulse of a desire to know the truth. We may consequently give him his portion, as Rieger's New Testament does, in the later words—the Lord reckons his act as done in God. Nevertheless it is not "marvellous" that in these words of ver. 20 a reproving allusion to his coming *by night* should have been discerned. Herder's scornful outcry—"*petty* application! contradicts itself and has no foundation in the Scripture. Nicodemus sought the light itself in the darkness." For when we observe that the Evangelist, as was mentioned at the outset, twice subsequently alluded to the νυκτός with a tone of censure, we may reasonably suppose that he learned to do so from his Master. If, further, the allusion in μισεῖν τὸ φῶς was based, as cannot be denied, upon the actual exhibition of the shunning of external light among evil-doers, we cannot but perceive some monitory force in it for this timid night-guest. We hold, therefore, with the Evangelist and the tradition of the church, that some blame is here imputed to the coming by night; and agree

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with Ebrard that "the necessity of decision was at the same time hinted at in our Lord's allusion, a decision which would not shrink from the light (of day)." We are glad that Lange also acknowledges this, and thus speaks upon vers. 20, 21—"this conclusion is purposely framed to be the last word, with which Jesus dismissed Nicodemus. If we might suppose that Jesus came with him to the door of the house, and spoke these words to him under the dark canopy of the heavens, what force of impressive warning does this dismissal assume!" And afterwards, "for the Lord gently reproves his coming by night, and seems solemnly to warn him henceforward to come to Him in the broad light of day." Assuredly, to speak with Dräseke, the great exhortation was given to him for his reflection on the way—*do thou the truth!* But wherefore were the previous words uttered to such as Nicodemus was? One may answer: to arm and fortify him against the offence of the Cross, against the hatred of the world, against the predominant and ruling unbelief of the age; and we must necessarily admit, for it is clear as day in this his coming by night, that Nicodemus was not a bold and resolute conquerer of the world. For what purpose did he seek Light in the *darkness*? Because, forsooth, something of that μισεῖν still adhered to him, because he was still involved more or less in the κόσμος, and his coming was not altogether a pure coming in light to the light. "He apparently placed himself by his coming in the night too much in the fellowship of those who prefer the darkness for their deeds." The Lord first blames this self-contradiction of his procedure, which was more than merely apparent, and then proceeds to encourage and animate him in the following words.

Ver. 21. The word of dismissal, however, hastens so quickly to its close, that this last verse contains many things which are merely hinted at, and interwoven together. The discourse presses briefly and concisely forwards to the goal of a faith which finds its consummation in act; and gives, as it were, a mystery to Nicodemus' reflection, the solution of which must be found in his own conscience and in his future life. Have not then *all* ἄνθρωποι as such ἔργα πονηρά and nothing else to present—are there any who in a state of nature do good deeds? It is, indeed, presupposed, as we have just said, that he who cometh in

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faith must abide the conviction and reproof of all his past works: hence we do not find it here ex opposito, ὁ δὲ ποιῶν ἀγαθά or τὰ ἀγαθὰ, τὸ ἀγαθόν. But it is τὴν ἀλήθειαν. This, again, cannot indicate that "walking in the truth," which, as the fulfilment of the law, is the high prerogative of the regenerate and sanctified only; for the Lord is speaking of that first faith which is the condition thereto. *To do the truth*, in as far as it is here one with *coming to the light*, or rather the internal principle of that coming, the true act in this critical and decisive doing, can be no other than the first great work of sincerity which is followed by all other good works, and is the only one which remains in our own power. As before the φαῦλα which gives its character to the πράσσων was placed first, so now with significant meaning the ποιῶν precedes, which shows the invigorated man voluntarily placing himself in the presence of the light. For ποιεῖν "points not so much like πράττειν to the deed and work, but to the moral tone and condition of the entire spirit." (Lücke.) The man who comes in honest sincerity perceives and confesses, so soon as that truth humbles and reproves him, that the *truth* is a new and another *life*, that it is not to be learned and reasoned about, but to be *lived* and *done;* he himself *would fain* do it by the guidance of the light, and thus deciding for the truth against himself he *doeth* the truth as far as in him lies, and it is to be carefully observed that this his act is no other than his coming *out of his previous darkness* to the light. What can then befall him, but that which the opposite character hates, which he, however, acknowledges, desires and seeks as wholesome and salutary to his soul—the conviction and reproval of his evil works? If we thus naturally understand this second parallel ἵνα, we discern another remarkable variation in the expression. That which to the former was a dreaded ἐλεγχθῆναι, is to the latter a more gracious φανερωθῆναι. Is it not better for me, he thinks, to stand before God, manifest in the light of His truth, as I really am? Further, in the former case the ἔργα came first, which the evil man desired to keep in concealment; but in the latter case there is a striking change, it is αὐτοῦ τὰ ἔργα, since the sincere man desires to expose and yield up to view *himself*, and thus approves himself, on his side, as a *sincere confessor of his sin*, who finds grace from

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God.[1] Behold me, a miserable *sinner!* is his language; but the response with which he is already greeted is—Mercy and grace to thee in thy sincerity! Then are *all* his previous evil ἔργα transformed into *confessed and forgiven* sins.

At this critical turning-point the Lord adjoins a final sentence which with impressive and appropriate *conciseness* interweaves the *consequence* of this transition from the darkness to light with that transition itself.[2] The acknowledgment and confession was the first work done in God, and all others that ensue flow from that. To do works *in God*, must be equivalent to the being born again, born of God. *That* cannot be merely, as Münchmeyer maintains against me, the preparatory ἐκ τοῦ θεοῦ εἶναι of ch. viii. 47, or ἐκ τῆς ἀληθείας of ch. xviii. 37.[3] To have ἔργα ἐν θεῷ εἰργασμένα is the great and glorious *end* to which the first ποιεῖν τὴν ἀλήθειαν in submitting to reproof and confessing sin, preparatorily leads. Hence the ὅτι is comprehensive and stops not short of this meaning. Compare the connection and progress in St John's first epistle from ch. i. 5 to ch. ii. 10. That which is here condensed and briefly intimated, is there expanded; and with a prospective reference to the great day of God, when the children of light, walking in the truth, shall be *made manifest!* What then are the stages of faith according to the testimony of Jesus to Nicodemus? First, there is the ceasing to marvel—then an acceptance of the testimony—then the coming to the light to be reproved and convicted by it, this, however, being at the same time a πιστεύειν εἰς αὐτόν (as lifted up to be beheld), and a consequent receiving of life—and in all this a *doing*, first of this great work of sincerity, then of the further works wrought in God. "With this farewell word Jesus dismissed Nicodemus that he might behold Him again in light." (Lange.)

Thus "the master in Israel had learned more in one night

[1] Bengel's qui se non pudefactum iri novit is somewhat premature; the novit must in any case be understood in a very unconscious sense.

[2] Münchmeyer "cannot understand" my exposition, simply because he is not accustomed to appreciate the profound condensation of meaning in such discourses.

[3] Or merely according to God's will, works well-pleasing to Him, as Nonnus uresses down the meaning—τάπερ ποίησε θεοῦ τετιλσμένα βουλῇ.

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than Judas in three years." Seed had fallen into his heart which time must be left to fructify, "that it might take root downwards and bear fruit upwards." For a considerable time yet he remained a fearful believer, without making his open avowal, as we see in ch. xii. 42. The Evangelist is silent as to his departure, and his subsequent internal development. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius.) And question thou not about this, but as far as thou art thyself this Nicodemus, take home the word of Jesus to thy heart! Believe, come, do the Truth! Ask no longer—how may these things be? but *let them be* in thine own experience! For it is not revealed how the sunbeam penetrates the plant, and how light and life come down upon thee from above; the new-born thing in thee thrives gradually as is the case with growth of all kinds; and finally thy living and acting in God will gloriously *become manifest*, as in the consummation of all the Divine works, whether of nature or of the Spirit!

END OF FOURTH VOLUME.

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tion between the two discourses on the subject of *banqueting* or *entertainments*, such as are calculated to lead to *blessedness*, *Call* (*invite*) the poor to thee: Obey the *call* (*invitation*) of God.

17. Εἰπεῖν, *to say*) The successive steps of the gradation are to be observed: ver. 17, εἰπεῖν, to say, κεκλημένοις, *to the called*: ver 21, εἰσάγαγε, *bring in*, τοὺς πτωχοὺς, *the poor*: ver. 23, ἀνάγκασον, *compel*, εἰς τὰς ὁδοὺς, *i.e. those who are in the highways*, etc. The call goes forward to those that are at a greater distance, and by its continually increasing urgency it compensates for the delay previously incurred. [*The called* are of Israel.—V. g.—ἤδη) *already* now. Herein the time of the New Testament is shown to be the present time.

18. Ἤρξαντο, *they began*) Previously they had professed for their part to be in a state of expectation [waiting for the call to be given]. —ἀπὸ μιᾶς) 'Elliptical,' says Camerarius, who adds, "ἀπὸ μιᾶς, viz. γνώμης, *with one consent* or *mind* (with unanimity); or ἀπὸ μιᾶς παραιτήσεως (*with one declining*), *i.e. they all alike began to decline the invitation*. So almost similarly in Iliad β', εἴγε ποτ' ἔσγε μιάν βουλεύσομεν, namely, supplying βουλήν, *if ever we shall deliberate with unity of counsel among us*: and so elsewhere, οὐχ ὁσίη, κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι, namely, εὐχή, *the vaunting is not pious* wherewith one vaunts *over the dead*. And in Psalm xxvi., μιὰν ἠτησάμην παρὰ τοῦ Κυρίου, namely, αἴτησιν; and in Psalm lvii., εὐθείας κρίνετε υἱοὶ τῶν ἀνθρώπων, namely, κρίσεις."—[παραιτεῖσθαι, *to make excuse*) "To buy a piece of ground," etc., are things not bad in themselves; but it is bad to be entangled and encumbered by such things, and to make as our pretext necessity in the case of earthly things combined with (alleged) impossibility (ver. 20, οὐ δύναμαι ἐλθεῖν, *I cannot come*) in the case of spiritual things.—V. g.—αὐτῷ, *to Him*) who had prepared the banquet.—V. g.]—ἄγρον, *a field* [piece of ground]) In this verse there is implied *a farm*, in the following verse, *trafficking*, *merchandise*. Comp. Matt. xxii. 5 [They went their ways, one to his *farm*, another to his *merchandise*]. The verb, ἠγόρασα, *I have bought*, repeated in both cases, ver. 18, 19, implies eagerness to make gain, as is the usual feeling whilst the transaction is still recent. To a worldly man when he is made sensible of the Divine call, all vain things are new and sweet.—[ἠγόρασα, *I have bought*) It is profitable to allege on the opposite side as a ground for denying the world, *another and very different* purchase of a field (the Gospel-field containing the pearl of great price), Matt. xiii. 44, *another* kind of plowing (the Gospel-plow), Luke ix. 62, in fine, *another* espousal (viz. to Christ), 2 Cor. xi. 2.—V. g.]—ἔχω ἀνάγκην, *I must needs*, *I*

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is the subject is then not repeated, as: Jas. ii. 14. 1 Cor. vii. 36. Even in this construction, however, the Accusative (with Inf.) may be used in repeating the subject in the form of a pronoun (Hm. Vig. 743.), but does not often occur, as: Rom. ii. 19. *πέποιθας σαυτὸν ὁδηγὸν εἶναι τυφλῶν*, Ph. iii. 13. *ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι*, Luke xx. 20. *ὑποκρινομένους, ἑαυτοὺς δικαίους εἶναι*, Acts xxvi. 2., perhaps also Eph. iv. 22. (where, as appears to me, *ἀποθέσθαι ὑμᾶς* depends on *ἐδιδάχθητε*) comp. Her. 2, 2. Xen. C. 5, 1, 21. *νομίζοιμι γὰρ ἑαυτὸν ἱκανὸν εἶναι* etc., 1, 4, 4. (where see Poppo) Anab. 7, 1, 30. Mem. 2, 6, 35. Diod. S. 1, 50. Philostr. Apoll. 1, 12. See Krüger as above, S. 390. Yet in that passage perhaps this construction was preferred for the sake of antithesis (see Plat. symp. c. 3. and Stallb. *in loc.* comp. Krüger as above, S. 386 f.) or of distinctness: *I am not persuaded that I myself have* etc. For the same reason, also, *ὑμᾶς*, in Eph. as above, appears to be employed, as in verse 21. another subject, Jesus, intervenes. Later writers use this construction even when no antithesis is intended, comp. Heinichen Euseb. H. E. I. 118.

b. After verbs of *saying* (asserting), *believing*, the Inf. is sometimes used, when the assertion etc. refers not to something that really *is*, but to something that *should be* (such verbs containing rather the notion of advice, claim, or command, see also Elmsley Soph. Oed. T. p. 80. Mtth. 1230.), as, *e.g.*: Acts xxi. 21. *λέγων, μὴ περιτέμνειν αὐτοὺς τὰ τέκνα that they ought not to circumcise their children* (he commanded them, not to circumcise etc.) xv. 24.? Tit. ii. 2., Acts xxi. 4. *τῷ Παύλῳ ἔλεγον μὴ ἀναβαίνειν εἰς Ἱεροσ. they said to Paul that he should not go* (advised him, not to go) etc. comp. Eurip. Troad. 724. In general, if the statement were to be resolved into a direct address, the Imperat. would here be employed: *μὴ περιτέμνετε τὰ τέκνα ὑμῶν*. Comp. on this Inf. (which even recent critics still explain by supposing the omission of *δεῖν*, see, on the other hand, Hm. Vig. 745.) Lob. Phryn. p. 753 sqq. Bttm. Demosth. Mid. p. 131. Engelhardt Plat. Lach. p. 81. Jen. Lit. Zeit. 1816. No. 231. Bhdy 371. Too many passages, however, of the N. T. have been referred to this head. Rom. xiv. 2. *ὃς μὲν πιστεύει φαγεῖν πάντα* means: *the one has confidence to eat*, and *may* is implied in *πιστεύειν*. In xv. 9. *δοξάσαι* denotes, not what the Gentiles should do, but what they actually do. See Fr. In ii. 21 f. and Eph. iv. 22 f. (see above) the verbs *to make known* and *to be instructed*, on which the Infinitives depend, inherently denote as well what is (and should be believed) as what ought to be (should be done); and, in the same way, we can

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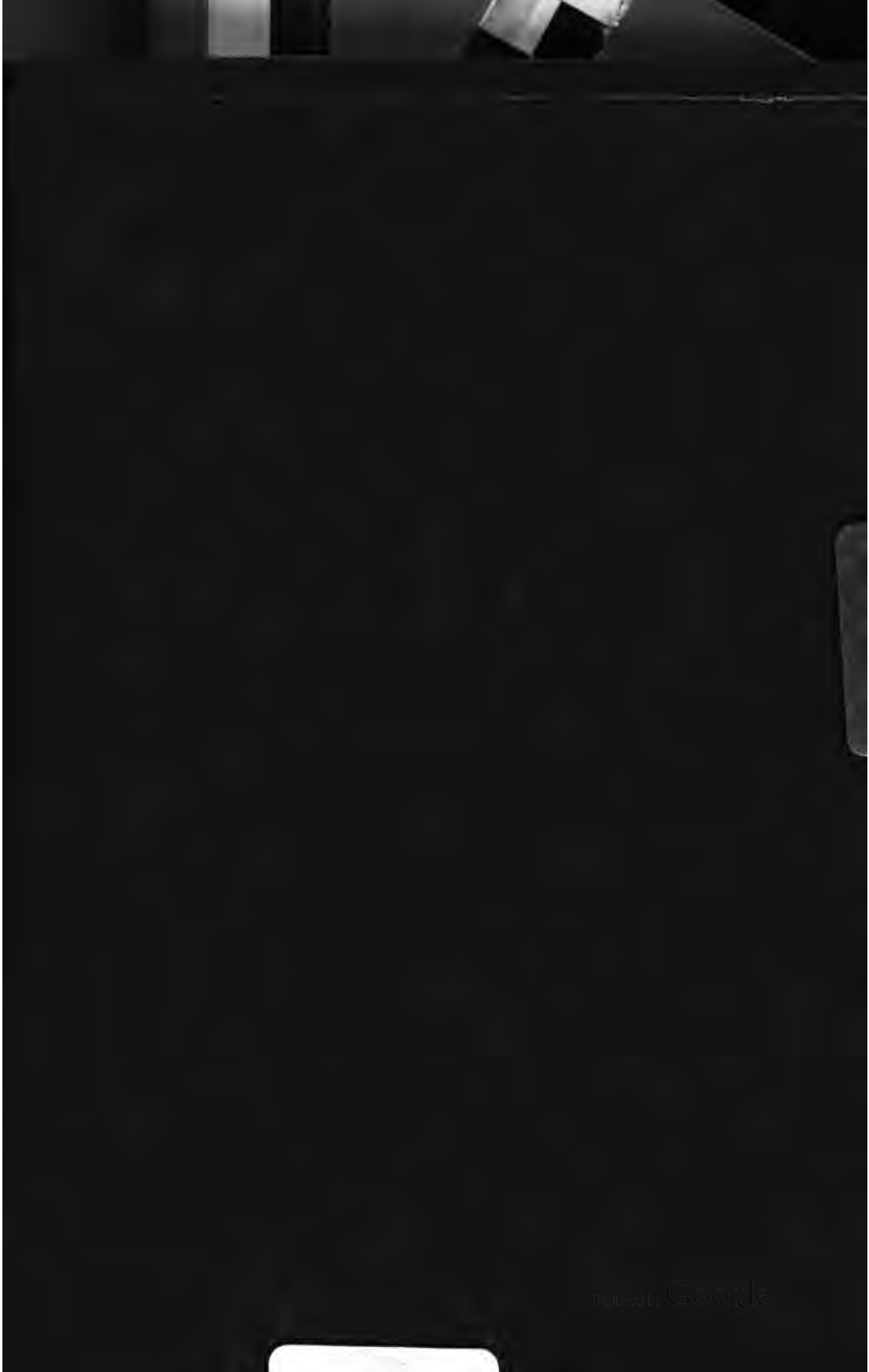
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